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2 vols. 1841-42

THE HERALD
OF THE
NEW MORAL WORLD
AND MILLENNIAL HARBINGER,

Devoted to the Interest of the
INDUSTRIOUS AND PRODUCING CLASSES,
AND THE ELEVATION OF MANKIND,
SETTING FORTH
PHILOSOPHICAL, SCIENTIFIC AND MATHEMATICAL FACTS,
ON WHICH MAY BE FOUNDED

**New Arrangements and Institutions in Society, which if adopted
would tranquilize the present agitated state of the world
and surround all men with happiness,
harmony and abundance.**

EDITED BY J. M. HORNER.

VOL. I.

NEW-YORK:
PUBLISHED BY THE PROPRIETOR.

1841.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, {
EDITOR.

New-York, January 6, 1841.

{ Vol. I. No. 1.

PROSPECTUS.

THE HERALD OF THE NEW MORAL WORLD, *And Millennial Harbinger,*

VOLUME I.

Contains *eight*, and if its patronage justify, it will contain *twelve*, extra large octavo pages, printed on good white paper, with new type, making a handsome volume convenient for binding at the end of the year, and is issued to subscribers once in every two weeks at **TWO DOLLARS** per annum.

This publication will contain contributions from Authors of the highest distinction at home and abroad. Memoirs, biography, tales, travels, voyages, poetry, criticism, history, arts, sciences, narratives, incidents, adventures, scenery, correspondence, sketches of society and manners, passing events of the times, anecdote, literature, are embraced in its plan, and be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the Governments thereof are founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich, and impoverish the industrious and producing classes, and generate that ignorance and vice in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being, made up of his constitution, and the influence of external circumstances; proving that man is only a vicious being, because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances, and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles, the industrious poor, and the ingenious mechanic, need not labor more than one half their time, in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the capitalist and non-producer from inveigling them out of the fruits of their labour, and reserve to themselves and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that would dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments which oppress and mislead the working man.

Present arrangements of which we complain.—

The present competitive and individual arrangement of Society operate in creating monotonous pursuits—opposing interest—constraint—fear of want—party strife—general distrust—deceptive actions—ignorance of men and things—odiousness, or a want of respect which always attaches itself to helpless poverty—perpetual promise of delusive reforms in State and Federal Governments—mischievous, unhappy, isolated and repulsive labour, often resulting in the death of the father and the ruin of the children—inadequate reward for labour and useful arts—an erroneous and unwise application of sex, age, skill and ingenuity to mechanical operations and labourious productions of the essentials of mental and physical happiness.—Bitter conflicts of trades, occupations and professions—deceptive and envious competition—disagreements in plans, and opposition in their execution—scanty reward for labour, and gene-

ral want—individual, national, severe oppression—disastrous wars and the consequent numberless evils—extravagant salaries of government officers, and their oppressive influence on operators and producers, and all those evils incident to the lives of all who live amid conflicting interests, and opposing unnatural arrangements, which most conclusively indicate that the present organization of society is not in harmony with the laws of God or nature, nor the mental and physical wants of man, and therefore we need a change, such an one as we propose, which would benefit all classes and conditions of men.

Future arrangements we desire to effect.

The adoption of the principles, doctrines, and arrangements to be advocated by this paper, would annihilate competitive institutions and arrangements, which bring upon society all the miseries, vices, and disasters under which it is labouring.—They would generate universal confidence and unity of action—cultivate the science of circumstance and the nature of man—lead him to harmonious pursuits, which would redound to the elevation of the universal family,—a thorough cultivation of their moral and intellectual faculties, by creating virtuous influences suited to their nature;—leading to honorable and profitable occupation and pursuits, taking away that odiousness which, in the present arrangements of society, always attaches itself to the most useful labor and industrial pursuits and operators.—These arrangements would bring about a variety of occupations subjected to the untrammelled choice of the various tastes and inclinations of producers—unity and concert of action in all undertakings—appropriate application of sex, age, skill, mind and muscle to trades labour and all kinds of productions.—They would generate abundance for consumption—attractive industry—universal riches and contentment—untrammelled liberty—perpetual peace and co-operation in all important undertakings calculated to benefit the human family, and unite them together in unity and charity, and bind them in the bonds of one common brotherhood, where each would labour for all and all for each, tranquilize the present agitated state of the world and surround all men with happiness, harmony and abundance.

INSECTS IN CHALK.—Professor Ehrenberg has made remarkable discoveries in the course of his various experiments on chalk. He found that a cubic inch possessed upwards of a million microscopical animalculae consequently a pound weight of chalk contains about ten millions of these animalcule! From his researches it appears probable that all the strata of chalk in Europe are the product of microscopical animalculae, most of them invisible to the naked eye.

The Base, the Fundamental Facts or Laws on which the Millennial World may be Founded, in which are brought to light, the Constitution of Society, and the Science of Human Nature, bring an Effectual Remedy to Heal the Maladies of the Human Race and surround all men with harmony, happiness and abundance.

1. God or (*Good*) is an elementary being desiring the present happiness and harmony of all mankind.

2. Man is a compound being of animal propensities, moral qualities and intellectual faculties, which are united in different proportions in different individuals, constituting that diversity every where seen in the human species, whose character is formed of his constitution or organization, and the influence of external circumstances which are perpetually acting each upon the other, and thus creating his feelings, convictions, and his will, and make the man precisely what he is made.

3. All the productions of wealth should be a community of common property, and all the States of the earth, the Commonwealth of all mankind.

The Prerequisites for a Virtuous Community and the Happiness of the Human Family.

1. The human race must be organized into separate families or communities, with their separate or local governments, out of which must be formed a council of elders.

2. The local departments of each community shall be governed by a council to consist of members elected for that purpose by all the members of the community above the age of twenty-one, until the time when all the members shall have been educated, and trained according to the laws of nature, when all above thirty years of age shall be called upon to take their share of the duties of the council, whose duty it shall be—

To govern all the circumstances within the boundaries of the community.

To deliberate upon and create such circumstances as will ennoble the mind and diffuse happiness to all.

To remove such circumstances as are the least favorable to the happiness and elevation of its members.

To superintend and control the formation of character.

To control and organize the various departments of industry and production.

To see that the fruits of industry are distributed with equality, and in a manner the best calculated to administer happiness to the consumer.

3. The possession of a good animal moral perceptive and mental organization, and the power of procuring at pleasure whatever is essential to pre-

serve such an organization in a state of vigorous activity and health.

4. A perfect knowledge of the laws of nature, the mental and political organization of man, and also the influence that controls them, and the education that matures them.

5. A benevolent disposition, and a proper control of the means by which we can constantly manifest and entertain untarnished charity and pure benevolence for the sentiments and demeanor of all mankind, and promote their happiness.

6. To reside in a well organized and well governed social or millennial community, whose religious, moral and political arrangements are in concord with the laws of Elohim and nature.

7. An entire emancipation from superstition and the fear of death.

8. The inclination and the means of traveling at pleasure, and increasing our stock of knowledge.

9. A knowledge of the best mode of producing abundance of the necessities of life, and distributing them alike to all.

10. A liberty to express our thoughts on all subjects, and a freedom of action compatible with the present and future good of society, and the fundamental laws of nature.

11. Such a knowledge of God and nature by which we may be enabled to form a new combination of circumstances:

For training the infant from the commencement of its *unborn* existence, to become at manhood the most intellectual, moral and noble being possible.

For governing man in a manner compatible with his mental and physical organization and the laws of nature, securing to him the greatest amount of mental and physical enjoyment.

12. All partyism in religion and politics, all rewards and punishments, for forms of worship and modes of faith, must be removed, inasmuch as they ever tend to set man at variance with his fellow man, and are predicated on an abject ignorance of the natural and organic laws.

13. The removal of all those baneful and detrimental influences growing out of competitive arrangements of the present demoralizing state of society, whether religious, political or domestic, under which it is impossible to train man to become rational.

14. All the members of the millennial communionists, or the rational governments must have equal rights to express their sentiments, relative to that incomprehensible power which moves the atom and controls the universe, and to worship that power by any form, or in any manner most agreeable to their conscience and universal nature, and on all other subjects whatsoever.

15. The members of the millennial or moral world, cannot be held responsible for their animal moral perceptive intellectual organization, not for the impressions, feelings and convictions made on their organization, by external circumstances, after they have been trained, from their earliest existence to manhood, according to the laws of nature and the rational system of society.

16. Every member of the millennial world must be provided for through life with the best of every thing that contributes to the endowment of mind, ennobles the morals, and the happiness of human nature.

17. It must be the care and concern of the community council to give the best direction to such public arrangements as shall give the most encouragement to the industry and talent of every individual member of the community.

18. As soon as the members of the millennial world shall have been educated from the earliest period of their *unborn* existence to manhood, in a knowledge of the laws of nature, or the rational system of society, trained properly to act in union with them, surrounded by circumstances congenial with them, and removed from, and unbiassed by competitive and demoralizing arrangements, there must be no useless private property—no physical inflictions—no rewards and punishments, to direct the faith, control the opinions, and guide the sentiments of the people.

19. The sexes shall have equal rights and privileges and personal liberties; their marriage shall be unbiassed by sectional, heathenish or artificial distinctions, and allowed to rise from the symmetry of their organization, the congeniality of their views, and the sympathies of their natures.

20. When a community increases in numbers, so as to dispose a portion of them to form a separate branch of the great millennial family, they shall be allowed to do so seeking, at the same time, the consent of the local and general councils.

21. The industrious producer must be surrounded by all that can minister to the gratification of his senses, and exalt morality and industry in his estimation.

22. Each community must possess sufficiency of land for the support of its members, even when it shall contain the maximum in numbers.

23. All the members of the community shall be educated rationally, except in case of organic or other mental disease, in which case they shall be removed to a hospital, to be erected and supported for that purpose, where the mildest treatment possible, shall be adopted for their recovery.

The Education and Training of Children.

24. All children born within the boundaries of the

communities, must be educated within the limits thereof, and under the control of the council of the sectional government in which they shall reside, and shall

Be educated together, or in one general school, as children of one common family.

Their parents shall have free access to them at all times.

They shall all pass through the same system and forms of domestic teaching, useful employment, and scholastic education. They shall be early taught the laws of God, the nature of man, and the laws of nature.

The sexes shall have equal education, privileges and rights, civil, religious and personal liberties.

All inducements to vice and fraud shall be carefully removed from every child, and they shall be encouraged to express their convictions on all subjects, and speak the truth in the love of it.

They shall be trained from infancy to regard with the utmost respect and esteem, all kinds of labour, which have for their object the production of the necessities of life—their rational and economical distribution, for the communication of knowledge, and a superior organization of the faculties for the practice of virtue.

There must be imparted to them an habitual love and desire for labour, by leading them to educational employment, suited to their physical and mental powers.

The Formation of A General Council.

25. A general council, which may be called the council of elders, may be formed consisting of all the members of all the communities who are between forty and fifty years of age, whose duties shall be—

To receive delegates, visitors or ambassadors from different communities and distant nations, whether they act on the principles of the primitive and apostolical christians, or on competitive and carnal arrangements.

To communicate with different and distant nations.

To superintend and consult on the best means for forming roads for contracting and conveying the surplus produce of the different communities, from one community to another.

To regulate and control the formations of new communities, to be formed of the redundant population.

To travel to give and receive information of all new inventions, discoveries and improvements.

To control and superintend the surplus land.

To govern all the circumstances relating to the general welfare of all the communities.

26. If the council of elders shall conceive that any

of the community councils have acted contrary to the laws of nature, they shall endeavour, by the mildest means possible, to correct their judgment and remove the cause, and if a majority of them shall decide that the said council of the community have acted contrary to the laws of nature a third time, they shall form another council consisting of the minor members of the community from the age of twenty to thirty, and also of those senior members of the community, who have served in and passed the general council of elders.

27. Should the general council ever violate the laws of nature, the members of the community councils shall call a general convention, to consist of themselves and such senior members of the general council, as are fifty years of age, and have passed the general council, they shall calmly and patiently investigate the cause and the demeanor of the general council, and if a majority of them shall decide that the general council have acted contrary to the laws of nature, then the duties of the general council shall devolve on themselves.

28. If any difference occur between the members of any of the communities that cannot otherwise be adjusted, the difference shall be submitted to the five senior members of the community council, except when the differences exist between the said senior members, in which case the difference shall be decided by the council.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, JANUARY 6, 1841.

NEW YEAR'S ADDRESS,

To our Friends and the Public in general.

WE have now with feelings of gratitude to all who have in any way contributed their money or influence to the support of our Harbinger, and through whom we have been able to pursue our uneven and unbeaten track to the close of the first, and the commencement of the second volume of our Pioneer, which is leading us to those blissful arrangements of the millennial world, and the adoption of practical christianity, it becomes our imperative duty to examine ourselves, in order to change, if found necessary, or to pursue if discovered beneficial, all plans suggested, and institutions proposed for the mental culture, the physical improvement, or the amelioration of the condition of mankind.

If there ever were a period more calculated than any other to awaken within us a sense of our duty to examine the present arrangements and institutions of society, to look into the causes which have pro-

duced the present disastrous effects, demoralizing influences, and impoverishing tendencies, we think this is the period ; when chicanery, fraud and vice pervade every department, rank and condition of society, where the many are compelled to wear away a miserable existence, and pursue a wearisome round of monotonous labour for the few to enjoy.

For the last half century it has been fondly hoped that the establishment of republicanism in our country would cure the impoverishing evils under which other countries were labouring ; but that hope has now vanished like the morning dew, or the rising vapour before the gentle breeze ; year after year has rolled along each contributing their constantly increasing numbers of non-producers and monied monopolists, all of whom are compelled by every motive of selfishness to act simultaneously against the interest and welfare of the industrious and producing classes.

Who, that has the smallest portion of benevolence in his mind, or the slightest regard for the welfare of his fellow-beings, can perpend or pause on this fact without compunction of mind, and deep and lasting regret, that notwithstanding our boasted improvements in art and science, and all the charatable institutions with which we are surrounded, yet nothing comparatively nothing is done, which promises lasting benefit to the family of mankind, or in the least proposes to redeem them from the appalling disasters, demoralizing arrangements, and opposing interests, with all their degrading consequences, under which mankind are labouring. The philosophical mind, the serious and the deliberative judgment, when considering on these things will find benevolence struggling for existence, and seeking to burst its native confines and eagerly grasp at the bright and beautiful images and plans of redemption which have been presented in the last year's volume of our Harbinger, and which are again to be set forth, commented on and demonstrated, in a more poetical style, glowing colours, and conspicuous attitude in the following year:

But this magnanimous and God-like work must not be undertaken by its friends and advocates without the precautions recollection, that ours is a feint-hearted, dull-sighted and pharisaical generation, who strain at gnats and swallow camels, constantly making a noise about trifles and neglecting the weightier matters of the laws of God, the institutions of nature, and the common good of man ; neither must they forget that the learned and the influential who possess more facilities to benefit the human race, desire merely to follow out the same beaten track marked out for them by their forefathers ; and will we fear refuse to aid in the removal of those barriers which

impede the progress of that philosophical, scientific and wholesale reformation which is the ostensible object of our labours and the publication of our periodical.

Notwithstanding the discouragements thrown in our path, it is to be hoped that the light we shall throw upon a subject (which above all others has been the most neglected, but which above all others demanded the most profound attention,) the inquiry we may be able to start, and the influences we may be able to create, will in the end lead this generation to discover the immorality of the present institutions of society, the generous thoughts and the benevolent projects of which they are the destroyers, and the vast amount of happiness they shut out from the great family of mankind. Let the present New Year suggest to our readers that this earth is filled with beings each possessing rich stores of mighty energies, which if properly directed would convert this solitary wilderness into an Eden, a paradise of unsullied happiness, and surround man with all that is worth living for upon earth. Happiness is the desire of all men, and were it not for his weakness generated by the present erroneous, unwise and opposing institutions of society he would obtain it.

It has been said that religion is the great teacher of morality ; if by religion is meant sectarianism, there never was a more complete failure, for immorality and vice are as extensive as sectarianism. But if by religion is meant those scientific truths, moral axioms and institutions laid down by Christ, then we say that no system could be more moral and virtuous, and had that system have been taught for eighteen hundred years, it is fair to conclude that we should not at this day have been surrounded with competitive institutions, opposing interests, which irresistably and invariably have an immoral tendency on the mind ; hence the immorality of all ranks, classes and conditions of community, and which must ever remain until the millennial arrangements, the harmonious doctrines, and virtuous institutions we advocate shall be established.

We trust it will not be inferred from the foregoing remarks that we have any dislike to any of the religious or political sects or parties of the day, for those of us who understand the science of circumstances, and have a knowledge of the nature of man, know most assuredly that they all originate in, and are held together by, circumstances which the individuals did not create, and over which they have no controul.

To excel in manners and deportment those much more advanced in learning, is not impossible ; for it has been accomplished by many of our friends,

and, as time advances will be by many more. Strong language, I have heard it said, requires the use of strong language in return; as an edgeless sword does not match with a sharp, well-polished one. But I do not perceive this. No reproof is felt so severely as when given by one who exhibits, neither in word or look, the smallest appearance of violence or ill-nature towards those to whom it is directed. No contrast is so striking as that presented by the man whose demeanour and language are equal in the midst of excitements, and he, who when opposed, breathes anger and rage.

To bear and forbear is, we believe, the advice of a philosopher. Whether so or not, it seems to us that the instructions of the highest philosophy are contained in it. Labourers in the same field, working for the same ends, that of making ourselves happy: why should trifles like these sever and disunite us? The sphere in which we live is habitation for us all, not for a portion only. Let us enjoy it; and we can do so only by obeying that beautiful injunction containing the fragrance of morality—"Love one another;" hoping that by the end of the year before us mankind will be raised from their present depression, so that they may be enabled to look around and before them without fear or trembling, at the prospects it affords them. In that period how much good our friends will secure—for themselves—for all! With an increase of the sufferings of poor humanity, they must become doubly anxious to rescue and relieve them.

And, now, we have only to assure our friends that we most sincerely wish them a happy year of success in improving society in the knowledge of truth. Real happiness it is impossible any one of us can know—there is too much suffering abroad for that. How great is our consolation in knowing that there is a remedy for them, only awaiting the general voice to be fully applied.

FAURIERISM IN FRANCE.

THE old Abbey of Citeaux, one of the most illustrious remains of the middle-age splendours of France, has been purchased by an English gentleman, by the name of Young, for the sum of 1,300,000 francs, which the Journals of France announce will shortly be erected into a Medal-phalasterium, which is to be a receptacle for those who choose to adhere to the principles of Charles Faurier. In addition to this enormous cost, Mr. Young has made up his mind to expend 1,000,000 francs upon this extensive estate.

The London Times states, that "the locality of

the Institution is one of the most delightful in the south of France. The Abbey which is about to be converted to uses so alien from the intention of its founder is one of the oldest in France, having attained to great eminence at the period of the war against the Albigenes at the commencement of the twelfth century, being then most richly endowed and governed by a mined Abbot, whose cruel saying at the siege of Beziers is recorded in his history, 'how shall we know,' said the orthodox soldier engaged in the iniquitous crusade, 'how shall we know the heretics from the sons of the church?' 'slay all' replied the ferocious monster and heaven will know its own."

Faurierism is but one point out of twenty at which we are aiming, nevertheless we rejoice in the achievement of that one point, and hope the time is not far distant when a second Young will be found, who shall march first in the mighty phalanx we are forming, and show humanity the way to practical christianity or the establishment of harmonyism.—ED.

THE CITY OF PEACE.

LETTER VI.

Our morning meal being at an end, my companion proposed that as I had began the day with them, I may as well, if my avocations permitted it, spend the remainder in their society. To this proposal, being fond of observation, I acceded, as I really wished to become better acquainted with the manners and customs of the people among whom it was my fortune to sojourn.

Accordingly in company with my friend and several others, we proceeded to another apartment in the same building, which they called the room of instruction, as the other had been denominated the room of refreshment. My astonishment was great O Mirza! upon entering it to find the most wonderful collection of books that ever my eyes beheld. Thousands of volumes more than I had supposed the whole world contained were piled above one another on shelves, decorated on the outside with gold and bound in costly red leather, while beautiful statues, and paintings resembling life were placed here and there between the book-shelves and surrounded me on all sides with intellectual grace. My eyes wandered round the room and knew not where to rest, or on what to gaze, and indeed admiration at all these wonders almost took from me the power to observe anything with distinctness. But seating myself upon a couch of which there were many in the room I was in a little time enabled to take more at leisure a careful survey of all that it contained. The books were all of them of the finest parchment and beautifully written in Arabic characters, and contained as far as I could investigate the accumulated learning of all the philosophers and wise men

that ever existed in every age and clime of the world ; one which I looked upon as the most curious of all they made me a present of. It was "A History of the Rise and Progress" of their own City, which I look upon as a great treasure, and the singular contents of which I intend at some future day to make you acquainted with. "It is to this room" said my conductor, "that we delight to repair after meals to drink in from these Everlasting Fountains of instruction" (pointing to the books) "the knowledge which wiser men have accumulated before us, and to learn from their precepts the nature and duties of man, the purposes of providence, the laws that regulate the universe, and the wonderful discoveries in arts, sciences, and manufactures, which the studies of preceding ages have discovered." "But," he continued, "as you may perceive we do not all spend our time here, some prefer one hour of the day and some another, the room being accessible at all hours after the first four hours of the day, which as you perceived we devote to manual labour, in order to supply ourselves with all the necessities and conveniences of life." "But," said I, "do you find four hours a day sufficient for that purpose? In my country we consider it necessary to devote nearly if not all our time to it, leaving sometimes scarcely an hour to the refreshment of the bath." "You do not consider," he replied, "the immense amount of labour and time that we save by the use of machinery, which is totally unknown among you, which of itself is almost if not quiet enough to account for the difference in our hours of labour, yet there is still another reason, which is this, that amongst us every man, woman, and child, between the ages of five, and fifty years, except in cases of sickness, perform their quota of labour; whereas amongst you one half of the population live in idleness and sloth, and yet have to be fed and clothed as well as the most industrious. In addition to this we save a vast amount of labour by living in community instead of isolated families as among you. Take as an instance the labour required in preparing our morning meal. One thousand individuals partook of a repast which I think you will allow was abundant and satisfactory in every sense. To prepare that repast only fifty individuals were employed. In the way in which you Persians live, each family in a separate house, it would require the labour of five hundred to produce the same result. Thus in three important particulars we have so much the advantage of you, that I should think you are no longer surprised at our only requiring four hours a day to be devoted to manual labour." "I confess you are right again," said I, "but am I to understand from what you have said that you have none among you but what perform their share of labour."

Your philosophers and men of learning, your governors, and instructors, they surely are exempt from the toil and drudgery of such things." "By no means," he replied, "they are of us and amongst us, and sharing in the advantages, they also share in the labours of all." "You are wrong however in supposing that there is anything like what you call toil and drudgery amongst us, no man toils above his strength or against

his will, and therefore that labour which is toil with you is pleasure with us, and only the healthful exercise of our bodies which but few among us would be willing to be deprived of." "But come," said he, "the refreshment of the bath will not I think be ungrateful to you and we will therefore finish our discourse for the present." Everything at the baths I found in the same state of perfection as to arrangement, convenience, and comfort which characterized the habits of this people, and few if any in the glorious city of Al Shiraz ever enjoyed a more luxurious hour than I did in company with my friend. But you must be tired of my letter by this time friend Mirza, so I commend thee to the Angel of Peace and bid thee for the present farewell.

COMMUNITY.

To the Editor of the Herald of the New Moral World.

ON THE PUNISHMENT OF DEATH.

SIR,

I was very much delighted with Dr. Humbert's remarks a short time since, and with the light he threw upon sundry passages of scripture whose meaning has been so shamefully perverted by our modern divines, turning in very truth the word of God into a lie in order to uphold the wicked doctrines which they preach. One passage explained by the Doctor I wish more particularly to refer to, as one of great importance, and which has been and is often quoted by men in justification of their own revengeful dispositions. "Whosoever sheddeth man's blood by man shall his blood be shed," is invariably brought forward by the judge when pronouncing the judgment of death upon the miserable criminal before him, in justification of the crime he himself is about to commit. The Doctor's remarks upon this text are well worthy the attention of your readers, I will therefore endeavour to repeat them here with the addition of a few of my own, which probably may have presented themselves to the Doctor's mind is only he had not sufficient time to advert to them in so short a lecture. The Doctor supposes the passage to be an admonitory one, and not condemnatory as it is generally understood to be, and he reads the passage thus. "Whosoever sheddeth man's blood by man WILL his blood be shed," and he supported this reading by reference to the laws of nature, of cause and effect, and of the known imitative nature of man which induces him to follow in the footsteps of others, be they evil or otherwise. He also quoted in support of his argument, the passage in the 4th chapter of Genesis, where Cain after the murder of his brother

says, "my punishment is greater than I can bear" * * "and it shall come to pass that every one that findeth me shall slay me. And the lord said unto him, therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Now, says the Doctor, if the law of God was that one man's life shall be forfeited for taking that of his fellow man, how did it come to pass that he thus suffered this first murderer to escape? In addition to the Doctor's remarks I would beg to add the following—If the word *shall*, in the first quoted passage is insisted upon to be of the positive meaning which we generally attach to it, why not give the same positive meaning to the same word in the second quoted passage, where Cain says, "every one that findeth me *shall* slay me." Did Cain mean to say that they *should* do it, or did he only mean to speak of a probability or his fear that they *would* slay him? No one I presume will doubt but that he spoke of the probability of the thing, "every one that findeth me *will* slay me." Such is the true reading. Why is it not the same in the other case? "whosoever sheddeth man's blood by man *will* his blood be shed." Again it must be remembered that we live under a Christian, and not a Jewish dispensation, and that it is the law of Christ and not of Moses which we should follow. Does the law of Christ command us to shed blood?

Has he anywhere said blood for blood, an eye for an eye, a tooth for a tooth, life for life? I think not. But this he doth say in the fifth chapter of Matthew, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also: Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you; that ye may be the children of your father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." "Vengeance is mine I will repay it saith the lord!" Why then should feeble man take upon himself the responsibility of taking the life of his fellow man; and why should priests and judges take upon them to expound the laws of God, when the text book of their creeds and the founder of their faith says, "Judge not that ye be not judged!"

J. G. F.

Two country attorneys overtaking a waggoner on the road, and thinking to be witty upon him, asked why his fore horse was so fat and the rest so lean? The waggoner knowing them, answered, 'that his fore horse was a lawyer, and the rest were his clients.'

THE POLITICAL AND MORAL ECONOMY OF HARMONYISM.

By A. MISSIONARY.

THE FOURTH NATURAL WANT OF MAN IS A CERTAIN AMOUNT OF EDUCATION.

Continued from Vol. 1.

It may seem strange to those who have not attentively considered the nature of man, that we should place education among his natural wants; but those who have seriously reflected on the matter will, we are persuaded, agree with us, that a certain amount of education is absolutely necessary; in short, that without it human beings could not exist. The earth will not yield its products spontaneously; its surface must be cultivated by the labour of man before he can enjoy the rich and abundant harvest. But the earth cannot be cultivated without a certain amount of skill; and that skill cannot be acquired without a certain amount of education. Education should be considered as the synonym of *training*, rather than of knowledge. Education is the means of obtaining knowledge, and not knowledge itself; in short, any process which tends to form the manners, habits, and dispositions of the individual may be termed educational. When we say a man is well educated, we generally mean that he has been placed under a process of mental or moral discipline which society considers of an elevating character, and without which he could not possess the knowledge which in most cases results from the adoption of such measures. Now, man could not supply himself with food, raiment, or a habitation without a certain amount of knowledge; and that knowledge cannot be acquired unless he becomes, to a certain extent, educated.

That education is a natural want is evident, or may be so, to all. We may easily ascertain whether man wants a thing naturally or artificially, by simply asking ourselves the question, can he exist without it? But man can no more exist without a certain amount of education than he can without food; for we have seen that the former is necessary to the procuring of the latter. In short, to use a metaphor, "knowledge is power;" for without it nothing can be done. Were it not for knowledge the mariner could not traverse the immense world of waters, direct his vessel while she beards the tempest, or glides along the stormless surface of the sea. The astronomer could not calculate the densities and movements of the heavenly bodies without a knowledge of mathematical science. Knowledge is necessary to the agriculturist, to the manufacturer, and even to the wild Indian who roams over the prairies of North

America. As education, therefore, may be considered the means by which knowledge is obtained, it becomes a real necessary of life.

But though food, clothing, lodging, and education may be esteemed the staple necessities of life, yet there are other wants of an artificial character, the proper supply of which afford man a considerable amount of gratification. This supply, though not absolutely necessary for the mere support of life, tends to render it fascinating and agreeable. The number of man's artificial wants may easily be ascertained, by considering the sources from whence his pleasures originate: these may be classed under the respective heads of physical, intellectual, and moral. The physical pleasures are those which result from the gratification of the senses up to the point of temperance. The intellectual pleasures spring from the proper exercise of the understanding and imagination; and the pleasures which man experiences of a moral character, arise out of the due cultivation and evolvment of the moral sentiments.

It is very difficult in some cases to draw a line of distinction between intellectual and moral pleasures: as the sciences of mineralogy and chemistry dovetail into each other, so do intellectual and moral gratifications. It will be found upon analysis, also, that those pleasures which a cursory observation would denominate *purely physical*, cannot be experienced without the exercise of the intellectual powers. The rich and glowing landscape may be attired in all the beauty of a summer efflorescence; but if there be not in the beholder a taste for its beauty, and a power to appreciate it, it appears a blank and desolate waste, though in reality both lovely and magnificent.

The sources of the physical pleasures may be said to consist in—First, good health, which serves as the foundation of all the rest; second, luxuries in the shape of food, which are not required for the mere support of existence; third, a habitation calculated to delight the eye and cheer the heart; and fourth, clothing of a superior description.

The sources of the intellectual pleasures may be said to be as vast as the universe; but, strictly speaking, they may be said to consist in the proper exercise of the understanding and of the imaginative powers on the different objects and opinions which present themselves to the attention of the mind. If the understanding be properly cultivated, a vast variety of pleasures may be expected from its exercise. The arts and sciences, the actions and opinions, of our contemporaries, the origin of laws, religions, languages, and institutions, the history of empires, and the averments of politicians and legislators, are

phenomena which are explored and analyzed by the understanding. Who will have the temerity to affirm, that the investigation of such subjects afford no delight to the philosopher? and who will deny the fact, that such enjoyments render life agreeable?

The want of those pleasures, resulting from the proper exercise of the imagination, may also be said to be of an artificial character. The pleasures and pains of the imagination arise from the perception of natural or artificial beauty or deformity. These are of several kinds: there are, first, the pleasures arising from the perception of beauty in the natural world; second, from the works of art; third, from the liberal arts of music, painting, and poetry; fourth, from the study of the sciences, wherein the imagination is often as much employed as the understanding; fifth, from beauty of person, and from wit and humour. As for the pleasures and pains resulting from ambition, though they are experienced under the present arrangements of society, yet they are undeserving of consideration in this account, because they are peculiarly of a factitious character.

A large class of pleasures and pains arise from the gratification or non-gratification of self-interest. Self-interest is a passion inherent in all human beings, and ever will be their guiding instinct under all circumstances, and throughout all time. Legitimate self-love is an allowable and holy passion, and when not abused is a source of happiness. Self-love is the desire every organized and animated being evinces to conserve its existence, or to ward off every real or apparent danger. The circumstances which have in general surrounded mankind up to the present period have caused this passion to degenerate into a brutal individualizing unpatriotic *selfishness*: i. e. each individual seeks his own advantage in opposition to, and at the expence of, the interest of others. But this is the abuse of the passion, and not the passion itself. When men become properly educated they will perceive that the only certain way to promote their own permanent well-being is to aim at the perfection of those arrangements which advance the happiness of all.

CHAMPAGNE.—An English paper states that the entire quantity of champagne, fit for bottling, grown in 1840, according to the local journals, does not amount to more than 4,700,000 English gallons.—although ten times this quantity is sold in France, or sent abroad, as genuine champagne. Three quarters of the wine drank in this country, and which bibbers suppose to be a pure imported article, is manufactured almost under their noses.

So much for the present arrangements, which are the cause of all impositions and frauds.

LO, AND BEHOLD !

OUR PLACE OF MEETING IS CHANGED.

Mr. Horner will resume his Course of Lectures on *Science, Religion, and the Laws of the New Moral World*, on Sunday next, in the BEREAN HALL, No. 418 Broadway, near Canal St. at 3 o'clock P. M., and at 7 P. M. Dr. Humbert will preach the gospel of truth, or good news and glad tidings to all people, without mistery, mixture of error, or the fear of man. The truth of which we challenge the world to disprove.

N. B. At these meetings there is no Mormonism taught, as our enemies have insinuated ; no sectarianism, nor superstitions of any description, but all that which is calculated to dignify the mind, to ennoble the soul and generate benignity, charity and good will towards all mankind.

The union we are contemplating by the above meetings, would contain within it a principle of growth which it would be the constant and sedulous care of all to cherish. In time, a fifth and sixth member would be added, until the number as well as their general influence became considerable. Their meetings would then assume a more important character, and one meeting during the week or month would perhaps be open to the public. They would go on from day to day increasing in affection for each other, and enjoying the purest friendship. The sobriety, order, good feeling, and high intelligence of the parties would give them great power. If the mind is invigorated by exercise, so likewise the feelings ; and a right method once begun, no limit can be assigned to the accession of strength which a desire to improve would gain, or to the higher dignity of conduct to which such a society would rise ; nothing within the reach of human attainment would be too great for them to achieve through the silent but irresistible influence they would obtain over the public mind. Let those who think there is anything chimerical in this conclusion, observe in the example of the Society of Friends, although restricted by some partial and exclusive views, how much improvement results from their assembling together, and by striving to cultivate the better affections. How much more would those gain who had no prejudices to struggle with, no dogmas lying as stumbling-blocks in their way, and who offered the right hand of fellowship to all mankind ! To firmness of principle they would unite an unaffected deference to those in authority ; a conciliatory manner to those from whom they differed in opinion ; and not only forgiveness of injuries, but a disposition to overcome evil with good.

THE PRESS.

BY EBENEZER ELLIOT.

God said, " Let there be light !"
Grim darkness felt his might,
And fled away :
Then startled seas, and mountains cold
Shone forth all bright in blue and gold,
And cried, "'Tis day, 'tis day !"

" Hail, holy light !" exclaimed
The thunderous cloud, that flamed
O'er daisies white ;
And, lo ! the rose, in crimson dress'd,
Leaned sweetly on the lily's breast,
And blushing murmur'd, " Light !"

Then was the skylark born :
Then rose the embattled corn ;
The streams of praise
Flow'd o'er the sunny hills of noon ;
And when night came, the pallid moon
Pour'd forth her pensive rays.

Lo, heaven's bright bow is glad !
Lo, trees and flowers, all clad
In glory bloom !
And shall the mortal sons of God
Be senseless as the trodden clod,
And darker than the tomb ?

No, by the MIND of man !
By the swart Artizan !
By God, our Sire !
Our souls have holy light within,
And every form of grief and sin
Shall see and feel its fire.

By earth and hell and heaven
The shroud of souls is riven ;
Mind, mind alone
Is light, and hope, and life, and power ;
Earth's deepest night, from this bless'd hour,
The night of minds, is gone.

The second Ark we bring :
" The Press !" all nations sing ;
What can they less ?
Oh ! pallid want ; oh ! labour stark ;
Behold, we bring the second Ark—
The Press ! the Press ! the Press !

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who subscribes for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at PHILLAN'S Book Store, 36 Chatham street, or 418 Broadway.

N. B.—All communications to the Editor, must be directed to 418 Broadway, or at any of the Meetings of the Society for the Promotion of Human Happiness, free of Postage.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."

"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HUNTER,
EDITOR.

NEW-YORK, JANUARY 21, 1841. (Vol. I. No. 2.)

TERMS.—The NEW MORAL WORLD will be published every two weeks, until there are Five Hundred subscribers, when it will become a weekly publication, at \$2 per annum, or \$1 25 for 6 months, to be paid in advance; persons wishing to subscribe can do so by applying at PHALANX Book Store, 36 Chatham-st.

N. B.—All communications to the Editor must be directed to No. 1 Chatham-square, or to any of the meetings of the Society for the promotion of Human Happiness, free of postage.

PROSPECTUS.

"The Herald of the New Moral World" will contain eight extra large royal octavo pages, printed on good white paper, with new type, and be issued to subscribers once in every two weeks until 500 subscribers are obtained, when it will become a weekly paper, at the same price, viz. TWO DOLLARS per annum.

This publication will be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the governments thereof have been founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich and impoverish the industrious and producing classes, and generate that ignorance and vice, in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being made up of his constitution and the influence of external circumstances, proving that man is only a vicious being because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles the industrious poor, and the ingenious mechanic, need not labour more than four or six hours a day in order to surround themselves and

families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the non-producer from inveigling them out of the fruits of their labour, and preserve to themselves, and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, enabling all their feelings, moralizing all their influences, and showing them how to create a light that will dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments that oppress and mislead the working man.

A PROSPECTIVE VIEW OF HUMAN HAPPINESS.

We conclude the following lines are appropos to that state of society for which we are assiduously labouring, and which we trust will ere long be brought about. Let every man, woman, and child labour for that Millennial state of Society which alone can bring universal peace and happiness to universal man.

For me the balm shall bleed, and amber flow,
The coral redden, and the ruby glow,
The pearly shell its lucid globe unfold,
And Phœbus warm the rip'ning ore to gold.
The time shall come, when free as seas or wind,
Unbounded Thames shall flow for all mankind,
Whole nations enter with each swelling tide,
And seas but join the regions they divide;
Earth's distant ends our glory shall behold,
And the new world launch forth to seek the old.
Then ships of uncounted form shall stem the tide,
And father'd people crowd my wealthy side,
And naked youths and painted chiefs admire
Our speech, our colour, and our strange attire!
Oh stretch thy reign, fair Peace! from shore to shore,
Till conquest cease, and Slav'ry be no more;
Till the freed Indians in their native groves
Reap their own fruits, and woo their sable loves,
Peru once more a race of Kings behold,
And other Mexicos be roof'd with gold.
Fell'd by thee from earth to deepest hell,
In brazen bonds, shall barb'rous Discord dwell.

Gigantic Pride, pale Terror, gloomy Care.
And mal Ambition shall attend her there:
There purple Vengeance bath'd in gore retires,
Her weapons blunted, and extinct her fires:
There hated Envy her own snakes shall feel,
And Persecution mourn her broken wheel:
There Faction roar, Rebellion bite her chain,
And gasping Furies thirst for blood in vain.

In our last we presented our readers with the *base*, or the fundamental facts on which may be founded a rational state of society, that would do no injury to any, but administer justice, goodness, and happiness to all the great family of man.

This week we desire to explain, enforce, and demonstrate those fundamental laws, by a reference to minute calculations and indisputable facts.

We therefore introduce to our readers the following calculations of an ingenious author; and as it has frequently been said it would be impossible to establish our principles in Great Britain, in consequence of the density of the population, we take that country as the basis of the following calculation, wherein is shown the superiority of community over competitive arrangements.

A Calculation of the Result of the Industry of 500 Persons of the Working Classes.

In the usual proportion, say 110 men, 110 women, and 280 children of different ages, located on 1000 English acres of land, and employed in agriculture and manufactures, with the aid of machinery.

Crops.	No. of Acres.	Days per Acre.	Labor.				Produce.			
			Total Days.	No. of Laborers.	Bushels per Acre.	Total Bushels.	Meal per Bushel.	Total Meal.	Total Bushels.	Total Meal.
Wheat	200	32	6400	21	25	5000	46	230,000		
Oats or barley	200	30	6000	20	40	8000	23	184,000		
Potatoes	100	70	7000	23	30	3600	40	1,440,000		
Flower & grass	200	5	1000	34						
Vetches	50	30	1500	5						
Turnips	50	40	2000	6						
Meat-w or past	100	6	600	2						
Garden & orch.	30	80	2400	8						
Goed pigs &c	50	45	2250	7						
Flax	50									
Buildings, &c.	20									

1000 acres, cultivated by 100 laborers, 300 days each year.

The whole of the annual produce and its value will be as follows:—

	£.	s.	d.
5,000 bushels of wheat, at 6s per bushel	1500	0	0
8,000 do. oats (or barley,) at 2s 6d. do.	1000	0	0
30,000 do. potatoes, at 10d. do.	1500	0	0
500 sheep, producing (with lambs, 3500lbs. wool,) 5000 stone (5lbs.) of mutton, at 3s. 4d.	833	6	8
70 cows, producing 455,000 pints of milk (or 18,200lbs. butter, or 50,535lbs. cheese,) at 4d. per pint.	947	18	4
15 bullocks slaughtered, producing 1500 stone of beef, at 3s. 4d.	250	0	0
350 hogs of 30 stone each, 10,500 stone of pork, at 3s. 4d.	1750	0	0
Eggs, poultry, &c.	100	0	0
3500lbs. of wool, manufactured by seven persons into 1682 yards of cloth, at 10s. per yard	841	0	0
50 acres of flax, manufactured by twenty persons into 28,264 yards of linen of different sorts, averaging 1s. 2d. per yard	1648	14	0
Total value,	£10,370	19	0

In a working population of 500 persons, of the ordinary proportions of men, women, and children, two thirds, or 333, would be competent to labor; and it should be so arranged that, in some seasons of the year, the trades and manufacturers should assist in agriculture, and vice versa. The boys should be taught some useful trade, and the girls household and needlework.

The population would be generally employed as follows:—

	Men	Wo	Child	
In agriculture	84	12	20	Boys, equal to 100 men together.
Trades	8	5	10	Boys, as tailors, shoemakers, carpenters, smiths, teachers, &c.
Manufactures	6	10	20	Girls, in manufacturing the produce, wool, flax, &c.
Ditto	4	30	79	Girls and boys, in manufacturing for the general market.
Household Work	36	36	10	Girls, in cooking, washing, making clothes, &c.
Old, young, & girls	8	17	141	Children, in infant and other schools.
	110	110	280	Total, 500.

Allowing each individual of the men, women, and children, to consume three quarters of a pound of flour, one quarter of a pound of oatmeal, 2lbs. of potatoes, 6oz. meat, a pint and a half of milk (or what it will produce in butter or cheese,) with a sufficient quantity of fruit and vegetables from the garden, daily; and six yards of linen, and two yards and a half of cloth, or equivalent thereto in other woollen or cotton goods, yearly,—

The annual produce and consumption will stand as under:—

	Wheat.	Oats or Barley.	Potatoes	Meat.	Milk.	Cloth.	Linen.
Produce	5000 Bush	8000 Bush	36,000 Bush	136,000 lbs.	455,000 Pints	1682 Yds	28,264 Yds
Consumption	2975 Bush	1983 Bush	9,125 Bush	68,437 lbs.	273,750 Pints	1250 Yds	3,000 Yds
Surplus	2025 Bush	6017 Bush	26,875 Bush	67,563 lbs.	181,250 Pints	432 Yds	25,264 Yds

The above surplus oats, or barley and potatoes, will give 76 bushels of potatoes and 12 bushels of oats to each of the 350 hogs, one bushel of oats per week to each of the six horses, and leave 1505 bushels for making, feeding poultry, &c.

	£.	s.	d.
The establishment will then have to dispose of—			
2,025 bushels of wheat, at 6s. per bushel	607	10	3
67,563 lbs. of meat, of different kinds, averaging at 5d. per lb.	1407	11	0

181-59 pints of milk, or what it will produce in butter or cheese, at 4d. per pint	377 12 0
432 yards of broadcloth, at 10s. per yard	216 0 0
26,251 yards of linen, averaging 1s. 2d. per yard	1473 14 8
Eggs, poultry, &c.	100 0 0
413 surplus hands, employed in manufacturing what may be considered saleable in the neighborhood, or in the general market, with the aid of machinery, will earn for the establishment 5s. per week each	1469 0 0

Value of surplus, after feeding and clothing 500 persons £5651 7 11

The hides and skins from the bullocks and sheep slaughtered would nearly purchase leather for shoes for 500 persons; the fat and tallow from the same, and the hags, will find candles and soap; and some some parts of what is called offal from the same would furnish an article of food for the adults, in addition to the six ounces of meat daily, as before stated.

The establishment would require to borrow—

	Per annum.	£.	s.	d.
15000 For building dwellings, &c. (which would be kept in repair by the inmates), at 5 per cent.	750	0	0	
1500 For machinery for manufactures, with wear, 10 per cent.	150	0	0	
800 For 80 head of cattle, at £10 each, 5 per ct.	40	0	0	
500 For 500 sheep, at £1 each, ditto	25	0	0	
60 For 20 breeding sows, at £3 each. ditto	3	0	0	
120 For 6 horses, at £20 each, ditto	6	0	0	
For manure, which, after the first two years, would be produced on the establishment, but say per annum	100	0	0	
For seeds of all sorts, per annum.	375	0	0	
3000 For labour in cultivating the land the first year	150	0	0	
400 For implements for spade-culture	20	0	0	
Rent of 1000 acres, including tithes, 20s. per acre,	1000	0	0	
To purchase articles not produced, as tea, coffee, sugar, fuel, and other incidentals, per annum	1000	0	0	

21380 Debt. Yearly charge £3619 0 0

The account will stand thus:—

Produce to dispose of, earnings, &c. after feeding, clothing, and educating 500 persons	5651 7 11
Yearly charge	3619 0 0

Yearly profit £2032 7 11

By the foregoing calculation it appears that the value of the whole produce of 1000 acres, with the earnings of surplus hands, is about 10,000l., the quantities being calculated as now produced by the plough; it may, however, be presumed that by spade-culture, judiciously managed, and nearly the whole of the agricultural produce being consumed on the spot, and returned on the land in manure, the produce, in two or three years, would be one-third more, but say 1l. per acre more, or 1000l. per ann; which, added to the yearly profit, as above, would be upwards of 3000l.

These calculations have been made in all respects to the disadvantage of the productions, or profitable results of the proposed associations.—All practical men, who are masters of the subject, and to whom the calculations have been examined, admit their correctness, and allow that the case would justify a still more favourable statement; but, as they now stand, they are amply sufficient to demonstrate that there is no necessity for a single individual to remain any longer in poverty, or to be precluded from the means of procuring any of those comforts which human nature requires for health, peace of mind, and real enjoyment.

What a surplus may thus be created by every working portion of the human race, much greater than has ever yet been produced, no practical man can entertain any doubt. It is also evi-

dent that, by the arrangements proposed, the working classes, or the actual producers of all wealth, will attain, at length, their right place in society, and enjoy something like a fair proportion of the benefits which they produce so lavishly for others. All the valuable faculties and the amiable dispositions of human nature may thus be cultivated and called into full action over the world, by the right education and employment of every individual, and peace, order, and real virtue be permanently established among mankind.

The arguments that our principles are theoretic and not matters of fact, that they are visionary, and not applicable, are among those that appear to have the most influence on the mind of such persons as are opposed to our doctrines. We therefore call their attention to the official report of Governor Finch, of Tytherly Community, in the County of Hants, England, and the testimony of several other respectable gentlemen, who are his condisciples in an organization and arrangements, which alone can surround the working man with happiness, and save him from the grinding power of the avaricious capitalists, the impoverishing influence of the present competitive arrangements, and restore him to a state of felicity, peace, and plenty.

Our doctrines have been looked upon like the creeds of sectional and sectarian parties, that have produced no practical or beneficial results. But, they who read the following testimonies will perceive we can "prove our faith by our works." We, therefore, trust we shall hear no more of the impracticability of our doctrines.

From the Southern Star.

COMMUNITY! COMMUNITY!

We have much pleasure in presenting to our readers the following official communication from the respected Governor of Tytherly Community:—

Tytherly Community, 10th 4th mo., year 1. N. S. 10th January, 1840. O. S.

DEAR FLEMING,—It is time an official communication should come from this interesting place. I left Liverpool on the 26th December; spent one day with the Central Board and five days in London, in making arrangements as to our future operations, and arrived here on New Year's Day. I found nearly all the members here that were called out in the first draft. We are now, in the whole, six children, three women, and eighteen men, all as busily employed as we can be, either in the cultivation of the soil, which is at present our primary object, or in preparing sleeping apartments, and other accommodations, for our present members, and in providing for a further draft as soon as possible. Some of the hands that can be spared from the new building (which is now reared and slated) are engaged in covering a field, about fourteen acres, with a good coating of chalk. Besides our own men, we are obliged to employ additional hired labourers to assist us, as it is most desirable that this chalking should be done whilst the frost continues, as it is much easier to do it whilst the land is frozen; and when the thaw comes, it will pulverize the chalk, and the land will be more easily worked. We dig the chalk out of pits, and wheel it in barrows over the whole field. We hope to finish this field next week. Our horses and carts are fully employed in collecting soil and manure, from the roads and avenues; in short, we are doing all we can to improve the land, and prepare it for the next crop. We have a fine set of men here, animated by the best spirit, proving the wisdom of our present mode of election and selection of members, and I have no doubt of our ultimate success. We all are employed in im-

proving the estate, and every day's labour makes the property three days labour more valuable. Our people breakfast at seven in the morning, go to work as soon as it is light, dine altogether at the farm house at twelve, make a short dinner hour, and work in the afternoon as long as it is light, and *they all do work whilst they are at it.* Our principal inconvenience is in being compelled to have some part of our members lodging in Broughton, but they will be removed as soon as our new building is finished, which will serve for a dining room for all, and furnish sleeping rooms for sixteen of our members. Phillips, of Birmingham, is employed in making spring-beds, of an excellent construction, for our new building; bed and bedsteads will not cost more than about forty shillings. I have read my code of laws here, which, with a few trifling alterations, are much approved by them all; but I have to do with a number of rational men and women, and I find no law necessary for their government, but the principle of justice, and the mutual forbearance and mutual kindness makes labour sweet and life happy. I wish all our members could partake of our enjoyments. I trust they soon will participate in them—and the way to do it is to furnish the means as speedily as possible for the completion of this experiment, because I feel confident that a hundred more Communities will speedily follow it. We all sit down to one table; we all labour at anything that is wanted, and particularly when our services are required upon the land. *I have been spreading chalk three or four days.* Our saddler, tailor, shoemaker, clerk, baidmaker, joiners, bricklayers, &c., dig or spread chalk, follow the cart, collect manure, or any thing else that is wanted. Mr Aldam sets the example; all act upon the principle that there shall be no foreman or overlooker merely, but all are to work. The master farmers in this neighbourhood are puzzled to know what to make of us. We have commenced lecturing on our own premises on Sundays. Last Sunday was our first public meeting. We gave notice only on Friday evening and Saturday, and we prepared one of the barns for our audience, but before the hour of meeting we found our chapel not half large enough for the congregation; we therefore adjourned to the farm-yard, made our waggon answer for both pulpit and orchestra, and lectured to the assembled multitude for more than an hour. We challenged opposition, none was made. We could have sold a large number of Tracts, and copies of the *New Moral World* if we had had them. The people are very anxious to know what Socialism is. Our friends, in the several Branches, need be under no apprehension that we shall turn into a talking, instead of a working Community, because *we will not lecture on working days; we will not send any of our members from home to lecture, and nothing will be paid from our funds to defray the expenses of such lecturing.* But we think it absolutely necessary to lecture at home on Sundays, for the purpose of refuting the calumnies the parsons and pretending religious people are circulating respecting us, for we do not know what mischief they might set an ignorant population to do to us, if left to themselves.

I am, dear sir, very sincerely yours,

John Finch, Governor.

In addition to the above, we have some letters from Messrs. Aldam and Bower, who possess more minute details, and amply confirm the various statements as to the harmony which prevails among the communionists, and the rapidity with which the various industrial operations are proceeding.

Mr. Aldam's letter gives a charming picture of the industry and energy which is now visible upon this, formerly desolate, track of land—desolate so far as want of capital, enterprise, and labour could make it. The following quotation will give pleasure to all our friends:—

"Now by St. George the work goes bravely on," was the spontaneous ejaculation of your correspondent, when the busy scenes of Queenwood presented themselves, this afternoon, to his admiring gaze. For there was working by his side the worthy

and excellent Governor, spreading Nature's inexhaustible store (chalk), whilst ten brave fellows were some digging the chalk in the pit, others winding it up, others of their Social and indefatigable companions were, with energy and zeal worthy the cause, conveying this excellent antidote to poverty and barrenness, diffusing it over the surface of this ill-used land. In the lane adjoining, were seen six more of this worthy family collecting in carts, and taking up hills, the accumulated and *hitherto neglected* produce of years that lay in the depositary of road sediment. The busy sawyer, too was seen plying himself, with that assiduity and pleasure which Socialists in ex-communication can feel and practice; and on the top of a beautiful building neatly covered in with slate, were seen the active brick setter and his faithful attendant finishing this *first home* of persecuted man. The browsing flock were on the hill making the rustic music of tinkling bells, and, seen through the boughs of the fine beech trees that so plentifully surround our peaceful home, gave a charm to the scene that mind can feel, but pen cannot describe. Turning to the left, and looking across a gentle valley, were to be observed the stones, white flags and already turned-up hillsides where formerly the Roman legions passed in martial array; but now to the site where the homes of peace, contentment, and joy are to raise their turrets, and beckon to a suffering and injured race to come and find shelter beneath their hospitable roofs."

Mr. Aldam adds his testimony to the benign effects resulting from even the partial application of our principles to practice, which they have in such a short time been able to effect. He says—

"The great philanthropist and philosopher will see, and we shall realize all the virtue, happiness, and peace that he has predicted from the adoption of his system. Community life has that in it which heals all wounds, and repairs all breaches; and if for a moment, discussion seems to separate, the spell-like influence of *one interest*, repels all acrimony, draws together and cements in one union all the recipients of its advantages. Indeed much as has been said on the effects of community, it falls short, far short of the truth."

It is highly gratifying to know upon the authority of a man of such extensive and sound practical knowledge as Mr. Aldam, that the Estate improves in the estimation of the communionists in proportion as they get more acquainted with its capabilities for the purposes of the society. Mr. Aldam makes the following statement on this point:—

"I am constrained more and more to consider this an eligible site for our purpose, for it only wants labour to improve it in soil, and labour only to erect our homes; and as labour is our proud fate, we can accomplish these important ends of food and shelter without the tax on bricks or the expense of manure for more than half the land. The miserable system which surrounds us has made numbers of its members suffer all the miseries of poverty and the horrors of want; and their 'hard hands' as Cobbett said, compelled to be idle because it does not suit the pockets or convenience of the farmers to employ them. Look at the true result of this miserable course.—The paupers, I may say the victims, consume something but produce nothing; hence must the evil increase. The land loudly cries for their improving labour, and nature has embodied in her stores the remedy of all. Our arrangements give us all the comforts of life; and through constant and judicious labour, an ever-increasing store. This must be the consequence of Social arrangements, and rational life; for to be idling and starving at the same is a true specimen of this detestable old system. Mr. Phillips, from Birmingham, an highly intelligent young man, and a chemist, predicts the most beneficial consequences from chalking the land; as there is not a particle of lime in those portions of the heavy clays on which we intend to put this fertilising agent."

He adds, in conclusion,—"Success is certain; and an ever increasing happiness is in store for all the poor hell-and-poverty tormented victims of error and misery. Continue your determined opposition to the old world, its habits, its customs, its sectarianism, its institutions. Tytherly justifies it all!"

From Mr. Bower's letter we learn that Mr. John Smith, Wheelwright, from the Liverpool branch, with his wife and three children, have been among the arrivals since our last notice.

The *chalking*, of which mention has been made, seems intended to serve the same purpose as "*claying*" in the Fen districts, and what is termed "*marling*" in Yorkshire. When the field is finished to which reference has been made, it will be improved in value at least 10*l* per acre. The application of this fertilising agent to those parts of the estate where it is applicable, from the peculiar nature of the soil, will very materially reduce the cost of bringing the other parts into good condition, as nothing is required in the process but labour.

The beds and bedsteads upon which Mr. Phillips is employed cost in the old-world-markets from five to ten guineas each; in Community they will not exceed 2*l*. Another striking example of the length to which capital will go when thus employed, as compared with its present unwise application. In fact, the price of these beds preclude all but the wealthy from possessing them. Their peculiar construction, by economising labour, will also be a great source of saving to the Community.

Mr. C. F. Green has sent a piano-forte from London, in order that while the Communists are engaged during the day in their arduous and noble labours, their evening may be soled by the divine influence of music. Several good musicians are among the party now on the land.

It is proposed that a watch making manufactory shall be commenced as soon as preparations can be made for the accommodation of the party who have engaged to carry it on.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, JANUARY 25, 1844.

"Est brevitate opus ut currat Sententia."

It has ever been the maxim of all governments to favor the rich, to the prejudice of the poor. To demonstrate this, we have only to refer to the comparative state of the producing classes of all nations. Even our own government, notwithstanding the facilities it offers to the industrious, is justly chargeable with this crime.

We are aware that the sticklers for our government will feel astounded at such a statement. But we call upon you to draw a line of difference between the state of the working and producing part of the population of this country for ten years back, and what is it now? In those days we did not see so many splendid equipages attended as they are, with valets, livery servants, and all those golden trappings, which, for ages, have been the ensigns of royalty and monarchy. Neither did we see that abject poverty, that destitution of employment, nor that going about of the humble, but industrious mechanic, to seek, and in many cases, to beg for employment. And who does not perceive this disparity is on the increase? and who can tell where it will end? unless the industrious part of the population, who produce those golden ornaments, splendor, and wealth, enter into combinations, and determinations to reserve to themselves the proceeds of their industry. We are conscious it will be said, that it is not government, but commerce, that has produced this difference between the rich and the poor. Admitted;

but it must not be forgotten, that government is the creator of circumstances, which gives advantages to the commercial, over those of the working and producing man; and therefore government, and the circumstances created by it, are culpable.

We are also conscious that the working and producing classes will argue the impossibility of entering into an organization and arrangements by which they might change the present state of things, and reserve to themselves the wealth they produce.

They have been so long accustomed to be inveigled out of the fruits of their labor, and working for the good of the capitalists, that they begin to think it is in accordance with an irrevocable decree of an Almighty power; and as the Pagan devotee thinks it is the law of his God, that he must contribute a portion of his substance to the support of his priest. So the producing and working classes think they must of necessity allow the capitalist to have the product of their labor, save that portion of it which will afford them a mere existence, and continue them in a state of penury and want. But it becomes our imperative duty to show and demonstrate to them,

1.—That the present competitive, demoralizing, and impoverishing arrangements of society may be removed.

2.—That the producing classes may enter into combinations and arrangements by which they may reserve the productions of wealth within their entire control, and which would banish poverty from their abodes—misery from their families—and distress from their country, and those baneful and demoralizing influences which emanate from the present competitive arrangements of the old immoral world.

It is the present arrangements are of an immoral tendency, and produce misery to the human race. They tempt and seduce the man to take every possible advantage of his fellow man, and induce him to resort to chicanery, slander, and falsehood, to accomplish his object; and resort to every species of immorality and vice; so that it often leads to the perpetration of slavery, murder, and wretchedness of every description. They are the cause of all wars and rumors of wars—of the divine rights of kings—and the institutions of beggars—of the perpetuity of vice, and the suppression of virtue—of the wealth of the prodigal, and the poverty of the widow—of the power of evil, and the destitution of the orphan. In a word, there is not a single vice nor an evil but what may be attributed to the present corrupting and demoralizing state of society.

But these things are not and cannot be in accordance

with the laws of nature, consequently the arrangements that produce them must be in opposition to those laws; and therefore cannot redound to the happiness of man, and ought to be removed.

2. These arrangements are of an immoral character.—They lead the government to tax the producing populace to enrich itself. This being done, the government goes to spend the proceeds of hard labor and excessive drudgery, in voluptuousness, murder, and demolition of cities—in death, carnage, and the inundation of mountains with human gore; to bring misery to the distressed widow—wretchedness to the helpless orphan—poverty and additional toils to the weary and industrious; and to say the arrangements that produce these things are the best that can be formed, is blasphemy in the first degree—a libel on the character of God—and a prostitution of common sense to the worst principles that could possibly take hold of the mind of man.

2. That the producing classes may enter into combinations and arrangements by which they may reserve the productions of wealth to their entire control, and which would banish poverty from their abodes—misery from their families—and distress from their country—and all those baneful and demoralizing influences which emanate from the present arrangements of society.

1. It is possible for the producing classes to enter into arrangements and combinations by which they may reserve their productions within their entire control.

In view of the proof of this proposition we are aware of the difficulty of counteracting former impressions made on the mind; nevertheless, we must hold frequent and public meetings on this subject; the best of orators must be selected to address the people, and urge expostulation upon expostulation, argument upon argument, until conviction is worked on the mind. It must be his duty to animadvert on the present state of society; to show the various ways by which they rob the producing man, and deprive him of those blessings which he might enjoy. He must show that after the mind is properly enlightened, and the laws of nature or the fundamental facts, and a similarity of views is generated; and that after ten thousand are converted, it is possible that one thousand of them may be suitable to enter into community, and form those arrangements which shall relieve them from the present impoverishing and demoralizing institutions; and, if it is possible, to persuade man to theories, to visions, to party and sectarianism, and all those isms and ists which impoverish, demoralize, and create disunion between man and man, is it not possible to convince man of that which would raise him to the highest state of plenty, dignity and happiness. Most men are inclined to their own interest, and surely we can convince them of that which alone accords with their own best interest.

2. This lecturer, or preacher, must animadvert on the demoralizing influences of the present arrangements. He must remind the working and producing man of the taxation that is laid on all his industrial productions—that his employer borrows a capital from the banker for which he pays a large interest; and besides this, he must have large profits to support him and his family, in wealth and comparative splendor; and, in many cases, to amass a large fortune for his heirs and successors. This being done, the government man comes with his arrogant claim for government taxes, which goes to support him and fighting men, whose profession is to murder, because of the honor attached to such a profession, and that all this,

and even a thousand times more, comes out of the productions of the producing man.

This is not all, because if he should desire to have something for his pleasure, or it may be for necessary consumption, he must pay out of what humble pittance he may have left, (after what the banker, the capitalist, and the government have left him,) taxes on whatever he wishes for his use and consumption, and thus he is not only taxed for what he produces, and what he consumes, but he is taxed for the wastefulness, prodigality, and vices of these; and thus, while he is spending his days in comparative slavery, he produces that which demoralizes the mind, perpetuates the vices of the present immoral world, and reduces him to a skeleton, or a mere animal, and a sacrifice to those into whose hands the present arrangements have thrown him. This being the case, can it be supposed that he will cling with pertinacity and stupidity to those arrangements and competitive institutions which have, like the man who fell among thieves, wounded and left him half dead, when he is shown the superior, the moral, and the ennobling circumstances, which would grow out of these arrangements we propose, and which are founded on FUNDAMENTAL FACTS* adopted by our Society, and which, if generally acted upon, would tranquilize the present agitated world, and lead man to that unsullied happiness he so much desires, and which would be so congenial to his nature.

Is it possible that his mind is so impervious to the force of truth—that his faculties can be so insensible to his own interest, and his reasoning powers so morbid that he will not listen—that he will not attend—that he will not be converted to those things that make for his present peace, and the salvation of his family, and the glorification of his fellow-men?

* See the first No. of the Herald of the New Moral World.

By this time we were desirous of throwing out our sheet every week; but out of the three hundred subscribers obtained, we have met with a number of mean and grovelling failures. Some have decamped—others have acted boyish—and others dishonest. We wonder that people should throw themselves into such liabilities of trouble, when it is no profit to them. "Honesty is the best policy;" and it certainly is not worth while acting mean, when there is no profit, but probability of putting us and ourselves to trouble.

We trust, however, from the consideration that many appear desirous of taking our paper when they become acquainted with it, and from the fact that we have already an active agent in the field, we shall soon obtain the desired number of five hundred subscribers, when we shall be most happy to furnish our readers with it every week. We therefore entreat them to be patient for a short time.

We trust that our weekly subscribers will agree with the arrangements in which we are about to enter, to collect their payments for the paper every first Monday after the delivery of every fourth number, making twenty-five cents each time. This regulation is about to be adopted for the sake of economy. Experience proves we cannot afford to collect every week; therefore those who do not wish to comply with this regulation will be kind enough to give us timely warning, by means of our carriers.

We earnestly entreat our friends to procure what number of subscribers they can. They may send them to the office, No. 1 Chatham Square, 3d floor, to which all communications to the Editor must be addressed, post paid.

Our meeting next Sunday will be held in the Hall, on the 8th Avenue, No. 148, at 3 o'clock. Let all our friends rally round the standard of truth, and all who desire to be acquainted with the arrangements of the "New Moral World," attend.--N. B. See the notice of the Secretary on our last page.

LETTERS ON FREE WILL.

N. H.

To the Editor of "The Herald of the New World."

DEAR SIR.--Certain readers of your last week's paper, have found considerable fault with my former letter, though upon what ground I know not. This however, I think would not have happened, had they properly understood my meaning.

I am contending, Sir, that Man has no Freewill, and that this is clearly set forth in the New Testament. In order to be thoroughly understood, I will give the definition of the word Freewill as I find it in "Buck's Theological Dictionary."

Freewill--a will independent of circumstances.

Now, I contend that Man has no will independent of circumstances; and it is utterly absurd to suppose that, while in the whole universe we acknowledge "THERE IS NO EFFECT WITHOUT ITS CORRESPONDING CAUSE," the will is independent of this general law, and has no cause to its effect.

I hope it will be understood that, when I say man has no free will, I mean, MAN HAS NO WILL INDEPENDENT OF CIRCUMSTANCES.

Now, continuing the subject as I proposed in my last letter, I shall take for a text on which to build my argument, Paul's Epistle to the Romans, chap. 7, verse 19, "For the good that I would I do not; but the evil which I would not, that I do." Where, in the whole scope of the gospel covenant, could we find a passage more strongly corroborative of the fact I am contending for--that man's will is a bound or circumscribed will, and not a free will?

"The good that I would I do not." Now, if the Apostle possessed a free will--that is, a will which could act independent of, and contrary to circumstances--how was it he could not do the good he desired to do? And how was it, also, that he not only could not do the good he would, which was a kind of NEGATIVE restraint on his actions; but that he was forced to do "the evil which he would not;" or the exercise of a positive control over him by some other agent, which positive control he cannot resist?

To place the matter clearly before the Romans, and to impress it more strongly upon their minds, the Apostle repeats the fact again and again, and adds, by way of explaining the seeming paradox, "Now it is no more I that do it, but sin which dwelleth in

me;" meaning by sin, those wayward passions and unholy desires which are engendered in the human being by organization, education, and other surrounding circumstances; which, more or less, influence the actions of every man, even although he, like Apostle, may delight in the law of God after the inward man, and detest the sin at the same moment that circumstances are urging him onward to the commission of it. That the Apostle, moreover, felt fully the complete subjection of his will to surrounding circumstances, and, consequently, his now perfect helplessness of himself to do any thing, he exclaims immediately after his reviewal of this state of bondage,--"Oh, wretched man that I am! who shall DELIVER me from the body of this death?" And then is suggested to his mind the consolation we find in the following verse; for then he remembers that there is a balm in Gilead, that there is a physician there; and he exclaims in joy and gratitude,--"I thank God through Jesus Christ our Lord." Here is the consolation to the poor captive, the wretched victim of sin, sorrow, suffering, and woe--that Jesus Christ will deliver from this bondage of corruption--that he came into the world for the express purpose--and that this purpose shall and will be accomplished.

Your's &c.

J. G. F.

STATE AND PROSPECTS OF SOCIETY.

WHO SHALL "BELL THE CAT?"

"I like some of your notions, Sir," said a friend the other day to me, "but you are too theoretic!--Yes--too theoretic!"

Now this is the provokingness of prejudice, abetted by determined inattention. My premises are all matters of incontrovertable fact, I give instances of existing communities of only a few years old, now rolling in wealth, but originally so poor, that their members were supported by charity till their first harvests ripened. I repress all flights of fancy. I hesitate to withdraw, entirely, the veil, and to display in full colours the glories of that millennial state which awaits dwellers in community, from the perfect action of art and science, aiding a profound knowledge of the nature, constitution and destiny of man--and yet I cannot gain credence even from my more favourite readers. "Not in the nature of man!" My dear philosopher, you must arrange better your ideas on this matter, or you may as well content yourself with the category of that sage of your sect which is thus recorded by Shakespeare:--"To be a well favoured man is the gift of fortune, but to read and write comes by nature." Man, by nature, until taught by art, acting on reason, is the most helpless entity in creation,--a mere two-legged animal without feathers. But who, speculating on his present condition, whether among the Botsoudos, the New Hollanders, the Caffres, or the partially civilized inhabitants of Europe, shall venture to predicate as to the degree of improvement, of which he, as a species, is capable?--which may, in time, become part of "his nature?" Let the phrase be blotted out. Admit that man, by nature, is gifted with the germs of various intellectual and moral faculties, and then diligently inquire how far, and in what way, these faculties may be improved, so as

to produce to him the most advantage; and if the balance be in favour of "community of property," let the conviction be avowed, assured that community of property will, in due course, form part of his "nature."

But I hear another question; it comes in dulcet tones, "I do not like the idea of living without the feeling of individual possession. My own hearth, my own privacy, are necessary to my happiness. Could I dine every day in public?"

Who asks the question? Oh; it is only Lord A.; or Sir B. C.; or D. E. F., or G., the lunded Esquire, the wealthy merchant, the great manufacturer; or the delicate moiety of one of these characters. Excuse me then my lord, ladies and gentlemen; I do not address you, I seek not for your co-operation at present. Enjoy, I pray you, your own mansions respectively, your own fireside, your own estate, descended to you from the companion of the conqueror, or fairly won by your own or your father's industry, exerted under favouring circumstances. It is the working man, the resident in a closely packed alley, or a damp cellar; whose children know but few of the joys of young life,—pass their infancy in perpetual grime and fretful listlessness, and are early drafted off to labour at spinning of cotton, heading of pins, or cutting of sprigs and sparrowbills. It is to such as these that I address myself, proclaiming—"Ho! ye that labour, and are heavily laden!—listen to me! Knowledge and wealth, and all the varied forms of happiness that they can give are open to you; the means are union, determination, integrity and brotherly kindness. I offer you every domestic comfort, in exchange for your sordid, dark and ill-furnished rooms;—abundant, substantial and nourishing fare, in lieu of your ill-dressed, insufficient and often unpalatable meal;—leisure and liberal pursuits, instead of constant and laborious employment; permanent, unassailable prosperity, for perpetual fear of bad times." Need I pursue the contrast? Will the poor man, the workman, in the competitive world, hesitate to accept my boons, at the price of dining in public, and relinquishing the desire of individual wealth?

But further, be it recollected, community of property would not violate the privacy of domestic life. The labours of the hour, the pleasures of the day, the acquisition of knowledge, would, as now, be all pursued in society, and the presence of companions would lighten the toil, and enhance the pleasure; but the apartments appropriated to each one would be as sacred from intrusion as at present. Shutting his door!—alone, or in the bosom of his family, he might enjoy his hour of retirement, as free from invasion as under the present system.

Still, I say, I do not invite the wealthy to enrol themselves as members of a community; but the producing classes, the creators of wealth, the makers of every desirable article, I do strongly urge to the consideration of the subject. It is time they emancipate themselves from the bondage of "full work and fair wages," as the means of earning "bread and beef and beer." The time is come when the "primal curse" of eating bread by the sweat of the brow, if it be understood to refer to a life of working-days, may be shaken off by all. And the means are offered to all, of studying the mode to be adopted for effecting this purpose.

I am weary, I am sick of the cant of benevolence, which, knowing what is done for some, and what might be done for all, clings with pertinacious ignorance to established forms, nor ventures for a moment to contemplate the possibility of a change. The humane and con-

siderate manufacturer, ignorant and contentedly unenquiring on the science of man, a mammon-worshipper from circumstances and from necessity, will point out with delight the high perfection of his machinery, by which, it is true, he is enabled to dispense with the work of three-fourths of his "skilled labourers;" but then, is it not beautiful to see how he gives employment to 250 women, girls and boys? Look at their average health, is it not satisfactory? and then labour, is it not light? Its daily duration, too, is only ten hours, exclusive of meals! He is not quite free from fears of the future, yet he trusts that excess of competition will not oblige him to claim from his people twelve hours or more work each day. He looks, besides, anxiously to extend education as the means of effecting that improvement in their condition which he ardently desires.

All this runs dlibly off the tongue, but it is all fallacy, weakness, convenience and ignorance of "the nature of man." Hear me,—O benevolent capitalist, of whatever kind,—in trade or out of trade. I call not on you to join any association for the establishment of communities; but to reflect closely on the past and the present condition of the people, and on their prospects of the future, under the influence of competition; to take as your data existing facts in particular, and the rights, claims and constitution of man in general, and thus to come to a conclusion as to what is possible and desirable. Should your researches end in the conviction that a better system than the present ought to prevail; that twelve, or even ten hours hard-work, per day, as it would not be considered good for yourselves, so likewise, therefore, it is not good for "the people;" and that such a change in the mode of conducting business as is implied in the terms "community of property and equality of profits," would produce to them the desired good, hesitate not, haggle not, set the matter before your dependents, show them the way to leisure, to plenty, to knowledge, to happiness. Exhibit to them their power, concentrated by union, and enlightened by knowledge. You need not, satisfied as you are, for yourself, join them in the pursuit of these objects, but if, at any future time, your exhortations for others be realised, doubtless you will be admitted into a participation of their system of improvement and enjoyment; and in the meantime, take this from me, your candour and boldness will not hurt your own present individual interests.

We regret we have not room for the advertisement relative to the wonderful piece of mechanism to be seen in the vehicle near the Harlem Railroad depot.

ADVERTISEMENTS.

NOTICE—"SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS."—A Meeting of this Society will be held at 3 o'clock, P. M., on Sunday, January 24th, 1841, at the Hall, 148 Eighth Avenue. A full meeting of the Members and friends of the Society is respectfully requested.

N. B.—Rev. J. M. Horner will address the meeting.
By order of the Society.

J. G. FREEMAN, Secretary.

NOTICE.—UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS.—On Sunday Evening next, a Lecture will be delivered at Union Hall, corner of Henry and Oliver-streets, by Benjamin Timms; Subject, an exposition of the System advocated by Robert Owen. Service to commence at 7 o'clock. Admission 3 cents, Ladies free.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER,
EDITOR.

NEW-YORK, FEBRUARY 4, 1841.

(Vol. I. No. 3.)

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication, at \$2 per annum, or \$1 25 for six months, to be paid in advance; persons wishing to subscribe, can do so by applying at PHALON'S BOOK STORE, 36 Chatham-street. and No. 1 Chatham Square, 3d story. No paper will be discontinued unless due notice is given and all arrears are paid.

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FOR THE NEW MORAL WORLD.

MANKIND.

A POEM.—BY J. G. FREEMAN.

Part I.—RETROSPECTIVE; or, Society as it is and has been.
I.

O'er the stern annals of each age and clime
That History's pen has chronicled, and Time
With its untiring wing hath fleeted o'er,
Marking its eras from its natal hour
To its uprising greatness, and the height
When for th it sends its myriads to the fight,
And, conquering all, proclaims with pomp and pride,
"Behold me lord of Earth! with not a peer beside."
Then, tracing downwards to its slow decay,
Till all its glories have been stripped away,
And, one by one, its gorgeous trappings go
To grace the triumphs of some haughty foe,
Leaving it, like some shattered tree, all bare—
A trophy of the past, on which the present stare.

II.

Over these annals as the student's eye
Wanders in silence, watching as they fly
The fitting shadows passing o'er the page
And strutting their brief hour upon life's stage—
An Alexander here, a Cæsar there—
A Timour, a Napoleon; who spare

Nor sex nor age, the weakly nor the strong,
Or, if they spare, it is to work more wrong.
These, as they raise their standards to the sky,
"I come—I conquer—see the nations fly
Before my might!" is still their battle cry.
On, as they march, stern Desolation reigns
Where'er their footsteps tread; the hills, the plains,
Resound with strife and war; shrieks pierce the air;
Whole slaughtered hosts bestrew the path; and where
A stately city rears its towered walls
Its streets are filled with blood, with dead its halls.
Its gardens, once a Paradise of sweets,
Calm, cool, delicious, and secure retreats,
Where roses grew and lilies reared their head,
And flowers of every clime their odors shed,
Where peace was wont to revel, and the light
Of heaven grew lovelier as it met the sight,—
Now rooted up, with bloody hands defaced,
And what they found an Eden left a waste.
Amazed, he wonders as he musing reads,
And says unto his soul—"Are these the deeds
Of men called heroes! is it such as these
Who claim their fellow man's warm sympathies?"

III.

But, leaving for a time those scenes of strife,
We turn to annals of a peaceful life,
And, meditating on the joys of home,
Forget the evil which abroad doth roam.
Alas for human nature! as we gaze
We cannot recognise the pleasant ways
Where peace and pleasure dwell; but even here
Discord reigns all supreme—the wealthy rear
Their palaces and temples to the skies,
While poverty in muddy hovel lies
Unknown, unheeded, by the passing throng
Who sweep in gold and purple gaily on,
Or noticed only by insult and wrong,
Ground down by want, enchained by slavish fear,
Their very degradation made a sneer—
A jest—a by-word—by the ruthless knaves
Who first debase, then spurn them as their slaves.

IV.

Shall it be ever thus? Shall man to man
Be soimperial; and is this the plan
Which Nature's God intended when he made
This pleasant earth, creating hill and glade,
Ocean, and lake, and stream, prairie and wood,
And, resting from his work, proclaimed it "Good?"
Not so, not so; but man, the creature, dares
To strew his field of wheat with rancorous tares.
(To be continued.)

New-York, Jan. 29, 1841.

To the Harmonyists, or Socialists in the United States of America who demur (not at sectarianism merely,) but at the fundamental principles of christianity.

THE NEW YEAR.

That it is important we, individually, should frequently examine ourselves, in order to change, if found necessary, or to pursue, if discovered beneficial, the views or the conduct we may have adopted and practised, is a truth that will be generally admitted. If, however, there is any one period more calculated than another to awaken in us a sense of this duty, it is at a season like the present, when another year has closed upon us, and we have commenced a new one. The year that is before us! Who can think on this and not pause on the journey of life? The year that is before us!! How does imagination crowd together, in our aspirations for humanity, images bright and beautiful, which in that period may be made manifest to the world. But, alas! we cannot forget, that our's is an apathetic, a faint-hearted, dull-sighted generation; neither can we avoid seeing that the learned and the powerful, who most can benefit their race, desire only to follow the same track marked out by their predecessors; and will not, we fear, bestir themselves, in order to strike into another in which jarring interests and opposing creeds, would present no barriers to human progression. This generation, however, must and will have its workers.

This generation, it is to be hoped, will discover how falsely custom has labeled most of our forms and habits with the words—just and good. Of how many generous thoughts and pure anticipations, have they not been the destroyer? How many have been by them driven into vice, led on by deepest misery—misery, not the consequence of individual error, but the result of the peculiarities of our social system? What a startling proof of the unfitness of our present regulations: misery is endured, without vice having led to it; and this misery is the parent of the greatest portion of the vice committed by one class of the community.

It is not our desire to occupy space in this manner, or we might expatiate and dwell upon the numerous and heavy trials which are unjustly imposed on this particular class. It is indeed needless to do this; for who, at the present hour, can be ignorant of the wretched condition of society?—or of the nature of those wrongs which are the cause of its being so?

Of the worth

Of things around man thinks not; as yet this earth
Is filled with beings each with the rich store
Of energies to which it giveth birth,

Itself a world; these let him number o'er
And find how much remains for science to explore.

Yes; it is but too true that the highly valuable quality of our individual nature—namely its energy, is, for the want of a wholesome provision, entirely misapplied; and thus the great and good purposes, to fulfil which it is so admirably adapted, remain unaccomplished. In the year that is before us, arrangements suitable for the proper direction of the energies of this generation, and of those that will succeed it, may be made; it is yet to be seen whether society has sufficient wisdom and courage to understand and to commence them.

Divided as the whole of society now is into parties of so many distinct kinds, it is difficult to imagine that any of their plans can be really effective. We, however—and by we, I mean those who respect and sincerely believe in the truth of the principles advocated in the work for which these remarks were written—we, however, differ from other parties in considering that the whole of the system we are now living under, requires to be changed. And herein lies the difficulty of convincing the public mind. Satisfied as each party are, that some portion, in the workings of social machinery, needs correction and improvement, they cannot reconcile themselves to the belief that the whole operates badly; and, therefore, that a new set of machinery, directed by other principles, is necessary. To preserve one part, and to destroy another of the great machine in whose good or ill condition we are all deeply interested, is the aim of the largest and most prevailing of these parties.

But the inadequacy of any or all of these plans of amelioration to meet the requirements of the times, will, should they be persisted in, be equally as apparent at the conclusion of the year we have just commenced, as the want of success and failure of those of the past, now evident to us.

The evils that surround us are the effects of competition; individuality instead of mutuality being employed in the conducting of our social relations with each other; ignorance—and the division and classification of one family, which society really consists of, into grades of high and low—learned and illiterate. I have not ranked the consequences of superstition among them, though in the compound of human misery they are surely mixed. Now, in machinery thus involved, it is necessary to separate and re-model the whole of it, ere any part can act beneficially. They who would leave us for our propelling power, competition and her allies; must fail in all their other attempts at renovation; equally futile must prove the exertions of those who strive to amend mankind, yet would preserve as the safety-valve for the regulation of their morals, any one of the religions now dominant amongst us.

I feel the subject on which I am approaching not a light one, but one of deep and momentous import to us all. Is society erring from its incorrect political administrations only? Surely not: it errs also in its conduct of the social arrangements of the country; and with our political and social affairs, religion is so intimately connected, that to speak of either without introducing it, is nearly impossible.

Society is not happy, because it is not moral; for were men moral, as a consequence they must be happy. Most certainly I can have no partiality for, nor dislike to, any of the particular parties, sects, or professions, feeling as I do that they all originate in, and are held together by,

influences which the individuals themselves did not create; and as to the professions, while the present system is continued, their continuation, as part and parcel of it, is absolutely necessary.

The remedy which is recommended, must be thoroughly applied, or its success cannot be complete. It is not that I am opposed to a feeling warm and ardent in the beautiful sentiments which may be collected from every sect. Oh, no; they appeal to me as they must do to others. Charity, compassion, and love, may be traced, as enriching with their sweets every creed of every sect taught in these latter times. Had they not possessed these powerful auxiliaries, they would not perhaps be venerated as they are. Yet, in spite of this, these creeds have assisted greatly in making man unjust and cruel—have led him to regard his fellow-man, not as a brother, but as an enemy.*

And why have they done so? Because they have been made to assimilate in all ages with the character and the pursuits of the party possessing the most power. No King, notoriously wicked though he may have been, but his edicts and laws were seconded and enforced by the dictations of the priests or preachers of sectarianism. How many statutes and laws have been established, and even now exist, by the various rulers and Emperors whose crimes have threatened to deluge the earth with blood, directly at variance with those sentiments of brotherly love, &c., before noticed as shedding on religion so holy a charm. But the ministers of religion although their precepts have all been departed from, in the administrations of these laws, have not on this account withheld their support. It is thus we see if we look individually, that a truly moral person whether professing to worship any particular creed or not, if he love justice and esteem his fellow-man, will, on all occasions act wisely and virtuously. So have we observed in our experience of the passing conduct of the day. It is thus we feel that the sentiments of morality set forth in the various sects, are the valuable seeds of human weal, to be guarded with diligent care.

Estimating them as we do, we thought to have them transplanted from a soil so rife with weeds, and therefore so ungenial, to a scene where, every influence being in unison, they would bloom and ripen with a beautiful maturity.

We might be all

We dream of—happy, high, majestic!

Where is the love, beauty, and truth we seek

But in our minds? And if we were not weak,

Should we be less in deed than in desire?—SHELLEY.

I would not be thought presumptuous in making the assertion, nor would I be thought wanting in due forbearance towards the opinions of others, when I add that to me it appears sectarianism has not been productive of so much good as it might have been from these causes; it recognizes man as forming his own character; and, as such, responsible for his thoughts, opinions, and habits; and, to the extent his actions are influenced by them, it makes him responsible for the organization which he inherits from his parents. It promotes the practice of praise and blame for a particular line of conduct, without regard to the precepts of morality—it sanctions

* As an evidence, look at the hanging of the quakers, and the banishment of Roger Williams, and the destruction of eight millions of human beings by sectarian persecutions and the persecuting of Cone, and Brownlee on the Editor, for his social and liberal sentiments.

rewards and punishments—it asserts the division of society into rich and poor to be perfectly natural—and, it succumbs to the spirit of pride and intolerance fostered in man, by proclaiming him Lord and Master over the actions and destinies of woman.

Entertaining these thoughts, it is impossible for me to advocate the opinions of some of my friends. But, do I respect and love them less for this difference? Oh, no, the profession of an individual cannot prevent me from yielding my esteem for a character in which benevolence and humanity are conspicuous; and, at the moment I write, a sensation like that of pride and pleasure mingled together, is aroused within me, as I think of kind friends, whose society I have enjoyed, and hope still to enjoy. Catholic, Protestant, and Methodist.

But, to return. In concluding these hastily written remarks, I would say to friends entertaining the doctrine of the formation of character, and who are zealously striving to circulate them, a few words. As we have entered upon a new year, I felicitate them most cordially on the success which has attended their exertions during the one proceeding it. I agree with them in thinking the removal of prejudices of a superstitious nature is an imperious duty they have to perform; at the same time I cannot refrain from expressing the regret I have sometimes felt in the past year, on reading "Accounts of Progress," and finding them clothed in language, not I am sure in harmony with the feelings of their writer, but which is occasioned by following at all times the custom of those who employ their pen for the service of the public, as they term it. Now, this appears to me a custom "more honoured in the breach than the observance." To rise above the level of those by whom we are surrounded in general society, is a desirable object to aspire to; many have, there is no doubt, attained a much higher standard of mind by the study of these principles than they had ever gained before. But, it should be borne in mind that raillery or personal allusions used by one party and answered by another, an impartial observer would say, reduces both to the same measure of equality.

To excel in manners and deportment those much more advanced in learning, is not impossible; for it has been accomplished by many of our friends, and as time advances will be by many more. Strong language, I have heard it said, requires the use of strong language in return; as an edgeless sword does not match with a sharp well polished one. But I do not perceive this. No reproof is felt so severely as when given by one who exhibits, neither in word or look, the smallest appearance of violence or ill-nature towards those to whom it is directed. No contrast is so striking as that presented by the man whose demeanor and language are equal in the midst of excitements, and he, who when opposed, breathes anger and rage.

To bear and forbear is, we believe, the advice of a philosopher. Whether so or not, it seems to us that the instructions of the highest philosophy are contained in it, Labourers in the same field, working for the same ends, that of making ourselves happy; why should trifles like these sever and divide us? The sphere in which we live is habitation for us all, not for a portion only. Let us enjoy it; and we can do so only by obeying that beautiful injunction containing the fragrance of morality—"Love one another;" hoping that by the end of the year before us mankind will be raised from their present depression, so that they may be enabled to look around and before them without fear or trembling, at the prospects it affords.

them. In that period how much good our friends will secure—for themselves—for all! With an increase of the sufferings of poor humanity, they must become doubly anxious to rescue and relieve them.

And, now, I have only to assure our friends that I most sincerely wish them a happy year of success in improving society in the knowledge of truth. Real happiness it is impossible any one of us can know—there is too much suffering abroad for that. How great is our consolation in knowing that there is a remedy for them, only awaiting the general voice to be fully applied.

KATE.

DISLIKE TO LABOUR NOT AN ESSENTIAL INGREDIENT IN HUMAN NATURE.

(Continued from our first number, page 8.)

Third.—Having bestowed upon the mind the desire for useful and active exertion, and the practical skill requisite for its healthy beneficial application, we would surround the labourer with all that could minister to the gratification of his senses; and exalt industry in his estimation. Ignorance and idleness, could such things by any possibility exist under such a mode of tuition and training would alone be disgraceful; knowledge, industry, and utility alone respected and honoured. The workshops should be well aired, lofty, handsomely fitted up, and possessing in abundance all the materials and tools required for the particular branch of industrial occupation to which they are devoted; and, in no case, should the operator be compelled to continue his labour in any of them, after the sensation of weariness or dislike had impressed itself on his organization; because the immense diversity of disposition and taste, which would every where prevail, would always supply a sufficient number of happy and willing labourers. and the varied mechanical acquirements of each would enable them to change their occupations at will, without in the slightest interfering with the interests of the community of which they were members.

Fourth.—We would present as a permanent stimulus to exertion, the certainty of participating in plenty and peace, to the full extent of each individual's capacities, limited by temperance alone, all the productions of his own and his neighbour's industry. In a community, all would freely labour, all would freely enjoy. No rapacious idler would there wrench the major portion of the wealth from the hands of the useful producer. No money juggler would there swindle him out of the results of his cheerful exertions, and send his harvest, his cloth, his cattle, to foreign lands and stranger markets, leaving him with the mere offal and refuse. No retailer would interpose his manifold per-centages, to reduce still farther the scanty moiety of food and clothing dealt out to him; but, on the same spot where the wealth was produced, and by the same individuals who created it, would it be consumed, or, if exchanged for the produce of distant communities, wealth would be the measure of wealth, labour the value for labour, without fraud or diminution on either side.

Fifth.—All nicknames or titles, other than those belonging to genuine kindness, talent, and worth, should be dispensed with, and no contempt, scorn, or contumely should attend the practice of any useful profession. In the Rational System, the labourers would be real and the only aristocracy, and all would be made such aristocrats.

An equality of labour and enjoyment would lay the axe to the root of all childish predilections and prejudices which now deform the minds of even the most enlightened on this matter. The ideas of compulsion, monotony, poverty disgrace, or pain, would be disjoined from labour, and impelled by a high sense of utility and benevolence, possessing clear and enlightened views of the real dignity of our nature, and the true mode of communicating happiness to others, and well prepared for its reciprocity themselves, every individual would feel that his mental and bodily powers were only valuable in proportion as they were usefully employed in augmenting the wealth, the intelligence, and moral refinement of his species. The most repulsive labors under the present system would either be entirely abrogated, or, being performed under the guidance of enlightened intellect would be divested of all their offensive concomitants. The mineralogist and geologist would pursue their philosophical researches, at the same time that they were engaged in excavating fuel for the home of their brothers and sisters; and by an improved economy of warming, cooking, &c., an immense saving of that article would be effected, and consequently, less labor required. The mariners would be happy assemblages of curious and educated voyagers, roaming from land to land for increased knowledge; and instead of barren theoretical acquirements, would delight in being the medium of exchange for distant continents and lonely isles. They would convey, not the cold, calculating, money hunting spirit of modern commerce, but the fervent outpourings of universal fraternity from pole to pole. In short, the workmen would be the philosophers and aristocracy, and the philosophers and aristocracy would be the workmen; for the whole population of the world, thus trained and employed, would consist of one highly educated, useful, and benevolent race of men, who would apply machinery and all the aids of science for the purpose of lessening human labor, and increasing the means of enjoyment to all.

Such a people could never, by any possibility, become indolent or selfish; it is only ignorance which produces these vices, and precisely in proportion to the extent of the ignorance is the amount of the vice. The most enlightened men, even in old society, are found the most active, the most disinterested, the most industrious in their respective vocations; and it is, therefore, a fair inference, that in a state of general intelligence, such would be the general characteristic.

Such, then, are a few of the reasons which induce us to believe, that, in the state of society contemplated by the Rationalists, labour will be agreeable, and its cheerful performance guarantee the perpetuity of community; or, to use a metaphor, that it will be found the perpetual motion for which philosophers have so long vainly sought, by producing in the mind of each individual an incessant and ever-waking desire to extend the influence of knowledge, and augment the sum of human felicity. If it is objected that the present generation, trained as they have been, in the inferior notions and erroneous opinions of an irrational age, cannot be expected to appreciate these views, or to aid their dissemination and establishment, we reply that, to a certain extent we coincide, but beg to remind the objectors, that a generation soon passes away and forms but a drop in the vast sea of human existence, a feather in the scales which weigh out the ages of time; and we doubt not, but that even among a

people who have been deteriorated by vicious insitutions and irrational training we can find a sufficient number, who so far appreciate the truths which we have now put forth, that they will give an example of their practicability, and lay broad and deep the foundations of a state of society which, in the course of the existing generation, will do much to lessen poverty and crime, and, in the succeeding one, expel the seeds of both, with their concomitant unhappiness, from the abodes of men.

QUEENWOOD COMMUNITY, TYTHERLY, HANTS.

Mr. Finch has left us for a month. We plough, garden, take up manure, &c. as usual. Our lambing goes on, and is likely to terminate well: we have 110 lambs, and have only lost one or two lambs and one ewe: Farmers in the neighbourhood are suffering severe losses in the lambing this season. We have this week added a cow and a calf to our former stock. All the sleeping rooms in the new building will be occupied in the course of a few days; but more time must elapse before the dining-room is finished. Mr. Swan came here last evening, (March 5th,) for the purpose of devising plans for warming the buildings, for cooking, &c. The rooms are all to be heated by hot water; this can be done at little expense. Improved cooking arrangements have been pointed out by him; which, as well as the plan for warming the rooms, are to be brought into operation forthwith, if they meet the approval of the authorities. His plans appear to have given great satisfaction to all concerned who are here.

Since our last notice, Mr. Mackey, Wheelwright, from London; Mrs. Allen, from London; and Mr. and Mrs. Spindler, from Arlington, have joined us. (Mr. S. is a thorough-bred farmer's man.) The members residing at Tytherly, return their thanks to the various friends, both known and anonymous, who have transmitted newspapers, pamphlets, &c. We dined yesterday, for the first time, in our new building, and had for guests, Mr. Barker, of Bradford, and several friends from Salisbury. On Sunday, the room was quite filled during the lecture, and a considerable number of persons stood outside, who were enabled to hear, and the heat rendered more tolerable to those within, by the temporary displacement of a window. We sold 48 *New Moral Worlds*; we sold also a number of Tracts; the principal thing inquired for, however, is always the *New Moral World*. I read the Hampshire Parsons Tract, with your comments; and the effect was capital. Mr. Aldam lectured.

SAMUEL BOWER.

LETTERS ON FREE WILL.

No III.

To the Editor of "The Herald of the New World."

DEAR SIR,

I was much surprised the other day by hearing it remarked, that the text of scripture on which I had founded my observations in a preceding letter, was not to be found in the New Testament. I thought it a most singular as-

sertion, coming as it did from an apparently intelligent individual. But I have found some slight, some very slight excuse for him, in looking over the printed copy of my first letter; where the printer has substituted "1st. chap. of Romans, for 8th chap." Should any of your readers be inclined to think that I manufacture texts for my own convenience, they will I hope correct their opinions, by turning to the 8th chap. Romans 20th ver. where they will find the text word for word as I have quoted it.

In this letter I proceed further to establish the doctrine of non-free-agency; by the following passage in Paul's 2d. epistle to the Corinthians, 3d chapter 5th verse.

"Not that we are sufficient of ourselves to think any thing as of ourselves but our sufficiency is of God."

It will be seen in perusing the chapter that Paul is commending his ministry (not himself) to the Corinthians; and that this verse is a parenthetical one, between the 4th and 6th., and is obviously thrown in by the Apostle, to prevent any misconception on the part of the Corinthians, of his being bold beyond measure, in declaring them to be "the Epistle of Christ." Now, if the Apostle believed in the free-agency of man; what need was there of his inserting this parenthesis? the passage is complete without it. It reads plain, and is perfectly connected. Why then did he slip in this insinuation of the weakness, and insufficiency of man? why did he preach this doctrine of humility? so degrading to us poor vain-glorying, and self-sufficient mortals.

The answer is simple, and to my mind conclusive. Paul did not believe in the free-agency of man. It was not the doctrine of the master in whose footsteps he humbly followed; and he therefore took every occasion, to guard his readers against the highmindedness, and deceitfulness of such a doctrine. "Not that we are sufficient of ourselves to think any thing as of ourselves". Let me ask the sectarian, who believes in the accountability of man; where is our free-agency gone? are we not sufficient of ourselves, to do anything as of ourselves? what is to become of us then, if we are accountable? what are we to do? we are told continually, and that by these very free-willites themselves, that of ourselves we can do nothing! and yet, mark their inconsistency, we are to be held accountable!

And why, why, oh! thou bigoted sectarianist? is there justice, is there mercy, in such a law? what, hold us accountable for not being able to do that which we are not sufficient for, or capable of! Heaven and Earth! what a doctrine! We first of all blind a man's eyes, and then punish him because he cannot see! we tie his hands behind him, and then lash him because he does not work! we create circumstances, which make him ignorant, vicious, and depraved; and then punish, and revile, and threaten, and condemn him, because he is so. But is this the doctrine taught by Christ, by his Apostles, by the New Testament? I think not. Their doctrine was, and is, love, justice, mercy, truth, charity, and good will. And Paul eloquently, and triumphantly proves that it is so; for he says "I am persuaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD."

Yours &c.

J. G. F.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, FEBRUARY 4, 1841.

In the present arrangements of society the animal propensities are compelled by the force of irresistible circumstances to wage war with the moral sentiments and the reflecting faculties, until the pursuits of the populace are become animal instead of intellectual, and whoever undertakes to propose a reformation will have to wage a most terrible war against the enthusiastic prepossessions, and the selfish principles of man.

These arrangements are unnatural in the extreme, poisonous in their consequences, blasting the rich with pride, prodigality, and vice, and the poor with vexation, disappointment, penury, and want. As an evidence of this, look what an everlasting war is waged between the interest of the community and that of an individual, between those who have capital and those who have none. Let the preponderating mind look over the carnage, the slaughter, and the death of our common brotherhood to promote perhaps the interests of an individual who had better been carrying a shepherd's vace, than squandering the products of the industrious producer to the winds, and whose whole life has been more injury than benefit to the community. Let the mind look over the fact that the present arrangements predispose one half of the community to deceive and cheat the other, look at the external appearance that pervades every department of society without a corresponding internal reality.

Behold the wearisome labour, the tedious confinement, and the monotonous pursuits of the industrious producer, and then look at the useless splendor, the prodigal demeanor and wasteful habits of those whom unnatural and vitiating circumstances and inharmonious arrangements have given opportunity so to do.

The producers are drove to labour to support a competition in commerce that debases the faculties and prostitutes the powers of the mind, and leads to a disagreement between nations, by which they are involved in war, when the labouring classes are again taxed to pay the expenses and provide pensions and splendid mansions for those who have been the principal cause of their toil, sweat and poverty.

These truths, and a thousand others which might be brought forward, present a most astounding revelation of the fact, that the working majority of the producing classes are cast from the seat of reason and plunged into a revolt against their natural attractions, and the best facul-

ties of their mind, and that harmonious enjoyment to which by nature they were destined, and which is their inalienable right.

As an evidence of this, present to him the baneful influence of the present competitive arrangements, and the consequent evils under which he labours, until he sees, feels, and deplores them. And then point out to him those harmonious arrangements which would be in accordance with the laws of his nature, restore him to his inalienable right and raise him to that level and dignity to which his industrial pursuits, and the fundamental facts on which the arrangements we propose so justly entitle him, and he immediately turns round and affects to show that he is so deeply sunk in penury, and want, and so irremediably doom'd to evil, that he considers it as his natural and irrevocable element, to which he is doomed as irresistibly as the floating cork is propelled to the shore by one wave necessarily impelling another. And more than ten to one he will consider the very individual who is laboring with assiduity to achieve his terrestrial salvation from the thralldom of the capitalist and the despotism of the present arrangements, as a self-interested individual who is seeking for his evil instead of his good.

It is this that has drawn from him the light of science.

It is this that has paralyzed the hand which would have been thrown out to his assistance. It is this that has raised a barrier against the effort of intelligence and thrown many obstacles in the way of the courageous, who before this would have thrown open the floodgates of corruption, and have found a way for his escape from those competitive and oppressive changes in which he is entwined.

But notwithstanding his suspicions, darkness, and doubt we must continue to urge expostulation upon expostulation, argument upon arguments, until those perspicuous truisms, those dazzling fundamentals, and those almighty facts set forth in our first number shall astound the world, convince the nations, throw despotism from its august seat, hierarchy from its gilded throne and convince the man, and diffuse, disseminate, and baptize all the families of the earth with the light of reason, millennial happiness, and universal harmony, when sorrow and sighing shall flee away, when the voraciousness of the lion shall be changed into the docility of the lamb, when the cockatrice shall be a companion of the suckling child on the threshold of the door, joyfulness sit beaming on every face, when poverty shall not infest the abode of the industrious, and sorrow and sighing shall forever flee away.

Yea the time shall come when unbounded blessings of peace, plenty and concord shall flow for universal man;

when whole nations shall enter the ranks of community, where it shall be made the interest of man to do good to his fellow man; when seas shall only join the nations they divide; when earth's distant ends shall behold with admiring astonishment the downfall of competitive institutions, the harmony of arrangements, the virtue of the morals, and the glory of the **MILLENNIAL OF NEW MORAL WORLD**; then ships of stupendous magnitude, and splendid form, shall unite man to man, nation to nation, in the bonds of one common brotherhood. Then the naked youths, the painted cheeks, the laureled hero, and the crowned Monarch shall admire our speech, our colour, and uniformity of attire. Then the Indians shall reap their own fruits, enjoy their native groves, and slavery shall be no more. Peru shall turn her gold into the lap of the producer, Mexico shall cast her treasures into the coffers of the universal community; then barbarism and foul discord shall be bound in brazen bands, gigantic pride shall be humbled, pale terror shall be banished, and gloomy care shall be hurled into the land of forgetfulness, and mad ambition shall be changed into the docility of the lamb. Then truth and righteousness will prevail, concord and equity shall be the girdle of our loins; and man, proud man, will stand erect in the dignity of his nature, surrounded with that happiness for which he is so admirably adapted.

THE FUTURE

A new weekly paper on a large and fair imperial sheet, will be published (should sufficient encouragement be given) every Saturday morning at No. 30 Ann st. New-York.

'THE FUTURE' will be devoted to the freest and fullest discussion of all Philosophical Truth, to the inculcation and diffusion of Practical Philanthropy, to the faithful chronicling of all important advances in Philosophy, Science, and Arts, and to the advocacy and dissemination of whatever shall seem calculated to promote the Progress of the Human Race through Knowledge and Virtue to Universal Happiness.

It will labor to deserve the confidence and support of the friends of Humanity and of Social Progress universally, without respect to creed, country, or condition.

The primary, positive, and definite object of its labors will be to show that Human Happiness may be promoted, Knowledge and Virtue increased, Vice, Misery, Waste and Want infinitely diminished, by a RE-ORGANIZATION OF SOCIETY upon the principle of Association, or a community of effort, instead of the present mode of isolated households, discordant interests and conflicting efforts. This doctrine will be fully explained and defended, and every objection to its efficacy and practicability fairly met and fully obviated.

THE FUTURE will be afforded to yearly subscribers at \$3 per annum, \$5 for two copies, \$20 for ten copies, payable on the delivery of the second number. Single copies may at all times be had at the office at six cents each, twenty for \$1, \$4 per hundred, or in the latter proportion for any larger number.

Published for the Proprietors by H. GREELEY, & Co.
30 Ann-st. N. Y.

to whom letters may be addressed.
Editors will subserve the cause of Human Progress by copying, or noticing this Prospectus.

It has been observed by some of our friends, that, although our little sheet may not succeed in inducing men to adopt the arrangements it proposes, yet it has been the means of inducing men to vindicate HALF-WAY MEASURES, such as those recommended in THE FUTURE. Well, let it be so, while they are lopping off the branches, they are backening the growth, while we are preparing to lay the axe to the root of the tree of corruption, and destroy it root and branch. The world, like THE FUTURE, has been a long time endeavouring to better the world by piecemeal, and having become weary of these dribbling and almost useless movements, we desire to improve the world by wholesale, and if it please God and the weather we shall pursue our object with unabated zeal, firmness, and perseverance.

We should like to put a few questions to THE FUTURE.

1.—Will not competition exist with many of its present evils under the associated reform proposed in the above paper?

2.—Will there not be competition in the ranks of Theologians, and the manifestation of the bitterness of Sectarianism?

3.—Will there not be dissatisfaction among the people, consequently unhappiness, inasmuch as some will be able to command splendid equipages, livery servants, and princely mansions, while others being comparatively poor, and not being able to curb their animal propensities, will seek by strife, chicanery, and fraud, to be equal, if not superior to their fellows?

4.—Will there not be inducements left for forgery and other deceptive measures?

5.—Will the people by this association be led to a knowledge of the real nature of man, and if not, will they know how to govern him in the best possible way, so as to make him moral, virtuous, and happy?

6.—Will there not be prisons, dungeons, inflictions or physical punishment for those who are supposed to create their own wills, form their own faith, and control their own actions, and the circumstances by which they are surrounded.

7.—If these things are left unsettled, is there any guarantee that avarice and fraud will not break out and oppress the weak and break up the association?

8 Will not the proposed association, like the present competitive arrangements of Society, give undue and unnatural influence to capital, and consequently be oppressive to the poor, but industrious, producer?

9 After the poor have laboured for the proposed Association, till old age afflicts them, what is then to become of them? will they go begging and live on alms?

We maintain that our principles being the result of matters of fact, and not fiction, reality and not vision, demonstration and not theory, settles these all important questions on such a base as not to be shaken by the scrutiny of the philosopher, the penetration of the divine, nor the talent of the eloquent.

We refer our reader to the notice of our secretary on our last page relative to the meeting next Sunday. Let the friends of bleeding humanity rally round the standard of truth, which alone offers salvation to the oppressed producer, and the community at large from those demoralizing arrangements which debase the mind and rob the hireling of the fruits of the sweat of his brow, and make him a servant where he ought to be a lord.

Twenty more subscribers are added to our list this week. Some of our friends certainly manifest a noble spirit in their zeal to augment our list; let them persevere and our success is certain.

We do not design to collect of our weekly subscribers more than once a month because of the expense and trouble.

PROSPECTUS.

"The Herald of the New Moral World" will contain eight extra large royal octavo pages, printed on good white paper, with new type, making a handsome volume convenient for binding, at the end of the year, and be issued to subscribers once in every two weeks until 500 subscribers are obtained, when it will become a weekly paper, at the same price, viz. TWO DOLLARS per annum.

This publication will be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the governments thereof have been founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich and impoverish the industrious and producing classes, and generate that ignorance and vice, in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being made up of his constitution and the influence of external circumstances, proving that man is only a vicious being because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles the industrious poor, and the ingenious mechanic, need not labour more than four or six hours a day in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the non-producer from inveigling them out of the fruits of their labour, and preserve to themselves, and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that will dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments that oppress and mislead the working man.

Editors will subserve the cause of Human Progress by copying, or noticing this Prospectus.

ADVERTISEMENTS.

Six respectable Men are wanted as Agents to Canvass for this Paper.

NOTICE—"SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS."—A Meeting of this Society will be held at 3 o'clock, P. M., on Sunday, February 7th, 1841, at the Hall, 148 Eighth Avenue. A full meeting of the Members and friends of the Society is respectfully requested.

N. B.—Rev. J. M. Horner will address the meeting.

By order of the Society.

J. G. FREEMAN, Secretary.

NOTICE.—UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS, UNION HALL. corner of Henry and Oliver streets.—On Sunday Evening next, a Lecture will be delivered by Benjamin Timms; Subject, an examination of our POLITICAL and COMMERCIAL arrangements—commencing at 7 o'clock, P. M.—Admission 3 cents, Ladies free.

AN ingenious, mechanical, and wonderful phenomena is now being exhibited at the junction of Chatham & Centre-sts.—The following are the subjects displayed. This wonderful piece of Mechanism comprises four Galleries, in which upwards of 200 Figures are seen in motion, with all the ease and grace of life, keeping the most exact time to the beautiful Music that accompanies their movements. The Gallery represents a Grand Military Scene, in which a body of Cavalry and Infantry will go through many difficult evolutions with the utmost precision, accompanied by their Military Band. On the right is seen the General and other officers, richly dressed in their proper costumes the troops making presentations according to their ranks. On the left groups of figures are seen dressed in their various national costumes, with natural motion, bowing, &c. A Harlequin, after performing several beautiful movements, hands a plate to the company for testing their generosity, the money received he puts in a box for that purpose, and bows his thanks.

The third Gallery represents a magnificent State Carriage, in which are seen seated the European Kings, accompanied by a numerous retinue of Officers and Soldiers, who pay the usual salutations. All the figures are richly dressed in their various national costumes. The whole accompanied by appropriate music. Admission 12½ Cents.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNES,
EDITOR.

NEW-YORK, FEBRUARY 18, 1841.

(Vol. I. No. 4.)

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance; persons wishing to subscribe, can do so by applying at PHALON'S BOOK STORE, 36 Chatham-street, and No. 1 Chatham Square, 3d story. No paper will be discontinued unless due notice is given and all arrears are paid.

N. B.—All communications to the Editor, must be directed to No. 1 Chatham Square, or to any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

Everyone who signs for this paper, is considered a yearly Subscriber, except it is otherwise express'd and agreed upon at the time of signing. Advertisements inserted on moderate terms.

QUAKER WOMEN.

BY MRS. LEMAN GRIMSTONE.

When we reflect on the power, the varieties of organization—in fact when we look upon the whole chain of cause and effect; observing that the first of the one, and the last of the other, however remote, are yet in direct connexion, producing a power, independent of the creature, which, whether as passive recipient, or active agent, is acted upon—we cannot but agree with those philosophers who have asserted the folly of praise and blame; and who thus, at one fell swoop, level to its base the whole building of the cabinet of creeds. But the tremendous truth here recognized does not alter the nature of things. As long as human nature is human nature, moral attraction and repulsion will exist; the one winning approval or love, the other inducing disapproval or hatred, according to the strength of the feelings acted on. Hence the necessarian and the freewillist are, and ever will be, on a parity of circumstances regarding the effects of good and evil. Virtue and vice must in themselves ever remain the same; the happiness of the one, and the misery of the other, to the necessarian, appear inevitable consequences—to the advocate of free-will, discretionary or proportionate reward and punishment; but the one, as the other, cries out against offences, for each alike feels that they inflict harm upon him.

I throw forth these observations as a sort of piquet guard, or bulwark, to defend me against charges of too

great warmth on a subject, which, if the spirit leaves any record on the perishable material through which it acts, will be found, when that spirit is gone, graven on my heart. Would that I had ten thousand hearts, ten thousand lives, that I might work in one generation that which it will take many to effect!

When the axe of truth is laid to the tree of prejudice, no one can wonder that the monkeys should make a great jabbering among the boughs: the fall of the tree deprives them of the nuts they love to crack, and the husks with which they like to pelt people. But how can we spare to wonder when those free to range the fields and breathe amid the bowers, join the senseless yell of the long-tails, and clamour, it would seem, more from common sympathy than common sense?

I am speaking now from the effects produced upon my mind by the noble William Howitt's essay on George Fox, and the article of an anonymous writer, in the same number of *Tait's Magazine*, on *Women of Business*.

How does the generously philosophic mind declare itself, when William Howitt says, that we are not to judge a character by the occasional extravagance of a mind under strong excitement; that "Boyle, the philosopher, had great faith in the marrow of the thigh bone of a hanged man, for the cure of certain complaints, and left the recipe among his papers;" that "Bacon, notwithstanding the wonderful advance of his mind beyond the mind of his own age, held some notions nearly as absurd: but who measures these great men by their foibles? It would be easy to bring a ludicrous list of extravagancies, follies, and eccentricities, committed by three-fourths of our martyrs and reformers; but it would be an invidious task. We have better things to estimate them by."

When is this tone of thought and feeling adopted in considering the character and actions of women? On that subject recourse is ever had to old stock notions and assertions, which are as suitable to the theme now as the old stock suits of the performers of past ages would be to the histrionic brotherhood of the present day.

The head and front of the offence (to me) of the paper on *Women of Business* consists in this assertion:

"That women are not capable of that self-abstraction—that concentration of the powers of the mind—that calm deliberate sobriety of contemplativeness, indispensable to statesmanship. With ~~these~~ the passions and the faculties are inextricably mingled in mutual reaction. Their moral, no less than the physical organization, interdict their interference in the mighty strife of political warfare."

The cloven foot of the narrow politician appears in this paragraph, which the after allusion to Lord Durham makes yet more intelligible. The changes which are circulating with the vital currents of this country will mount upwards

to the throne; but that will not be till a *young* branch waves its green honours there. Though no idolater of royalty, glad shall I be to see the day when I may bend in *heart* homage to the 'anointed head' of one who loves humanity—who looks upon a people with a wish to do much for them, not to make the most of them. So long as thrones be necessary, blest will be the lands which see them filled by such as rise to them in the spirit of the age in which they live, and of the people they are appointed to govern.

As for political "strife," I hope that, like the strife of war, is passing away; and that the irrational spirit among men, which necessitated the exclusion of women, is yielding to the rational spirit which will admit their co-operation. Of old, cobalt was thrown aside by miners as useless: they regarded it as such an annoyance when found among the ores, that there was a prayer used in the German church, that God would preserve miners from *cobalt* and evil spirits. The oxide of cobalt forms the most permanent blue colour with which we are acquainted; and the painter now, through knowledge, prizes that which the miner then, through ignorance, despised. A parallel case (the simile is unworthy of my subject) will occur when the noble energies and genial feelings of women are once fairly in action on the affairs of life. Men will laugh at their prejudiced progenitors, as the painter now smiles at the ignorant miner; and, exalting in the possession of female aid, pity the age which wanted it.

William Howitt tells us that the great founder of his sect "placed woman on a footing of social equality with man, and gave them in his society, meetings of civil discipline of their own, where they transacted their own affairs of association, and learned to *rely on their own intellectual and moral resources*."

What have been the effects of this system? Hear it in the words in which William Howitt speaks of his own people:

"Among all the various society I have mingled in, I have nowhere seen greater purity of life and sentiment; a more enviable preservation of youth-like tenderness of conscience; a deeper sense of the obligations of justice; of the beauty of punctuality; or so sweet a maintenance of the domesticities of life."

This has been the result, if it were not the object, of George Fox's policy: he acted, probably, more from justice than foresight, and the sequel shows how well justice consists with the truest interests of man. The effect of female influence does not appear among Friends, as it does elsewhere, now and then, as an epigrammatic moral to a story: it pervades the whole economy of the sect; it emanates from all their proceedings; it is infused into the moral atmosphere of the community, as perfectly as the harmonies of nature are blended, of which it is impossible to point out the one which completes the universal diapason.

A quakeress, on her missions of moral and religious business, goes to various parts of the world and to different scenes of life with no protection but her purpose and her purity—secure in her common sense and right feeling, and her power of appeal to these in others. What an antithesis is presented in the woman who cannot walk out unattended by a footman, and Elizabeth Fry, the friend and counsellor of felons, who turned, with her bright benevolent face, to them, whom all others turned from! Who that contemplates the mere nonentities of fashion and sentiment can forbear to exclaim—

"Ye would be dupes and slaves,
And so ye ARE."

I despise, let me rather say deplore, the *intrigante* no less than the writer on *Women of Business*. But he looks only at effects; if he must condemn, be it the cause. It is discipline that makes the soldier, not the soldier the discipline. Women cannot come openly forward in the affairs of life, and finesse must gain that which freedom should give. As for his assertion that there "never was a female politician but looked to the loaves and fishes," I will ask him how often do male politicians stand acquitted of the charge? Verily, let him who hath no sin cast the first stone!

Women will soon appear, and I speak with a prophetic confidence in their inherent power, who will war like angels of dread with lightning, and others who will win their way like angels of love in sunshine. The one will be more beautiful than the other; but perhaps both may be essential. The lightning is necessary to pierce the thundercloud; if the cloud come upon human destiny, the lightning must rend and scatter it; but if there be a clear sky, with only here and there scudding vapours, then for the sunburst! that will banish partial darkness by perfect light. Upon a fair field, the heart of man, far more the heart of woman, will open its bland and beautiful treasure, and say unto all human creatures, "Take what wealth I have, let me join it to the general stock, and, without any drawback for selfishness, increase the riches of sociality."

(To be continued.)

ILLUSTRATION OF CHARACTER.

BYRON AND SHELLEY.—Shelley, at the gates of Pisa, threw himself between Byron and a dragoon, whose sword in his indignation was lifted and about to strike, Byron told a common fiend, sometime afterwards, that he could not conceive how any man living should act so. "Do you know that he might have been killed, and there was every appearance that he would be?" The answer was, "Between you and Shelley there is but little similarity, and perhaps but little sympathy; yet what Shelley did then, he would do again, and always. There is not a human creature, not even the most hostile, that he would hesitate to protect from injury at the hazard of his life. And yet life, which he would throw forward so unguardedly, is somewhat more with him than with others; it is full of hopes and aspirations, it is teeming with warm feeling, and it is rich and overrun with its own native simple enjoyments. In him every thing that ever gave pleasure gives it still, with the same freshness, the same exuberance, the same earnestness to communicate and share it." "By heaven! I cannot understand it!" cried Byron; "a man to run upon a naked sword for another!" *** Innocent and careless as a boy, Shelley possessed all the delicate feelings of a gentleman, all the discrimination of a scholar, and united in just degrees the ardour of the poet with the patience and forbearance of the philosopher. His generosity and charity went far beyond those of any man, I believe, at present in existence. He was never known to speak evil of an enemy, unless that enemy had done some grievous injustice to another; and he divided his income of only one thousand pounds with the fallen and afflicted,

LORD BROUGHAM'S OPINION OF CO-OPERATION.

Some time since, Lord Brougham was requested to give his opinion of the practicability of forming societies of mutual co-operation; when he replied, "Co-operation will, by and by, do for the worst, but it must be begun with picked men." It is highly gratifying to find the principle of co-operation so justly appreciated by one of the first characters of the age: for the opinion here expressed is not exceeded in its unqualified approbation by the most sanguine expectants of social improvement. That it is necessary, in order to insure success, to begin with those who not only understand the true principles of society, but are also imbued with a proper feeling, experience has already demonstrated. We must "begin with picked men," with those who to a knowledge of the subject unite ardent zeal and a heart-felt desire to advance the improvement and happiness of each other. When once such a society shall be completed, and in active operation, it may receive into its bosom, and reclaim, the most unfortunate characters. It will then "do for the worst."—"Co-operative Magazine, July, 1828."

On the unlimited capacity of the Globe for the production of Food. Theory of malthus, &c. &c, demonstrating the practicability of Millennialism—By a social Missionary.

When the orb which sustains us in being is contrasted with some of those suns and worlds which appear to the superficial observer but as so many burning points scattered over the black ground of the midnight heavens, the conception of its vastness becomes diminished by the comparison. But when it is contemplated without reference to the ascertained dimensions of mightier worlds, it presents itself under a new aspect, and appears clothed with grandeur, vastness, and sublimity. The rivers taking their rise in some lofty range of hills or mountains, roll silently along, adding beauty to the landscape and dispensing fertility to the soil through which they wind their way, until having received an accession of volume from tributary streamlets they form rich and expansive sheets of water. The surface is diversified with hill and dale, slope and woodland, beneath which lie buried inexhaustible stores of mineral and metallic treasures. The variety observable throughout all its departments render it much more pleasing than if monotony was its most prominent characteristic.

"The lake, the hill, the healthy wild,
The mountain laughing at the sky,
Have each a charm for nature's child,
And glad his heart, and cheer his eye.
The tempest battling with the waves,
Night's loveliest gem,—the moon on high;
Earth's balmy air, and sparry caves,
Both cheer his heart and glad his eye.]

In short, the earth appears to be an immense repository of beauty and magnificence. Its brooks babbling as they pass,—its cataracts thundering and foaming over precipices,—its rocks jutting into the ocean, against whose ragged points the waters dash with deafening and everlasting

roar,—the snowy caps of its mountains illumined with heaven's richest sunlight, even while the clouds circle their bosoms far beneath, an appropriate emblem of the tranquillity experienced by the virtuous, amid the turmoil of competitive life,—these in conjunction with a vast variety of other phenomena, combine their attractions to render it an object of interest to the connoisseur in beauty, and a fit residence for myriads of happy beings.

But though the earth abounds with every thing requisite for human sustenance and enjoyment—though it is capable, under a scientific system of management, of affording all the necessities and luxuries of life to many times the number of its present population, yet many of its children languish in obscurity, indigence and woe. Vice, like a gaunt spectre, talks through the world carrying vice, and discord, and ruin in its train. It haunts the abode of the operative, and dries up the springs of his happiness. It is a moral, as well as a physical curse; for it not only deprives man of the common enjoyments of life, but prepares him for the commission of crime. The hilarious feeling of political independence,—the ecstatic buoyancy of a mind untrammelled by carking care and excessive toil,—the high and generous resolve which in itself is so nobly great, and when reduced to practice, so vastly beneficial to society, along with almost every other thing which stamps a moral dignity on man are seldom exhibited where it reigns supreme. It is the prolific source of moral mischief, and physical disorder, and should be banished from the world as "a blotted corruption and a curse."

There are some individuals who assure us that there are necessary evils, which can never be remedied; that population naturally tends to overshoot the means of subsistence; and that, such being the case, every individual should adopt such prudential measures as would keep the number of the population within the limits of the productive powers of nature. It is well known that the argument of Malthus on this head is of a mathematical nature, depending altogether for the correctness of its conclusions on the validity of the premises from which such conclusions are drawn. "Let us call," observes Malthus "the population of this island eleven millions; and suppose the present produce equal to the easy support of such a number. In the first twenty-five years the population would be twenty-two millions, and the food being also doubled, the means of subsistence would be also equal to the increase. In the next twenty-five years the population would be 44 millions, and the means of subsistence only equal to 33 millions. In the next period the population would be 88 millions, and the means of subsistence just equal to half the number. And, at the conclusion of the first century, the population would be 176 millions, and the means of support only equal to the support of 55 millions, leaving a population of 125 millions totally unprovided for."

"Taking the whole earth, instead of one island, emigration would, of course, be excluded; and supposing the present population equal to a thousand millions, the human species would increase as the numbers 1, 2, 4, 8, 16, 32, 64, 128, 256, &c, and subsistence as 1, 2, 3, 4, 5, 6, 7, 8, 9. In two centuries the population would be to the means of subsistence as 256 to 9; in three centuries as 4096 to 13; and in two thousand years the difference would be almost incalculable.

(To be continued.)

DIVISION OF LABOUR.

I HAVE known says Mr. Cooper, coarse wool hats imported from Manchester into Philadelphia, at three shillings sterling each, by the invoice. 1. The land-owner furnished the land that fed the sheep. 2. They are reared by the farmer. 3. They are sheared and washed by those who are accustomed to this operation. 4. The wool is sorted. 5. It is boiled with a little lye, to take out dirt and grease. 6. It is packed up for sale, and sent from the mountains of Wales to Manchester. 7. It is carded at a carding machine. 8. It is bowed by the hat-maker, with a bow made for the purpose. 9. It is crisped by sulphuric acid. 10. It is felted by the journeymen hatter, who is occupied in felting as the former is in bowing. 11. It is sent to the dyer, who uses gall-nuts from Aleppo, log-wood from the Bay of Campeachy, sulphate of iron from the coal districts of England, sulphate of copper from Cornwall, or the Isle of Anglesea. 12. It is glued and stiffened. 13. It is steamed and formed on a block. 14. It is banded and lined. 15. A carpenter makes the case in which it is packed. It is then (16) shipped to the foreign port. 17. The merchant importer sells it and packs it off to the inland retailer, who (18.) furnishes it, at about the price of a dollar, to the wearer. It is by this division of labour, and the dexterity thus acquired, that the exporter of woolen hats can obtain a mercantile profit from so low a price.

Eighteen different hands were employed, a few years ago, in making a pin; not one of whom, if left to himself, could make twenty pins a day; by this division of labour, and the tools employed, they can make 5,000 each per day. At present, an engine makes 64 every minute. The effect of labour-saving machines is still greater. The machine for making wood cards, that for making cut nails, and the machine for making screws, are American inventions; whose operation is to increase the product of labour one thousand-fold. A piece of iron wire, put into the machine, in a few seconds comes out a screw, perfect in all its parts. A blacksmith could hardly make fifty in a day.—Cooper.

But how galling it is when we reflect, that, generally speaking, it is neither the inventor of the machinery nor the worker of it, enjoys the profits. But the capitalist who does neither; and these are among those demoralizing arrangements against which, if we speak, we lose caste. Shame on the enemies of humanity, and the opposers producing and industrious classes,

EDITOR.

PROFESSION vs. TRADE.

Two advertisements were recently published in a newspaper; one for a clerk in a store, the other for an apprentice to learn the blacksmith's trade. The number of applicants in one day for the former place, was fifty! for the latter not one! What a sad illustration is this of the mischievous effect that has been produced upon the young men of the day, by the inflated, ruinous course which the business of the country, and the affairs of life generally, have taken during late years. The mechanical pursuits of life have got to be regarded pretty much through the whole country, and especially in the northern Atlantic

states, in nearly the same light as labour is looked upon in the southern slave states; and with a majority of our young men, want, if not beggary, artifice, if not knavery, are regarded as preferable to the comparative competence which can at all times be procured by honest industry, employed in those laborious occupations which give to the country its wealth and to society its most useful and brightest ornaments.—When a different state of feeling prevails on this subject, then—and not till then—will we see less of idleness, with its attendant dissoluteness, poverty and dishonesty, poisoning the minds of the thousands of youth into whose keeping ere long the interests and support of society and of the country will fall.

N. B. Yes Mr. SUN and you will continue to support these competitive and demoralizing arrangements, which as irresistibly produce this state of things as the floating cork is necessarily propelled to the shore by one wave impelling another. We hope however the SUN will ere long throw a luminous light on the nature of man, and the science of circumstances, and vindicate those millennial arrangements which *alone* can make mechanical and industrious pursuits far more honourable than those of the Wall street shavers, or the money making monopolist.

EDITOR.

LETTERS ON FREE WILL.

No IV.

To the Editor of "The Herald of the New World."

DEAR SIR,

Having in my former letters supported the doctrine of Anti-free will by arguments deduced from scripture, I now proceed to advocate the same doctrine by argument deduced solely from reason and founded on a metaphysical investigation of the character of man. The leading and primary fact in the code of laws, published in your first paper, is one which I have never yet found any person bold enough to contradict; and the reason obviously is that the fact is so self evident, that no man who pretends to any share of common sense, can for one moment deny it. This fact is "That man is a compound being, whose character is made-up of his organization, and the effect of circumstances upon this organization." upon this fact I shall found my argument.

If man is this compound being, can he be a free agent, I answer decilely No! unless indeed it can be proved that he has anything to do with the formation of this organization, which I scarce think any one will be so foolish as to assert.

Every thinking man must feel assured that he never could have had anything to do with it, that it was made or created for him by circumstances or a power over which he had no control; and that by no possible effort on his own part could he prevent or direct the formation.

of this organization. Our Saviour in speaking to the Jews adverts to the inability of man, in this respect when he asks "which of you, by taking thought, can add one cubit to his stature?" If man then, cannot alter, or determine or create, the physical organization; much less can he the mental organization; which is generally supposed to exist in the brain, and which phrenologists divide into separate compartments. One man is born with a full developement of the intellectual, while another has a preponderance of the moral, and a third an excess of the animal propensities. The character of each of these men is different, and that always in exact proportion to the difference in his mental organization.

Now it must necessarily follow that this organization being created for him, and not by him, and his character depending in a measure upon this organization, he cannot possibly have any character other than that thus created for him by external influences over which he has no control, and consequently *he is the creature of circumstances, and can have no freewill, or will contrary or opposed to these circumstances.*

Organization is however but the first layer of those materials which form the character. It gives the first bias to the mind but other circumstances equally without the control of the man, have also their share in making him the being that he is. One of these is bodily health; another is education; and third is the influences, often very powerful, of the characters of those by whom he is surrounded. All of these are entirely beyond his own control until that age when the character has become formed and moulded and can only be partially altered by any succeeding circumstances.

No man makes or can make his body weak or strong, Nature or circumstances, gives to me a well knit frame and iron constitution; to another a sickly, puny, and infirm one. The same in education; one is surrounded from the cradle by moral influences, wise preceptors, and kind friends; another by vice, fraud, and the most infamous outcasts of society. These outward circumstances are continually acting upon the mental conformation, and the mental conformation upon them; and thus is produced the character, either depraved or virtuous, of the individual.

Now can any one deny this? dare any one deny this? And if they cannot, what is the inference we draw? to what result do we come? why naturally, reasonably, and only to this,—*That man is the creature of circumstances, over which he has no control, and that he has no freewill.*

Yours &c. J. G. F.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, FEBRUARY 18, 1841

A REFORM IN SOCIETY NECESSARY FROM PRESENT CAUSES.

In the examination of this momentous subject we shall for our own ease and to facilitate the investigation of the reader present our ideas of the radical reform we advocate under the following heads.

FIRST, the necessity of a change in the present arrangements of Society.

SECONDLY, the manner and the means by which this change may be effected with the least injury to any member of the human family.

THIRDLY—The ultimate results of this reform.

FIRST—The necessity of a change in the present arrangements of Society.

One of the evils of the present arrangements of Society is that which gives the capitalist such an overwhelming and unjustifiable influence over the penniless consumer, and impoverished producer.

We see the industrious, but poverty stricken workman of Manchester, producing a superabundance of wealth, or the conveniences, superfluities, and the blessings of life, from whom it is legally taken by the capitalists, apply'd to their own aggrandizement or distributed to their favourites, who often spend it in voluptuousness, prodigality and vice.

We ask would it not be infinitely better, if the wealth produced by the industrious, prudent and intelligent were under their control and directed so as to make it subservient to their mental and physical wants, and all those rational enjoyments, which are his inalienable rights

The present irrational arrangements of society dispose the rich to lay heavy and grievous burdens on the poor and industrious producer. This however is not all; for the thousands of immanitious sheriffs—the expensive army of nocturnal watchmen, the whole posse of impetuous policemen—the band of expensive Lawyers,—the swarms of Wall-street Shavers,—The associated Bankers, and money monopolists, the imposing posse of incorporated judges, the expensive and improvident Legislators. The death-spreading thousands of soldiers, with all their heros, fighting men, or men of blood, and all their expensive retinue, implements, voluptuousness and prodigality, together with the thousands of helpless widows, and orphans, made so by their murderous pursuits, all, yes, all, fall with relentless and oppressive vengeance on the working and producing classes.

With this appalling consideration before our eyes, together with a thousand similar reflections which might be brought forward, we ask if there is no necessity for a change, or shall we continue to hug the chains, and bless the state in which we are found without attempting to alleviate our distress or apply the balm which nature, or the God of nature, has provided to heal the maladies of the human race and redeem them from such appalling, demoralizing and oppressive arrangements.

Besides the oppressive uselessness of these establishments, let us glance at the demoralization which is the inevitable result of the present arrangements of society. The employer is under every possible inducement to give his servants and labourers the lowest possible price for their labor, while they in return, and by way of self defence, are under strong inducement to render him the least possible service. By these arrangements the rich are constantly at anti-podes, with the poor and vice versa. Generally speaking, the governments are opposed to the populace, and the populace opposed to the governments. All governments are justly chargeable with legislating for the rich without a merciful and just regard for the poor; it ever holds out its emoluments and perquisites to those who could best do without them; nay those who have the strongest faculties for involving the nations in distress are encouraged and surrounded with uliges, emoluments, and honors, while the industrious producer, and the labouring poor, are neglected, distressed, and maltreated. We therefore ask with emphasis as strong as death, and deliberation as solemn as the grave, is there not a necessity for a change, can nothing be done to redeem us from distress and save us from the despotism of the arrangements of this old immoral world?

SECONDLY—The manner and the means by which this change may be effected, with the least possible injury to any.

We are free to admit that the change we propose is the most thoro' and radical of any that has ever been proposed to the great family of man, and therefore we have to encounter with the general and the stronger prejudices of the populace. We know that our principles wage war with the supposed interest of a considerable portion of those who gain their craft by

the present demoralizing arrangements of this old immoral world, and that our task is an herculean one, demanding mightier energies than those which were seen at the field of Waterloo. Therefore we must take hold of the likeliest means and prosecute the best plans, among which we shall find,

1. The employment of lecturers, preachers, or orators, whose duty it shall be to urge expostulation upon expostulation, argument upon argument, until conviction on the mind.

Who must call to their assistance all that is demonstrative in nature, all that is sublime in poetry, all that is convincing in metaphysics, all that is forcible in argument, all that is founded in truth, all that is grand in its nature, yea, they must ransack universality, and bring from thence such persuasive argument, that is calculated to work conviction on the mind.

2. We must hold frequent meetings, "we must not forget the assembling of ourselves together." "We must remember that as iron sharpeneth iron so does the countenance of a man his friend;" by this means we shall enlighten each others mind, and take each other to nature and to God.

We shall exhort the industrious producer to enter into community, and reserve all the productions of wealth under their entire control, without allowing the rich and the capitalist to inveigle them out of it, but we shall not exhort the poor to compel the rich to divide their possessions with the poor, for we are not agrarians, but we shall certainly leave the non-producers to make their own clothes, grow their own corn, and build their own mansions, or if we do these things for them, we shall do it as a means of abstracting that from them, which they have so irrationally abstracted from others, neither do we consider this procedure as an injury to them, because while they are useless consumers without being useful producers, they thereby injure themselves, their health, and constitution, and exert a baneful influence on those around them.

We shall make use of the Press, and while we have this means in our hands they may have their irrational arrangements their corrupt and servile monopolies, their unnatural laws and governments, their oppressive institutions and usages, their thousands of bloody men, and implements of death, their

ignorant notions of the nature of man, and of the means by which to surround him with happiness, their mis-
 translations of the oracle of truth, the craft of their ignorant
 leaders, and the corrupting notions they have dissemina-
 ted relative to the nature of man, their demoralizing in-
 stitutions and arrangements of society, their competitive
 and fraudulent transactions, their dungeons, prisons, and
 fiery lakes, and all the means between heaven and earth
 to overhaul resistance; yet, with the use of the press,
 will we go on undismayed and with it, we will throw aside
 the corruption it was intended to shelter.

THIRDLY—The ultimate result of this reformation. When
 the whole world "with all its affections and lusts," with all
 its corrupting and servile institutions, with all its legalized
 robbery and fraud, with all its customs of robbing the poor,
 and all its disregard of the mental and physical wants of
 man, shall have been swept away with the force of truth
 and the light of nature, then shall man stand erect, en-
 nobled, and redeemed; then shall he by the force of gen-
 ius, the wants of his nature, and the glory of his desires,
 surround himself with all that is magnificent in nature, all
 that is glorious in truth, all that is worthy of imitation in
 morals.

Man shall then be surrounded with the bounties of na-
 ture, the pleasures of the splendid, the sublimity of the
 sacred, the glory of his dignity, the charms of his in-
 nocence, the pleasures of his passions, the entertainment
 of his pursuits, the abundance of his productions, the
 gratification of his achievements, the serenity of his
 quietude, and all that can make him happy in life, and
 triumphant in death.

Then will the lion of competition lie down with the
 lamb of contentment. Then will the child of docility
 lay its hand on the hock of the cockatrice's den without
 injury, then will come that all important time so long
 looked for by the ancients, and desired by the weary and
 heavy laden, for this let our hands be strong, our mind
 fervent, and our soul determined, let those whose minds
 are imbued with the sacred doctrines of harmonism per-
 severe, let them be determined to persevere amid all op-
 position, let them remember that the best cause in the
 world demands their undivided exertions.

We desire to call the attention of our readers and the
 public generally, to the meeting announced by our secre-
 tary on the last column, at which all the facts in perfect
 harmony with the laws of Jehovah, are taught and enforced,
 and which, if practically acted upon, would lead to
 Sociability—Morality—Plenty—and Perfect Happiness.
 Let not those who have a ray of light on the subject con-
 tinue to hug the chains of competitive arrangements around
 them. Let them denounce with persuasive eloquence the
 demoralizing arrangements of this old immoral, fraudu-
 lent, and ungodly world; with all its priestly, governmen-
 tal, and commercial craft. The Members of the Society

are particularly requested to attend, as the consideration
 of getting another room is to be laid before them.

The Furricurites were invited to attend our meeting
 and vindicate their system; we should be glad, and some-
 what expect to see them there.

We are extremely pleased to hear of the assembling of
 our friends at Philadelphia, Baltimore, and other places,
 it would be gratifying to us if they would communicate
 with us, and use their exertions and influence to obtain
 subscribers for, and circulate our Periodical. They
 should remember that it is the **ONLY ONE** of the kind in
 the *whole of North and South America*, and that it dissem-
 inates those sublime, benevolent, and godlike principles
 which if universally adopted, would create universal hap-
 piness, when discord that child of this terrestrial hell
 would be banished from the wide domains of God's crea-
 tion. Hail, Hail, thou Millennial day, when morality
 shall triumph over vice, when concord shall subdue dis-
 cord, and when peace and plenty shall sit playful in every
 face.

These are truly hard and wintery times. We hope our
 patrons will pay as well as they can, and help us on till
 the spring dawns upon us, business flourish, and money
 circulates; for no one knows, neither can we tell how hard
 it is to collect in money.

FOR THE NEW MORAL WORLD.

MANKIND.

A POEM.—By J. G. FREEMAN.

PART II.—PROSPECTIVE; or, Society as it may be.

(Concluded.)

I.

The great Creator of the human race,
 When first he gave this world a dwelling place
 For man, bestowed each herb and tree,
 The creatures of the earth, and air, and sea,
 On him for his enjoyment; spread the light
 In equal portions, day succeeding night;
 Seed time and harvest, sunshine and soft rain,
 Were shared alike by mountain, vale, and plain;
 And nature's blessings equally did fall
 In rich and rare abundance over all.
 Mankind enjoyed the bounties kindly sent,
 And led a life of comfort and content;
 Well pleased to earn their daily bread with toil,
 And gather in the products of the soil;
 Since none were there its fruits to wrongly seize
 And live upon in indolence and ease.

II.

Then might the gardens of the world be seen
 Arrayed in flowers and pastures ever green.
 Spreading their beauteous landscapes to the sight,
 Enamelling its face with verdure bright,
 And making earth, what earth should ever be,
 A happy home for beings gay and free,
 A pleasant path to Immortality.
 Such as was man in those, earth's early days,
 Ere he had turned aside from virtues ways,
 And, seeking pleasure in forbidden joys,
 Which enervate the soul, the senses cloy,
 Turns his sweet life of love to rancorous hate,
 And makes his home of beauty desolate;
 Such as man then was, man may be again
 Beneath the promised mild millennial reign,
 Such as when first in native worth he trod
 And stood erect the image of his God.

III.

Twill be a golden age indeed when man
 Shall rule according to his Maker's plan;
 When reason shall assert her sway, and roll
 Majestic through the channels of the soul,
 And like some mighty river sweep along
 Resistless in its course—broad, deep, and strong;
 While error, like the weeds upon its tide
 Is scattered by the billows far and wide;
 When might and right together, hand in hand,
 Shall by the side of love and virtue stand;
 When nations shall have learned to war no more,
 And peace extending wide from shore to shore,
 Shall bind them all by broad and common ties,
 And man shall with his fellows harmonize.
 No city walls need then fence him round,
 No trumpet blow with blasts of martial sound;
 No sword be drawn, no standard raised on high,
 Warning the strong to fight, the weak to fly;
 No weeping mother with her helpless child
 Mourn a dead father's loss with sorrow wild;
 No death, no carnage, licensed murder's train
 Deface god's image, with their blood-red stain;
 No despot then enslave, no bigot rule,
 No genius bend the knee to titled fool;
 But worth alone pre-eminent shall stand
 In proud distinction highest in the land,
 And justice, ruling with its equal sway,
 Claim only that which all with joy obey;
 And knowledge-glorious knowledge-spreading far,
 Diffusing light, like some new-risen star,
 Shall beam on all alike, and fill the soul
 With treasures gathered from each distant pole;
 And hope celestial, lured from realms above,
 Fill every heart with universal love.
 Oh! then shall earth again an Eden be,
 And man an image of the Deity.

PROSPECTUS.

"The Herald of the New Moral World" will contain eight extra large royal octavo pages, printed on good white paper, with new type, making a handsom volume convenient for Binding, at the end of the year, and be issued to subscribers once in every two weeks until 500 subscribers are obtained, when it will become a weekly paper, at the same price, viz. TWO DOLLARS per annum.

This publication will be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the governments thereof have been founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich and impoverish the industrious and producing classes, and generate that ignorance and vice, in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being made up of his constitution and the influence of external circumstances, proving that man is only a vicious being because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles the industrious poor, and the ingenious mechanic, need not labour more than four or six hours a day in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the non-producer from inveigling them out of the fruits of their labour, and preserve to themselves, and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that will dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments that oppress and mislead the working man.

¶ Editors will subserve the cause of Human Progress by copying, or noticing this Prospectus.

ADVERTISEMENT.

WANTED—Six respectable Men are wanted as Agents to Canvass for this Paper.

NOTICE—"SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS."—A Meeting of this Society will be held at 3 o'clock, P. M., on Sunday, February 21st, 1841, at the Hall, 148 Eighth Avenue. A full meeting of the Members and friends of the Society is respectfully requested.

N. B.—Rev. J. M. Horner will address the meeting.

By order of the Society.

J. G. FREEMAN, Secretary.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER,
EDITOR.

NEW-YORK, MARCH 4, 1841.

(Vol. I. No. 5.)

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication, at \$2 per annum, or \$1.25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise express'd and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at PUALON'S BOOK STORE, 36 Chatham-street, and No. 1 Chatham Square, 3d story.

No paper will be discontinued unless due notice is given and all arrears are paid.

Advertisements inserted on moderate terms.

N. B.—All communications to the Editor, must be directed to No. 1 Chatham Square, or to any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

QUAKER WOMEN.

BY MRS. LEMAN GRIMSTONE.

(Concluded from page 26.)

"All that is custom now was innovation once;" all that is innovation now will be custom by-and-by. But the enemies of change feel a sort of cockney wonder, and sensibility to the ludicrous, at any thing which is new to them. To such the idea of a woman speaking in the House of Commons is almost as the idea of *themselves* speaking there, and nearly as laughable. But I will ask the thinking, the informed, the liberal man—he who has felt his heart throb and his brain beat in behalf of human nature, whether a woman, so armed and animated, though a *new*, would be a ridiculous sight in parliament, or in a nobler assembly still, that of the enlightened of all classes of her country people? If nature has endowed her with eloquence, and study possessed her with knowledge to serve the cause of her country, should she be declared incompetent because she were wrapped in a silken shawl instead of a senator's robe? Because she spoke with a voice of silver instead of brass?

As regards the guardianship of the poor, and the regulation of public morals, the least reflection is sufficient to

show that the united agency of the sexes must be more efficient than the agency of either alone. In every parish there are women, elderly and old, who yet in the vigour of their health and intellect, might bestow on general interests those powers which their grown up families no longer tax. How much more might, and would, a female overseer of the poor do in acting for the poor, than any of that kind of superintendents have ever yet done? If *she* were applied to in the case of a lying-in woman, *she* would not order *dry-bread*, as was done on a recent occasion. She who had been herself a mother, and given a mother's nourishment to a child, could appreciate the necessities and the sufferings of the creature, in such a case, appealed to her. Was there a female police, acting in conjunction, and under wise regulation, with male officers, the young victim of folly might find a friend and an adviser, where she now only finds a further betrayer. Women once invested, by education, opinion, and custom, with the power of exerting heart and mind in behalf of their fellow-creatures, instead of shrinking from the miserable prostitute, would pause and speak to her, and might, perhaps, often turn the sinner from her way of sorrow.

If an estimate could be made of all the dormant moral and mental power which sits with dowagers at fire-sides, or as mere lookers on at midnight parties—power which might be brought to bear beneficially on the best interests of all—the very welkin would ring again with laughter at human folly. Women are allowed to be guides and directors in all that adds polish and grace to social life; he is only a *bear*, who has not been modified into a *beau* by the agency of *belle*. This is only one form of a power, which, so far from being confined to drawing-rooms, should be extended to school-rooms, lecture-rooms, workhouse-rooms, cottage-rooms, and prison-rooms, *then*, if the world were not the better for this accession of power from female hearts and minds, *then* let woman bear the brand of inferiority, upon proof and not upon presumption.

There is one point which is remarkably neglected by all the writers upon women, even by Mrs. Jameson, whose delightful work on Shakspeare's Women should have won for her a diadem, if crowning the head could add consecration to the brow of genius. She says, in speaking of the character of Miranda, that it "resolves itself into the very elements of womanhood. She is beautiful, modest, and tender, and these only." Mrs. Jameson's poetic temperament invests her views with a veil, which may be worn when we are companioned by *ideality*, but must be put aside when we encounter *reality*. The rank which beauty holds, poetry has conferred, but philosophy has not confirmed. My spirits sadden when I think how many, beautiful at heart, are wounded by this overweening, this exclusive homage to the beauty of form.

But that which I would principally remark is, that the female character is always considered such as it exists in youth, though like the male character, it becomes modified and altered with advancing age. Abstractedly considered, woman is always beautiful and young—beauty, modesty, and tenderness are her elements. This has its source in the one principle which is the base of female degradation.

Let it not be imagined that I am so unwise as to undervalue beauty—so unsexed as to deny the yet greater value of modesty—so cold as to be insensible to the charm of tenderness. But these qualities need to be combined with others; and at different stages of life wear and exert a different aspect and power. The modesty and tenderness of the girl, united with immature and undried power, and with utter inexperience, makes her a shrinking, sensitive being, needing aid, not yielding it; but this creature, advanced to be an aged matron, though the same in principle, is very different in her powers and their application. Instead of blushing behind the silver shield of modesty, she walks forth, and bears it along with her: instead of pressing the urn of feeling secretly and silently to her own heart, she carries it forth, and pours it into the hearts of others.

When the upholder of things as they are is beat out of every other hold, then he says it is *tenderness* which shelters women from the rude encounters of the world, which any attention to general interests would necessitate her meeting. What a fallacy is this? How is this plan kept in the letter, and violated in spirits? Many a woman, in the unregarded walks of common life, bears the brunt of more than our men in authority have ever faced. If, without lacerating private feeling, the biography of the King's Bench, for instance, could be written, we should behold many of those who are ostensibly so carefully sheltered from the gusty storms of public life, buffeting the huge waves of a sea of private sorrow. Truly, man and woman have walked through life very much like the giant and the dwarf in the fable,—*he* has got all the honors, and *she* all the blows.

Men have been misled by their overweening estimate of physical strength—it is a force which in its blind action may do much evil, but no good; it is the direction of intelligence that gives it value, and intelligence finds that it may now be left to rank, like the fossil mammoth, with the distinctions of past ages—such huge masses are no longer necessary to overcome the inertia and resistance of chaotic matter. As society refines, man transfers labor to machinery, and works himself by mental, not by manual power. The principle of physical superiority might place the muscular coachman above his nervous master, though the one was only fit to drive coach horses, and the other capable to direct the state team.

The benefactors of society, if some power could burst the cerements of the grave, and call them in array before us, would present in their ranks few Ajaxes, and no *Hectors*; the majority have been little men with large minds, and unboastful, and unpresuming in proportion to their merit. Yet if this idea were indeed realized, these pale apparitions would make men blush, as many among them might say, "And I have then no monument!" while the ghosts of melo-dramatic heroes would glance away behind the shelter of the tomb, conscious that it presented a nobler piece of work than they had themselves ever done.

There is a tide running in my heart that would carry

this paper too far out. I will conclude with William Howitt's words, "A day is certainly coming upon us when many old prejudices shall be thrown down; when we shall work with purer hands and simpler views; when we shall feel it necessary to regard all men as brothers, really made of one flesh, and ordained to one salvation—not as mere machines to grow rich upon; * * * when it becomes a bounden duty to spread abroad better views of war and oaths—to inspire more elevated and just views of the character, offices, and duties of Women."

On the unlimited capacity of the Globe for the production of Food. Theory of Malthus, &c. &c., demonstrating the practicability of Millennialism.—By a Social Missionary.

CONCLUDED.

"In this supposition no limits whatever are placed to the produce of the earth. It may increase for ever, and be greater than any assignable quantity; yet, still, the power of population being in every period so much superior, the increase of the human species can only be kept down to the level of the means of subsistence by the constant operation of the strong law of necessity, acting as a check on the greater power!"

This is a fair statement of the main pillar of Malthusianism, and deserves a careful and cool examination from every impartial and reflecting mind. An enquiry into the productive powers of nature cannot fail of being both interesting and instructive; for by this means we shall be enabled to perceive whether an abundant supply of every thing requisite for human comfort can or cannot be obtained from the prolific bosom of nature; and those fears which the theory of Malthus is so well calculated to generate respecting a future redundancy of population will be either hushed into forgetfulness, or allowed to operate so as to bring about the institution of measures adapted to prevent the dreaded evil. If the population of the globe could, by any possibility increase to such a vast and incalculable extent as to become as "thickly packed as mites in a cheese," a deficiency of food would be the inevitable consequence. For this no political enactments could compensate, nor would the charms of social converse or the possession of other luxuries afford that amount of satisfaction which is experienced when the natural wants of man are fully supplied. "A deficiency," observes Scrope, "in the means of subsistence is acknowledged to be the only obstacle of real importance that opposes itself to the continual and increasing prosperity of the inhabitants of the more civilised parts of the world. This, then, is the great question that stands foremost in claiming the attention of the philosopher, the legislator, the statesman, and the man of humanity—What are the natural laws which determine the supply of food? Is there any reason why its increase should present greater difficulties than that of any other object of desire? Are there any artificial obstacles imposed by conventional institutions to its abundant production? For, if so, they should be removed. Are there any means of encouraging its production? For, if so, they should be adopted."

The same author, when speaking of the theory of Malthus, observes that, "It has been urged by writers, from whom abler views might have been expected, and repeated by others who have learned a parrot lesson from them, until the dogma has been received as a fundamental ax-

tion, from which the main principles of political economy are to be deduced, that it is next to impossible to make the increase of capital keep pace with that of population; that the latter has an inherent tendency to outstrip the former; and that this tendency can only be counteracted, and the evils it threatens obviated, by a prudential limitation of the numbers of every society, so as to keep their rate of increase within that of capital. Mr. Malthus was the originator, and crowds of disciples have been the zealous propagators of this signally absurd and mischievous fallacy. Absurd, because resting on a theorem about the arithmetical and geometrical ratios, in which food and population are declared to increase, announced with a ludicrously imposing air of science, and, in as far as it bears on the subject directly the reverse of the truth—since the tendency to increase, or prolific powers of the vegetables and animals which form the food of man, greatly exceed, instead of falling short of his own powers of increase. Mischievous, because the direct inference from this miserable dogma (an inference which Mr. Malthus and his disciples lost no time in drawing and promulgating by every means in their power) is, that human suffering is not the consequence of human error, but the necessary result of a law of God and nature: that no relief afforded by legal or spontaneous charity to the miserable can mitigate misery; that the poor have no claim whatever upon the assistance of the rich; that governments have no power whatever over the physical welfare of their subjects; that all efforts to make food or capital keep pace with population are vain and fruitless; and that the endeavors of man should be exclusively directed to keeping his numbers within the limits he at present possesses for maintaining them. The simple consideration we have adverted to ought long since to have exploded these anti-social and barbarizing errors. For what composes the *subsistence* and the *capital*, whose slow rule of increase is complained of as limiting the numbers of mankind, what, but the things we have spoken of,—the corn, wine, oil, hemp, flax, iron, and all the other joint products of the labor of man and nature? And if it be true that there is as yet no symptoms of deficiency on the part of nature, every addition to the numbers of man (supposing his skill and knowledge not to deteriorate) must add proportionately to his power of producing subsistence and capital of any and of every kind that he may desire. The increase of population is *pro tanto* a direct increase of the means of generating capital. And if the skill and knowledge and industry of a people increase at the same time with their numbers, and their known tendency is to increase rapidly under wise institutions, it is their fault, and theirs only, if their capital and subsistence, and the aggregate of the means of employment to be shared among them do not increase, not only in the same, but in a much larger ratio than their numbers.

"Should they choose to be contented; should they prefer idleness and moderate present enjoyment; to industry and a great increase of future enjoyment; should their spirit of accumulation and production flag through *satiety*, that would be some reason for diminution in the rate of increase of capital and wealth, but not for such a diminution as could ever be productive of prixation or suffering, since these would immediately act as a *stimuli* to the renewal of the efforts of industry."

Mr. Malthus and his followers alarm the public mind by their vivid descriptions of the overwhelming tendency of the population principle. This results from the assumption of twenty-five years being the period in which popula-

tion doubles itself. It would be easy to prove that this period is only applicable to particular localities, and this consideration tends to abate our alarm, and enables us to view the subject with greater coolness.

It is a fact acknowledged by almost all writers, that the resources of the globe are as yet but imperfectly developed. Vast portions of land lie untilled, and unoccupied, attired perhaps in all the wild luxuriance of nature; but comparatively useless as it respects society.

AN ECLIPSE OF THE MOON.

This is a very simple affair. As the moon revolves round the earth, the earth necessarily comes in between the sun and the moon every full moon, but half the moon's orbit or circle in which it moves, rises above the level of the earth's orbit, and the other sinks below it. Now if the full moon is in that part of her orbit which is most elevated above the level of the earth's orbit, there is no eclipse because the sun shines over the earth and reaches the moon; and if the full moon is much below the level of the earth's orbit, the sun shines under the earth and reaches the moon, and so there is no eclipse. But those parts of the moon's orbit which cut the level of the earth's orbit, are called *nodes*, and if the elevated part of the moon's orbit is in the first quarter, then the depressed part will be opposite or, in the third quarter, and the moon will be in her nodes at new and full. The new moon would then eclipse the sun, and the full moon be eclipsed by the earth intervening. Now owing to the motion of the earth the nodes are constantly changing their relative position; and consequently successive full moon's are never eclipsed; thus if the earth were stationary, the moon after one eclipse would only have to pass round the earth and it would be full again and again in its node; and consequently again eclipse; but while the moon has thus been making the circuit of its orbit, the earth has moved nearly one twelfth part of its orbit; and hence the moon has to continue its course before it can get into the same relative position with the earth and sun, or be full; and then it is no longer in or near its node, and consequently there is no eclipse.

There are several things to be learned from an eclipse; and several confirmations of astronomical truths. An eclipse of the sun can only happen at new moon, for then only is the moon between the sun and the earth. An eclipse of the moon can only happen at full moon: for then only is the earth between the sun and moon. Two successive full moons cannot be eclipsed. In an eclipse of the sun we see actually the body of the moon passing over the sun, and as there is sometimes an annular eclipse, that is a ring of the sun is seen round the body of the moon, we infer the immense size of the sun in comparison to the moon, for as the sun is much farther off, and yet shows a ring round the moon it must be of immense size, as a small body will obscure a large one at a great distance. In an eclipse of the sun in consequence of the smallness of the moon it divides the sun into sharp crescents on entering and on leaving that body.

In an eclipse of the moon the shadow of the earth is much larger than the moon, but as a shadow is a negative, it is invisible except on the body it eclipses: the atmosphere of the earth too, casts a shadow less dense than the body, and hence the different shades in the late eclipse. The shadow of the earth being large on invading the

bright surface of the moon, appeared less circular than the moon, because it showed a segment of a larger circle. If the comparative size of the earth's shadow could be obtained, we could find the relative size of the earth and moon, by the duration of the eclipse, but as both the earth and moon are moving in one direction, the calculation is complicated, yet, the moon moves 12 parts while the earth moves 1, consequently the duration of the eclipse was prolonged sensibly by the motion of the earth, for the moon had to pass through a larger portion of shadow from this motion. Had the shadow been no larger than the moon, and the earth stationary, the moon would have emerged at one side, while the other was immerging and as the moon moves half a degree in an hour, of which 360 degrees make the whole circle of the heavens, our readers can form some idea of the relative size of the shadow of the earth and the moon; but the shadow of the earth is smaller than the earth itself, because it is cast by the sun, a larger body; this therefore is one proof of the earth being much larger than the moon; and when one portion of a system corroborates the other: it gives us the greatest confidence in the whole: and as this reasoning can be understood without mathematical knowledge it gives to that knowledge a recommendation. — G. V.

THE CITY OF PEACE.

BY J. G. FREEMAN.

INTRODUCTION.

The reader of ancient history must often have paused while perusing the annals of the various nations of mankind, and wondered within himself at the few and slight memorials which are left us of the years that are past and the empires that flourished in those primeval ages of the world, when, if what we hear is true, the pristine vigor of man enabled him to bear up under double the weight of years to which the sturdiest of our modern race attain, and, of course, to achieve a greatness which it were hopeless to attempt among short-lived generations.

In addition to this, it must also have suggested itself to his mind, "Are these few fragments, then, all that we possess? Have we indeed nothing to remind us of nations which existed in the lapses of time which preceded, and follow those of which we have some slight account, and on those fertile countries of the earth, of which, although history says nothing, yet modern inquiry has assured us must have had a habitation and a name, in the beautiful gardens of the east, where some few ruins yet remain to tell us of the grandeur and the glory of their fallen greatness.

Palmyra, Balbec, Persepolis, and the Cities of the Plains,—what know we of them beside their names? Where is the history of their greatness? Where the annals of their power? Alas! in the dark womb of Time are they swallowed up, and earth has no memorial save their fallen columns! And why is this? Because, as that learned Frenchman, L'Abbe Bazin has explained it,—"Because they had no affinity with the little Jewish nation, which has become the object and the basis of our pretended Universal Histories, in which, a certain class of authors, copying the one from the other, totally overlook three quarters of the world." Such has hitherto been the case with that remarkable City and country

whose name is at the head of these Letters; but that it once flourished in majesty and beauty the Queen City of the magnificent East is evident from the following History which I am now about to lay before you, and which, translated from the original Persian, came singularly into my possession some time since.

The reader will perceive they are written by a Persian Merchant to his friend, and describe scenes which he himself was a witness of. Deeming them not unworthy the study of the man of literature from their singularity, and the philosopher from their development of new principles in our social system, I have prepared them for the press.

LETTER I.

MY DEAR MIRZA.—To the west of our Empire of the Sun lies a country but little known to that portion of our countrymen whom Commerce has never induced to leave the harems of their families; but, to us whose Camels traverse the sandy deserts in pursuit of wealth, it is well known as the richest and most luxuriant abode in which the human being ever led a life of enjoyment. Its skies are cloudless, its pastures ever green; its thousand rivulets run down the mountains, and breathe perpetual coolness; its trees bear amongst their thick-spreading branches the aromatic spices which perfume the air, delight the senses, and exhilarate the soul, while the odour of sweet-smelling plants, which nature produces without cultivation render it a continual summer. This country, so beautiful and pleasant, is called "ARABY THE BLEST;" and, well doth it deserve its appellation, as it is indeed the garden of the world, and the most enchanting spot the foot of man ever trod.

It has been my fortunate lot, as thou well knowest, to travel in this country oft, and to sojourn in it long, pursuing the lucrative trade which has brought me wealth; and now in my old age, when the blood runs slowly through my veins, and the weight of years has taken from me the vigor of youth, I will, at thy request, beguile my leisure with recalling to my mind the scenes I witnessed in this country of happiness, but more particularly that portion which was called Shedad, or the City of Peace.

Unlike most of the other cities of the world to which my avocations have called me, the City of Peace had no walls or fortresses to defend the inhabitants from a foreign foe; neither did I notice that they had armed men attired in mail, or with warlike weapons to keep watch at the entrances which led into it; but gardens spread far and wide around its outskirts, and pleasant walks, shaded over head by the palm, and fig tree, formed visras where the weary traveller rested after the fatigue of his journey, or the inhabitants indulged themselves with pleasant recreations during the heat of the noonday sun. The principal entrances to it were on the North and South sides—a wide and pleasant road; and on the East and West a broad and smooth river; these passed through the heart of the City, crossing in the centre, and bearing to its mart the products of other climes, or sending forth the riches of its own. It was indeed a place of surpassing beauty; and as mine eyes rested for the first time upon its elegantly constructed buildings, its regular streets, its pleasant gardens, its public squares, its fountains of bubbling waters, and the placid stream flowing through its midst, spanned over by arched bridges, and bearing upon its surface light graceful boats and barges, I thought of friend Mirza; that I had suddenly come upon the Eden of the Earth—the happy city where the true worshippers of the God Mithra rest,

from their troubles and vexations for ever.

As our caravan entered the city by the northern road, I was much surprised, as well as pleased, at the order and regularity that universally prevailed. No groups of idlers lounged listlessly smoking around the doors of the coffee-taverns, as is the custom in the cities of our country; but instead thereof may be seen groups of young persons standing or sitting around some venerable sage, listening attentively to the words of wisdom which proceeded from his lips; while in other places may be seen other groups of the more staid inhabitants discussing topics of importance to the welfare of the City, or planning schemes for the advancement of learning of the arts. These groups, moreover, possessed another, pleasing feature, which, to the eyes of us Persians, seemed indeed strange; and this was, that, intermingled among the youths, were quite as many maidens; and amongst the men, also matrons, who took their parts in the proceedings, and, equally interested, seemed also equally important in the business discussed.

As we progressed, other sights, still more new and delightful, presented themselves to our wondering eyes. Under the wide-spreading branches of the palm tree others of both sexes were gracefully moving through the mazes of the dance, while their rapid motions were timed by the most enchanting music, which seemed to proceed from a box placed upon a stand near them, and was regulated by machinery which, at the time, not comprehending, I was inclined to believe must be the work of some genii, so ravishing were the sounds, and so unlike anything I had ever before heard.

While I was yet wondering at the scenes I had in such rapid succession witnessed, our caravan halted at a superb building, which the chief of our company informed us was our place of abode, it being expressly appointed for the reception of persons from strange countries. Here we were soon comfortably established; the burdens of merchandize removed from our camels, and stowed away in a spacious warehouse, of which our Chief was given the key. This, however, I must observe, was a mere matter of courtesy in consideration of our feelings as strangers, who might otherwise not think our merchandize safe; but, besides to this one building, there was not such a thing as a fastening to any door or house in the whole City, the inhabitants having no occasion for them, as they possessed all things in common, and that which one man obtained was never denied to any other.

Our merchandize being thus disposed of, we ourselves were then conducted into tapestried chambers, provided with every luxury, and savory pilaws of rice and meat placed before us, with fragrant coffee, and cooling sherbet, to refresh us after the fatigues of our journey. Was it any wonder, my dear friend, that, when left to ourselves, we could scarcely imagine but that we were in some delicious dream, which we feared the morrow might unpleasantly waken us from?

[To be Continued.]

The Herald of the New Moral World.

NEW-YORK, THURSDAY, MARCH 4, 1841.

Established customs--erroneous notions of education--the predominancy of the animal propensities--the depression of intellect--the self-interest of government men--the mistaken notions of the nature of man--the doctrine of free will--the indisposition of the clergy to reform--the baneful influence of sectarianism--the false and mystified doctrines which have engrossed the attention of the human mind--a disregard to the laws of God and nature--corrupt translations of the sacred Scriptures, and still more corrupt doctrines pretended to be founded upon them--false notions of honor--the multiplicity of low and groveling ideas placed before man as incentives to the gratification and consequently to the enlargement of his animal propensities--the physical and animal-like state to which men in general are reduced by the present competitive arrangements of society--the political and sectional prejudices of the people--the absence of science, mind, and benevolence as is manifested in the trifling productions of the press--All, yes, all with one combined effort unite to render a factitious, and most unholy opposition to the promotion of our principles. But this mighty phalanx--this stupendous battalion with all their scurrillity, cruelty, and despotism shall fall with one tremendous crash before the mighty power of truth. Therefore,

Go on ye moral Heroes go,
Fear not the power of your foe,
For truth is mighty and shall spread,
Her laurels shall adorn your head,
Urge argument on argument,
And fix on truth her own comment,
Till mind is chang'd, conviction wrought
Upon the soul, the mind, and thought.
And when the mighty work is done,
And ye have the great conquest won,
Let unborn ages bless your name,
Crown you with laurels and with fame.

Let us inquire what has produced this formidable array against the most benevolent sentiments which

could possibly engage the attention of man. Among the many causes which have raised this formidable opposition, the present competitive arrangements stand foremost.

These arrangements are founded on the doctrine of merit and demerit, and have resulted in making man that selfish being he is every where said to be, and are justly chargeable with the immorality of his demeanour, the selfishness of his propensities, and his entire disregard for the afflictions in which human nature is involved.

Let us therefore examine those arrangements, expose their evil and demoralizing tendency on the human mind, and spare no pains, no sacrifices, nor labour, to redeem the human family from its present degraded state of prodigality and vice, penury and want. The arrangements of the New Moral World are as illustrious as the sun, as forcible as truth, and as glorious as the heavens; yet there is an indisposition or an incapacity of mind on the part of many to perceive them. Hence, it has always been observed, that they only gain the attention of the most considerate minds, or minds connected with a large development of causality. But it should be observed this function of the mind, like every other, may be enlarged by surrounding it with suitable influences. Let us then bring our fundamentals to bear on this and every faculty of the mind, until it is qualified to appreciate our facts, perceive their nobility, and fall in with their regulations.

Much has been said about the inequality of the human mind, and the inconsistency of placing those with superior minds on a level, in point of physical enjoyments, with those of inferior minds. Here let us remind these objectors, that superior minds are produced by circumstances over which their possessors have no control, and therefore, their possession is without merit on their part; and that inferior minds are produced by circumstance over which their possessors have no control, and therefore without demerit on their part; and, consequently, they are so far from being the objects of our dislike and scorn, that they ought to be the object of our commiseration and regard. Let us go on in our toil and sweat, and

labor of love, until man is redeemed, ennobled, and blessed.

Farther Cone, and Dr. Brownlee, have laid their sectarian and slanderous hands on one of the advocates of our holy religion, but truth will find them out and justice will overtake them.

Our friends will perceive by the advertisement on the last page, that our place of meeting is removed to WOOSTER-STREET HALL, No. 98 WOOSTER-STREET, near SPRING, the public are respectfully invited to attend.—SEATS FREE. Let the working man remember that those principles which ALONE can redeem him from the oppression of the present arrangements of society, are presented at our meeting, and that by frequent attendance at these meetings he can learn his true state and condition, and how he might be elevated, ennobled, and surrounded with peace, harmony, and plenty. We entreat them to allow their minds to be open to the important truths which may be laid before them.

The working and industrious people of this vicinity have approached a season of the year when they more than any other feel the weight and oppression of the little monarchs of the city. We mean the LANDLORDS, who are, in their accustomed manner, raising the rents, abstracting the fruits of industrial productions to themselves, scarcely allowing the poor, whom circumstances have thrown in their way, to pass with a sixpence to save.

THE BRITISH NAVY.

According to an official return of the Naval Force of Great Britain, on the 1st of January, 1811, it appears that there are 30 Admirals, 61 vice Admirals, 95 rear Admirals, 683 Captains of retired half pay, 49 retired Captains, Commanders under the order in Council of 1840, 759 Commanders, 300 retired Commanders on half pay, 7 Naval Knights of Windsor, Lieutenants, 2,752 Lieutenants on half pay, 7 Masters superannuated, 452 Masters for service on half pay, 528 Purser on half pay, 1,056 Medical officers, 297 officers of Marines, 474 officers of Marine Artillery, and 90 Companies of Marines. The British Navy, the most extensive in the world, consists of 584 ships of war, mounting from 10 to 120 guns each, of various calibre; of these 84 are armed steam vessels, built on the most approved principles for active service.—This immense fleet is manned by 20,000

able bodied seamen, 2,000 stout lads, and 10,000 Royal Marines.

Yea and all this is for the support of Society arrangements, which are inconsistent with, and opposed to each other, consequently opposed to the Laws of God and Nature, and the well being of the human family.

Moreover what a fairfull amount of expense, to support such a terrific army, which is extracted from the hard earnings of the working and industrious classes—yet they are the willing dupes of these arrangements—so much so, that when we propose other arrangements in our meetings, and by means of our paper, they oppose them as though their very life and happiness depended on eroneous arrangements.

When will men be willing to listen to the force of truth and fall in with the offers of mercy presented in the law and Gospel of nature. Let the oppressed henceforth listen to those redeeming principles laid down in the first number of our paper, and which are explained and enforced at our meetings.

N. B.—See the advertisement of our meetings on the last page.

THE PILGRIMS now on their way to Washington constitute "a multitude which no man can number." The ten miles square is already so full that their legs are said to stick out over the line in every direction. As to sleeping apartments they have not even the comforts of the "log cabin," rendered so immortal in the inspired songs of last autumn. Not that the "latch is down," or the "string pulled in," but when the cabin is full there is of course no room for any more guests, latch or no latch. As for "fodder," Gen. Harrison should have brought along a drove of Ohio porkers, for the days have gone by when such a multitude can be fed with five barley loaves and two small fishes. Unless they can live upon faith, hope, or *charity*, we apprehend a few of them will go hungry until the spoils can be distributed, and perhaps for sometime afterwards. According to all accounts such a host of tatterdemalion office beggars never before laid siege to the seat of government. We hope Gen. Harrison will offer to each one of them a place as "high private" in a volunteer corps to be raised for the defence of the disputed territory, and to drive the Indians out of Florida. If they will only fight as well as they sung for "Tippecanoe and Tyler too," we shall want no more and no better soldiers during the war.

Let the working and industrious man remember that the whole of the expense of these pious political pilgrimages is extracted from the sweat of his brow, and that the adoption of the code of laws set forth in the first number of our paper, would cure these and every other malady with which the individual and contending arrangements afflict the human family.

Therefore, let us rally round the standard of reform.

SOCIALISM AND CHRISTIANITY.—"The Rev. Joseph Barker, of Gateshead, having by the different denominations of Christians in Sunderland, to deliver a lecture on the merits of the two systems, a lecture accordingly took place yesterday evening in the Primitive Methodist Chapel. After the lecture, Mr. Barker challenged any one to come and dispute with him, when Mr. Williams appeared on the platform, and was loudly cheered. Mr. Williams insisted that the spirit and principles of Christianity were not opposed to, but in favor of, Socialism, and replied to the Rev. Gentleman's tissue of misrepresentation, obscenity, and abuse, in the most logical and becoming manner. The general opinion was that Mr. Williams had the better of the argument. At the conclusion, Mr. Williams proposed a division, to which Mr. Barker objected."

Yea, and the Society for the Promotion of Human Happiness, engages to prove to any man, or set of men, that there is perfect unity in Millennialism, or Socialism, and the fundamental principles of Christianity. We wish however, to have it understood, that we do not engage to support the scores of parties, sects, jams, and ists, that are offered in the visionary world, but those principles embraced by our society and set forth in the first number of our paper, and which is the only Christianity that is, or ought to be, taught and embraced.

HEIR-LOOMS—The term heir looms has occasioned much dispute, but the rule which is recognised appears to be this: no chattles personal are capable of being entailed; but the law recognises a power of descent in such things as appear to be necessary to support the dignity, uphold the splendor, or continue the importance, of an estate or inheritance. The word loom is a Saxon word, signifying a limb or members of the inheritance, and which, generally, cannot be separated from it without detracting from its value.—Thus the ancient jewels of the crown are held to be heir-looms, because the loss of them would materially detract from the grandeur of the inheritance, and the dignity of the sovereign for the time being. Deer in a park, fish in a pond, charters, deeds, court-rolls, and other documents necessary to verify titles of estates, together with the chests in which they are kept, become heir-looms, and pass with the land. Plate and other valuables, presented to a peer for public services, have been held to be heir-looms, as being necessary to the dignity of the several inheritors of the honors of him by whom they were received. Such, also, is the case with things which cannot be separated from the inheritance to which they belong: as chimney-pieces, pumps, ancient fastened tables and benches, and whatever might be considered as rational appendages to the freehold.

Thus tombstones, monuments, and coat armor hung in a church, come under the same designation, together with any ensigns of honor that may hang with them. For though the church be the parson's freehold, and these are annexed to the freehold, yet there were placed there by consent for the advantage and honor of the ancestor and family of the heir, and exist, therefore, for his benefit. So that the parson, though he is not liable for any damages that may be done to them, which has not occurred through his special act, or those of his agents, yet he cannot take them away, without being subject to an action from the heir for trespass.

The harmony of the human family is an object worthy the attention of the noblest genius.

Good Missionaries, in a good cause, are the benefactors of the human family.

SELECTED

For *The Herald of the New Moral World.*

The iron rod of penury still compels
Her wretched slave to bow the knee to wealth,
And poison with unprofitable to,
A life too void of solace to confirm
The very chains that binds him to his doom.
Nature, impartial in munificence,
Has gifted man with all sub-duing will:
Matter, with all its transitory shapes,
Lies subjected and plastic at his feet,
That, weak form from bondage, tremble as they tread—
How many a rustic Milton has past by,
Stifling the speechless longings of his heart,
In unremitting drudgery and care!
How many a vulgar Cato has compell'd
His energies, no longer tameless then,
To mould a pin, or fabricate a nail!
How many a Newton, to whose passive ken
Those mighty spheres that gem infinity
Were only specks of tinsel, fix'd in heaven
To light the midnight of his native town!

But mean lust
Has bound its chains so tight around the earth,
That all within it but the virtuous man
Is venal: gold or fame will surely reach
The price prefix'd by selfishness, to all,
But him of resolute and unchanging will;
Whom, nor the plaudits of a servile crowd,
Nor the vile joys of tainting luxury,
Can bribe to yield his elevated soul
To tyranny or falsehood, though they wield
With blood-red hand the sceptre of the world.

All things are sold; the very light of Heaven
Is venal; earth's unsparing gifts of love,
The smallest and most despicable things
That lurk in the abyss of the deep,
All objects of our life, even life itself,
And the poor pittance which the law allows
Of liberty, the fellowship of man,
Those duties which his heart of human love
Should urge him to perform instinctively,
Are bought and sold as in a public mart
Of undising selfshness, that sets
On each its price, the stamp-mark of her reign.
Even love is sold; (9) the sole of all woe
Is turn'd to deadliest agony, old age
Shivers in selfish beauty's loathing arms.
And youth's corrupted impulses prepare
A life of horror from the blighting bane
Of commerce; while the pestilence that springs
From unenjoying sensualism, has fill'd
All human life with hydra-headed woes.

ADVERTISEMENT.

WANTED—Six respectable Men are wanted as Agents
to canvass for this Paper.

NOTICE—"SOCIETY FOR THE PROMOTION OF
HUMAN HAPPINESS."—A Meeting of this Society
will be held at 3 o'clock, P. M., on Sunday, March 7th, 1841, at
the Wooster street Hall, No. 98 Wooster-street, near Spring.

A full meeting of the Members and friends of the Society is
respectfully requested.

N. B.—Rev. J. M. Horner will address the meeting.

The readers of the above notice are respectively informed, that
that the above Society, is connected with and interested in the
promotion of the principles peculiar to this Paper, which principles,
if adopted, would tranquillize the present agitated world.

Attend readers, and listen for yourselves.

By order of the Society.

J. G. FREEMAN, Secretary.

THOMAS WILLIAM HARPER'S COUGH MEDICINE,
for the Cure of ALL diseases of the Lungs; it is a Medicine, that
has been out before the Public for 9 years, and it is well known
in Europe, as well as America. It contains no 32 Ingredients,
neither does a person want 32 reasons for using it, it is not sold
by occupying columns in the Paper with certificates, which never
where were written by the person whose name is signed to them,
it comes in bottles, not in sticks! and can be given to children
without dissolving, there is not \$200 worth sold a day, but
enough sold to pay Advertising, and expenses, with quite a sur-
plus; it cures the following complaints; Asthma, Phthisic,
Inflammation on the Lungs, Spitting of Blood, &c, &c.

Price 124 cents, 75 cents, \$1 25, and \$2 00, per bottle.

Sold wholesale and retail at the Proprietress office 57½ Bowery,
and by the authorised Agents, viz -

W. Van Embergh, Druggist, 314 Pearl-street corner Peck Slip
John B. Dodd, Chemist, 643 Broadway, corner Bleecker-street,
and corner Ninth street and Broadway. Galen Hunter, M. D.
108 Sixth Avenue Alfred Hill, Drug Store, 208 Greenwich-st.
Wm. Maunders, Chemist, 37 Hudson-street, corner Duane.
Wm. Brigham, Apothecary, corner Avenue D and Houston-st.
Stanbury & Co., 3d Avenue, corner Twenty-second-street.
T. W. Betts, Copper & Leecher, 304 Hudson-st. cor. Clarkson.
E. L. Cotton, Chemist, 253 Bleecker-street, corner Jones-street.
Dr. W. H. Milnor, 183 Broadway, corner Dey-street.
Dr. Lee, 440 Grand-street James H. Hart, corner Chambers st.
and Broadway, and corner of Hudson and North Moore-st.
Daniel H. Burtwell, 19 Third Avenue, corner St. Marks Place.
B. Quackinbush, Druggist, 709 Greenwich st., & 296 Spring-st.
J. Wendover, 141 Eighth Avenue.

A Physician in Auburn, Cayuga county New-York, was saved
from fatal effects of a hasty Consumption, by the use of Mrs.
Harpers Cough remedy, he cheerfully acknowledged the saving
effects of the Medecine, after his recovery, although was at first
averse to its use.

C. W. POMROY.

Auburn, January 7th, 1841.

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THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER,
EDITOR.

NEW-YORK, MARCH 18, 1841.

(Vol. I. No. 6)

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise express'd and agreed upon at the time of signing.

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N. B.—All communications to the Editor, must be directed to No. 1 Chatham Square, or to any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

At this period when the financial matters of the country are in such a depressed and alarming condition, the following letters on this subject are deemed appropriate. They may also be considered as redeeming the pledge we made in the prospectus of this paper, or that part of it in which we engaged to show that the present arrangements of society tended to enrich the rich and impoverish the poor and industrious classes of the community.

Therefore, in this case as in every other, we will engage to prove that our paper answers the prospectus, and that we have, as far as we have gone, and shall determinately continue to redeem our pledge.

We desire to call the attention of our financiers and representatives, but especially the working and producing classes to these letters, inasmuch as they are the best articles on this subject ever published in the country, and develop our oppressive system which for years has been practised by the capitalists of Europe, and which system of oppression is now with avidity resorted to by

the capitalists and non-producers of this vast country, which as fast as time can carry us is producing the same disastrous and alarming consequences.

Let us, therefore, while we have the liberty of speech, and the use of the press, endeavor to raise a standard against this oppressive system and craft of the capitalists.—E. D.

ON THE FINANCIAL CONSOLIDATED TYRANNY OF MODERN TIMES;

And of its evil indirect influence against the united Labor-holders, in favor of Capital and grinding Monopoly.

There are nations, old and new, with whom the sources of liberty are never destroyed or exhausted, although surrounded by the strong and heavy chains of ignorance and superstition.

Greece, Switzerland, Poland, Sweden, Holland, and Ireland, Biscay, Portugal, and America, have repeatedly given proofs of that spirit of resistance to oppression which, often silenced but never subdued, must, in the course of time, gain a decided victory for the emancipation of all the human family. Let the transported industrious exiles, the victims of a generous and enlightened patriotism, derive hope and courage from the thought, that if ancient and modern tyrants have had a temporary part to perform on this planet, it has only been to prove that all the power of physical force is in the end but an ephemeral phantom, that vanishes before the progressive mental faculties of man and woman determined to be free.

Antiquity, the middle ages, and modern times, abound in proofs that mankind has advanced step by step, however slowly. Nothing takes place in society but as means to the end of a greater development of human intelligence; and if that faithful mirror of the generating powers of the universe, whose constant operations are manifested by the contending action of two opposite forces, seems destined to meet incessantly with new obstacles to its ultimate domination of the world, it is merely because the very essence of its nature requires that it should increase its power, by having to contend and to overcome greater and greater difficulties as it advances towards a greater development.

England and France have certainly, at different times, equally repeated their noble efforts towards emancipation from the disgrace of ignorance and superstition; and if I do not include them with the countries above mentioned, it is because their present position is now contra-dis-

tinguished from theirs, in so far as they both have an equal tendency towards a new sort of tyranny, more complex, more general, and far more to be dreaded, by its indirect influence, than any of those recorded in the history of the world.

It is principally to this new and great difficulty placed on the road to a further emancipation, that it is most important, at the present moment, to direct seriously the attention of all the bold and honest men who come before the public to plead the cause of suffering humanity.

Hardly recovered from the inevitable consequences of the religious and political oppression of past ages, than we behold the people of these two great nations marching blindfold, of their own free will, in ignorance, and even with apparent alacrity, towards a new species of bondage, a mystified slavery, more insidious, and therefore more pernicious to their happiness and welfare, than any of those which belong to past ages.

It was at the close of the last century that arose this new political agent, which has impressed a considerable modification in the relative position of the different classes of society. It was not announced then by the name of "Financial Tyranny," but it made its appearance under the less intelligible, less ostensible denomination of the "Borrowing and Funding System," on the plan of *perpetual annuities*, to be raised on the first necessities of life; a system, which, by cementing more and more a cruel alliance between the capitalist and the executive power (whereas, previously, the former was generally plundered by the latter), seems to aim gradually at forming, step by step, loan after loan, tax upon tax, and monopoly upon monopoly—an insurmountable barrier to the success of any attempt the united operatives can ever think of making to obtain the aid of the capitalists; and it is precisely because all the real advantages of the funding system (on the demoralizing plan of perpetual annuities) are tendered exclusively to the wealthy, that it must be denominated, and seriously considered, as a new, insidious system of *civilized bondage*, which, if not keenly watched both by the English and French patriots of the day, will soon become so deeply rooted in the scattered rubbish of our old civil and religious fetters (not yet all disposed of), as to lay the majority of the labor-holders prostrate in the dust.

Modern finances, the most ponderous of the political chains ever invented, to crush and keep down the people, are the more despairing in their effects, from the fact of their being imperceptible to the masses, because they are incomprehensible to them. They may be said to have organized a perpetual bondage, ten thousand times worse than any deplorable system of terror, which being loud, sudden, and bloody, never could last long; whereas the victims of the indirect influence of a financial tyranny, slow and silent in its operation, are sent by thousands to a premature grave, year after year, by the protracted torture of incessant toil, with increasing want, through remote, invisible, irresistible, and indirect causes.

Allowing all sorts of innovation; opening a wide field to the human mind; tolerating in appearance all degrees of liberty, and not being ostensibly in opposition to any of the natural rights of man (which have deceived so many mortals), modern finance, without any tangible substance, without any visible form, spreads in all directions, without noise, its invisible nets, and ensnares secretly, to her own profit, all the nerves and sinews of modern society.

That monstrous hydra, anomalous hermaphrodite, pro-

duct of a false civilization, propagates alone and at once, glory and shame, prosperity and misery; and to complete the enigma of such a preposterous existence, it can thrive only by generating shame and misery until they produce crime. Acting alternately as cause and effect, it perpetuates evil with good, by compelling the latter to depend on the increase of the former, then propelling forward whole populations into a contradictory and counteracting civilization; whereas the true interest of humanity requires precisely the reverse, which is, that all the influence of the good should be so well directed and so much diffused, as to extirpate evil from the community.

VERA.

[To be Continued.]

The baneful result of the present competitive arrangements of society, and their oppressive influence on the working classes.

A London paper of August 19th, contains a Table of the Wars of Great Britain since the revolution in 1688, with the sums expended in each war, and the progress of taxes and of the national debt. The war of the Revolution, 1689, which lasted nine years, cost 37 millions of pounds.—The war of the Spanish Succession, of eleven years, cost 62 millions and a half. The Spanish war, 1729, and the war of the American Succession, 1741, the nine years, cost 54 millions. The seven years' war with the French, Spaniards, Austrians and Russians, 1756, cost 112 millions. The American war, 1775, of eight years cost 436 millions. The war of the French Revolution, 1763, in which France lost all power in India lasted nine years, and cost 404 millions. The war against Bonaparte, which began in 1803, and lasted 12 years, the three last of which was with the United States, cost 1159 millions. The total of expenditure was two thousand and twenty three millions five hundred thousand pounds sterling or eight thousand nine hundred and ninety-three millions three hundred and thirty-three thousand dollars. And 65 years of war, to 75 of peace; almost one half the time spent in war. May it not be truly said of the English, that they have been bloody men? The London paper makes these reflections on the facts stated:—

'It appears from the above details that we have made much greater sacrifices to Moloch than our successors, and that the degradation of the poor, and a rise in the price of the staff of life have been the result of our Na-

* "To come at once to the cause of the present state of the country: it has been the funding system—the foundation of all its wealth and misery, * * * which, in mortgaging the labor of the people, who had all along been paying the interest of the increasing debt, whilst capital was left to accumulate, had thus enabled the right hon. baronet to draw the flattering picture on one side only, where property, in climbing all the while the ladder of its wealth, had now arrived at the top. But what was the picture on the other side? During the progress of this cruel system, which, after so many years, had brought the nation to its two extremes of poverty and wealth, whole generations of hard-worked, ill-fed, short-lived, and even half-grown laborers have been swept away; and such was its present state, that ministers were now sending it from the country to prevent its starving in it. And this was the labor of England, to which property owed all its wealth."—See "General Palmer's Speech in the House of Commons," 20th March, 1832.

tional expenditure in war, the total amount of which exceeds two thousand millions pounds. The immense increase of expense during the last two wars, arose the rapidly augmenting increase of the debt and the depreciation of our paper currency; this paper currency however, could not be superseded as the enormous taxes and loans could not possibly have been raised in corn. Of the 140 years which have passed since the revolution, 65 have been passed in war, and 75 in peace, in the 65 years of war, 884 millions and a half of pounds sterling of debt have incurred, of which debt there have been paid off in the 75 years of peace about 40 millions, leaving the present National debt about 800 millions.

What an indelible burthen these wars and debt must have been to the working and industrious classes, and yet a vast majority of those classes, are astonishingly enamoured with those arrangements, which bring with them such a vast amount of evil, and millions of them are so ignorant, as to really suppose that God is the author of those arrangements, and as a matter of course, the painful consequences that ensue. Truly it may be said they "walk in the vanity of their minds, having the understanding darkened," being alienated from a knowledge of the nature of man, "men love darkness rather than light," for their deeds are evil, let them henceforth learn to embrace the salvation nature offers to them, and adopt those arrangements she dictates, which would crown them with happiness and loving kindness, and place them in that paradise, for which they by nature were designed, and which are set forth by means of *The Moral World*.

The following beautiful extracts have been forwarded to us by an obliging correspondent. They are from the works of men justly appreciated for their enlarged views, refined minds, and liberal educations, and we trust will have their due weight with the reader.

From *LONGINUS, a Greek Philosopher of the Third Century.*

When I think of the great and good of other times, of Homer and Hesiod, of Phidias and Praxiteles, of Socrates and Plato, and of what the mind of man has in them, and in others as great and good accomplished; I see and feel, that man has been made not altogether unworthy of a longer life and a happier lot than earth affords. And in regard to the ignorant, the low, and the almost or quite savage, we are to consider that the same powers and affections, are in them as in us, and that their inferiority to us, is not *intrinsic and essential*, but as it were *accidental*. The difference between the soul of Plato and the Ethiopian Slave is not in any original faculty or power; the slave here equals the philosopher; but in this, that the faculties and powers of Plato, were strengthened, and matured, and polished, by the hand of education, and the happy influences of a more civilized community, all which to the slave has been wanting. *He is a diamond just as it comes from the mine; Plato like to one set in gold sparkling upon the finger of beauty.* But surely, the glory of the diamond is: that it is a diamond; not that the Jeweller hath polished and set it. The great and excel-

lent among men, therefore, I think not unworthy of immortality, for what they are; the humble, and the bad, for what they may so easily become, and might have been, under circumstances but slightly altered.

From *SIR THOMAS MOORE, Lord Chancellor of England.*

Verily it is naturally given to all men to esteem their own inventions best: so both the raven and the ape think their own young ones fairest. If a man in company where some disdain and despise other men's inventions, counting their own the best—if among such men, a man should bring forward any thing that he hath read of or heard done in times past and in other places; the hearers seem to think the existence of their own wisdom is in jeopardy to be overthrown, and that they shall be counted as idiots, unless they can pick out matter to reprehend and find fault with. If all other helps fail, then this is their extreme refuge. These things, say they, which we practise, pleased our forefathers, and ancestors; would to God we could be so wise as they were, we want to be no better; and as though they had wittily concluded the matter, and with this answer stopped every man's mouth, they sit down again; as who should say, it were a very dangerous matter for a man in any point to be found wiser than his forefathers!

THE CITY OF PEACE.

BY J. G. FREEMAN.

LETTER II.

As you may suppose O! friend Mirza, I was much gratified on the morning succeeding my arrival in this new country, to find that the delightful situation we were in was no dream, but a waking reality: and after being refreshed with a cup of most delicious coffee, which in this country is of a rich flavor far surpassing any I had ever before tasted, I rambled with others of my brethren through the busy marts of the city, visiting the bazars, manufactories, and store-houses.

These occupied the ground floor of their buildings, and extended through the whole length of the streets, under colonnades of beautiful workmanship. On entering them we were much pleased with the order that universally prevailed. A broad pathway of marble extended through the entire centre of the stores, on either side of which the merchandize of various kinds were arranged. In one department may be seen the gorgeous silks of India, the cottons and linens of Egypt, the blue and purple goods of Tyre; mixed with the splendid shawls of Cashmere, and the rich fabrics of our own Persia; while in others were the golden riches of the mines of Ophir, the ivory of Ethiopia, gems from the Islands of the Sea, and the bright steel ornaments of the workmen of Damascus. Then as we progressed we came upon the stores where the more useful manufactures were disposed. Ottomans,

Couches, Fauteuils, Carpets of Turkey, Mirrors of Syria and Crystal Lamps and Vases from the distant China. Then came the stores for Sandals and Slippers; Rice, Coffee, Fruits and Confectionaries; Spices, Gums, Dyes, Drugs, and fragrant woods; and every article the necessity or luxury of man has devised for his comfort and happiness.

These stores were under the supervision of various individuals, who arranged and kept every thing in order and supplied those who needed with the articles they required. But one thing above all others seemed to me most exceedingly curious, which was, that although I saw many persons come to procure the merchandize and wares that so abundantly filled the shelves of the bazaars, there was none of that gossip amongst the merchants and their customers which so universally prevails among us; no expatiation upon the rare quality, cheapness and durability of the goods, by the seller; no haggling about prices by the buyer; but all was carried on without noise or rattle; the person requiring anything came and asked for the particular article wanted, which was shewn to them, and without investigating its quality, disapproving of its colour, or exclaiming at its excessive price, they had it put up and carried it off without more ado than the common civilities passing between the parties as to their health and welfare. This custom so different from ours, where we haggle half a day sometimes about the price of a shawl, as you may suppose my dear Mirza, very much surprised me, and to tell you the truth I began to think I had got amongst a nation of know nothing fools, and I thought within myself that I would make a profitable bargain or two with people who traded upon such easy terms.

Accordingly stepping up to one of them where there was a very handsome assortment of red leather slippers of Africa, which are so much prized among us; I selected a pair of the finest make and workmanship, and seating myself upon the couch prepared to make a bargain.

Judge of my surprise if thou canst O Mirza! when having pulled out my purse and asked the price with the determination beforehand of offering one fourth only of the demand; a humorous smile lighted up the eyes of the merchant as he replied "nothing!" "How" I exclaimed, "do you give away such costly slippers as these!" "I perceive, O Persian!" said he, "that you are a stranger at the City of Peace, otherwise you could not have asked me such a question. We neither buy nor sell to get gain, the gold and silver in thy purse is useless to us, save as we employ it in the manufacture of goods for

our use, convenience, or taste." I was dumb! my eyes, ears, and mouth were open with astonishment, but not a word could I speak; the merchant noticed my surprise, but telling me that he was then too much occupied to explain farther, promised to call upon me in the evening when he should be pleased to inform me more of the customs of the city.

Still somewhat incredulous that the slippers were mine without money and without price; I now proceeded to visit the manufactories and workshops where artisans were busily employed in the manufacture of various articles of use and convenience, and here O Mirza! was I destined to receive an even greater surprise than any I had hitherto experienced among this singular people, for here was developed the working of a power of which my mind had, to this moment, no conception of, but which the genius of this people had rendered subservient to their will.

This power was called "*Magnetic Attraction*," and was made use of to set in motion numberless wheels which revolved in one continual and irresistible whirl, performing labor which I had supposed the hand of man only could perform. Here were manufactured by this wonderful process shawls of the most beautiful fabric, and cloths of the finest texture—in other places, by the same means, were sawed asunder huge blocks of marble, which were polished and grooved in a superior manner to that of the most skillful artisans—and massive timbers cut and shaped for different purposes, farther on iron was cast and moulded into various forms by the same power; in fact, friend Mirza, every article the inventive faculty of man ever devised for convenience or luxury, was by this means manufactured with rapidity, exactness, and elegance of workmanship, such as I never saw equalled by the craft of man.

And all these wonderful and extraordinary results were produced by merely placing two immense pillars of magnetized steel in juxtaposition with a horizontal bar of steel evenly balanced upon a pivot between the two. The attraction of the magnetized pillars being equal upon the horizontal bar kept it in a continual whirl, and this bar having a shaft connected with it which set all the wheels in motion, thus produced the incessant revolutions of the whole machinery which I have before noticed.

[To be continued.]

PURGE! PURGE! PURGE!—What consciousness must the Wall-street brokers possess, to know that their fellow citizens are perfectly cognizant of the fact that their conspiracy to decry the bills of the Free Banks, is but a ruse

to cover their own lack of funds, and at the same time replenish their pockets at the expense of the suffering poor, and still have the hardihood to persist in their iniquitous scheme! If they yet entertain the slightest hope of ultimately escaping the place prepared for the liar and the robber of the widow and the orphan, we advise them to purge their bosoms of the villanous and stony impurity which surrounds their inward monitor, and deprives them of the consciousness of human feeling. Let them prescribe to themselves liberally of Brandreth's Pills, and our word for it their ossified hearts will soon be relieved from the stony casements, and they will speedily begin to feel humanized once more.

This is all very fine Mr. Sun, but when you intrinate in your own paper, that you cannot redeem your own bills, at your own counter, without half a cent discount, do not you, like the Wall-street Brokers, take every advantage of the poor and industrious classes the law allows.

Your sarcastical and appropriate remarks on the despotism of the Broker's capital, may, with a slight change, and as much propriety, be applied to your own precious self, when they would read as follows:

"PURGE! PURGE! PURGE!—What consciousness must" the Editor of the Sun, "possess, to know that" his "fellow citizens are perfectly cognizant of the fact that" his "conspiracy to decry the bills of" his own bank by offering to redeem them at half a cent discount, "is but a ruse to cover" his "own lack of funds, and at the same time to replenish" his "pockets at the expense of the suffering poor, and still have the hardihood to persist in" his "iniquitous scheme! If" he "yet entertain the slightest hope of ultimately escaping the place prepared for the . . . and the robber of the widow and the orphan, we advise" him "to purge" his "bosom" (i. e. mind) "of the . . . and stony impurity which surrounds" his "inward monitor, and deprives" him "of the consciousness of human feeling. Let" him "prescribe liberally of" the sentiments of the *New Moral World*, "and our word for it" his "ossified heart" (i. e. mind) "will soon be relieved from the stony casement, and" he "will soon begin to feel humanized once more."

FAINTING FITS—Fits, by the way, are strange things. Like the hen bird, which has the faculty of retaining her egg till an appropriate nest is built and ready for its reception, so a lady seems to have the power of bottling up her hysterics till there is help at hand, with a chance of hartshorn and water, and every fitting accompaniment. As Major Oakley says, in the *Jenious Wife*, "Did you ever hear of her falling into a fit when you were not by? Was she ever found in convulsions in her closet?"

The Herald of the New Moral World.

NEW-YORK, THURSDAY, MARCH 18, 1841.

THE HARMONY OF OUR PAPER WITH ITS PROSPECTUS.

It has been urged by a few persons, who evidently would rather take our paper than pay for it, that there is a disparity or dissimilitude between its principles and its PROSPECTUS. We have long conceived our prospectus would not be well understood by the common order of readers, and the above objection convinces us of the correctness of our former impressions, and leads us to the delightful task we contemplated, namely, to offer a few paraphrases explanatory of the somewhat singular and extraordinary article to which we have adverted. This article being somewhat new and novel, especially some parts of it, will naturally occupy more space than we can be allowed this week.

To do justice to this article, we must begin with its title, or name, which it bears—

I. "THE HERALD OF THE NEW MORAL WORLD AND MILLENNIAL HARBINGER."

1.—The Herald of the New Moral World. This part of its name is designed to intimate that the present is an old immoral world, where all ranks and conditions of men are, and must necessarily (from the present competitive arrangements of society) be subjected to vicious habits, fraudulent transactions, cunning, and deceptive influences, which must have their legitimate tendency; and, so long as they exist, must produce immoral and fraudulent subjects, as irresistibly as Mount Vesuvius throws its burning excrements in the atmosphere and raises a cinderous monument around its burning crater. To demonstrate the origin of evil, to animadvert on the arrangements and circumstances which have produced this evil, is a labor upon which we have not time at present to enter.

2.—The second part of the name of our paper is "The Millennial Harbinger," in which we design to intimate that all the notions of theologians and divines relative to the Millennium spoken of in the Scriptures are spurious and absurd, tending to mys—

tery, darkness, and doubt, without reflecting any credit to their various and contradictory authors, or bringing any honor to God.

This part of the name of our paper is intended to intimate that no other Millennium is spoken of in the Scriptures, nor can rationally be expected, but such an one as will rise out of the enlargements of the moral and intellectual faculties of man, which can only take place under those arrangements we propose, but which will never be adopted until men are rationally trained, and their minds thoroughly imbued with a knowledge of human nature and the science of circumstances.

We are in possession of some ancient authors, who maintained the Millennium was to have come two hundred years since, others have been of an opinion that it would be introduced some fifty, and some one hundred years since, while others, among whom John Wesley stands pre-eminent, maintained that it was to have been here about the years of forty or forty-one.

We have not time on this occasion, to animadvert on the foundation on which these conjectures have been founded, nor to expose the fallacy by which the arguments of these contradictory authors has been maintained. Neither have we time on this occasion to enter into an elaborate vindication of our principles on this subject, we therefore merely state our faith, and engage at some future period to vindicate that faith.

Therefore--We believe that the only Millennium spoken of in the Sacred Scriptures, is that which shall grow out of a scientific and general knowledge of man, which shall be devoted to the creation of a general combination of circumstances, which shall have no other than a salutary influence on the mind, tending to the enlargement of the moral and intellectual faculties of man, and which will create in him a disposition to do to others as he would others should do unto him, which state of things cannot be done under the present individual, competitive, and demoralizing arrangements of society.

With regard to the mechanical part of the paper, we promised royal octavo pages, good paper, and type suitable to make a handsome volume for binding at the end of the year. So far we conclude we have redeemed our pledge. In this particular we hope not

to be ungenerously upbraided by any one.

We also stated,

This publication will be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the governments thereof have been founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich and impoverish the industrious and producing classes, and generate that ignorance and vice, in which we find the universal family of man involved.

The greater part of this clause needs no demonstration to the greater part of our more intelligent readers, nevertheless, for the sake of enlightening the minds of others, we have frequently published articles demonstrating the tendency of all governments to enrich the rich, and impoverish the poor. This, however, has never been more effectually done than in the series of letters on the financial affairs of all nations, and which are among the most superior articles ever published on this subject.

The infidel has long called the attention of the world to Priest craft, but has neglected to invite our attention to the more galling craft of the financier and money monopolists, who are fleecing the working and industrious community, more than any other circumstance that has afflicted (what is miscalled) civilized society.

The politicians have cried loud and long against the corruption of the statesman and law makers. But let these turn their attention to the despotism of the capitalists, which they will see in the letters alluded to above is the severest scourge that ever afflicted civilized and competitive societies.

We again remind our readers that we have changed our place of meeting to Wooster-street Hall, No. 98 Wooster-st., near Spring. See advertisement.

Let our friends concentrate their energies and rally round the standard of truth, and remember that no other principles can redeem them from the despotism of the capitalists, the fraudulent transactions of government men, and the barbarous inflictions of those arrangements which are reducing more than one half of the community to penury, slavery and want.

We remind those of our readers, who engaged our Paper by the Quarter, that this is the last number in the quarter, and that if they desire to stop they must pay up all arrears and give notice to the collector of the money, otherwise the paper will be continued for another quarter.

THE POLITICAL AND MORAL ECONOMY OF HARMONYISM.

By A SOCIAL MISSIONARY.

When I said, in the language of Edmonds, "that man could easily adapt himself to those trifling changes of temperature which occur near the equator, all I meant was that in the abstract it was possible for him to do so. But if we take into account the influence of excessive heat on the unprotected human form, and the number, and variety of noxious insects which people the atmosphere of a tropical region, and which most assuredly would prove highly injurious to man, were he not protected from their attacks by some external clothing; when these, and many other minor considerations are taken into account, they warrant the inference that clothing is advantageous at the equator as well as at the pole. Clothing may, therefore, be considered as one of the necessities of life: it is necessary at the equator to protect the human frame from the attacks of noxious insects, and the injurious effects of intense heat; it is necessary in temperate latitudes to prevent the bad effects which would result from sudden alterations of heat and cold, storm and calm, and it is necessary in polar climes to ward off the excessive cold."

It may be laid down as an axiom in political philosophy, that in proportion as the arrangements of society are in accordance with nature, so will the amount of human happiness be increased. This axiom holds good in relation to clothing. "A principal distinction," observes Edmonds, "between man and other animals, consists in his being unprovided with any natural covering; and it appears to have been the intention of providence that man should provide and fashion for himself a covering out of materials with which the world abounds. Every man of reflection must perceive that the best clothing for man is that which most resembles nature's clothing of other animals. Hair, wool, or down, are therefore to be preferred in clothing to such vegetables, as flax, cotton, or hemp. The functions of the hair-covering of animals are to preserve the body at its proper natural temperature, by means of its law conducting power, to aid the evaporation of any accidental moisture on the skin, and to assist in that part of the animal economy called transpiration. This last function of the hair is apparently of such primary importance, that even man is not destitute of hair on those parts where the perspiration is most copious. None of the above mentioned functions are found to be performed so well by vegetables (such as flax and cotton) as by hair or wool; nevertheless, on account of the facility of obtaining flax, compared with that of obtaining wool, flax is with propriety more generally used for clothing than wool."

Thus we may perceive that in proportion as the arrangements of society relative to clothing accord with nature, so human health, human happiness, and very probably human longevity, will be materially promoted.

Though man, while in a state of barbarism, does not expend much labor in producing the materials of clothing, resting satisfied generally with the skins of beasts procured in the chase (as do the natives of Labrador, the Alcutian Isles, and Kamschatka) or procuring, with little labor, clothing in the shape of matting from the bark of a tree (as do the natives of Otaheite and many other Islands which "stud the bosom of the vast Pacific"), yet civilized and improved man expends more labor than is required, and consumes more clothing than is either necessary or useful. Our gentlemen of *Fashion* and ladies of *Ton*, use a great many articles of clothing that might very well be dispensed with. These are, in many instances, of a costly nature, because a great deal of labor has been expended in their production, or because an artificial value has been stamped upon them by the consent of the rich and powerful, the arbiters of fashion, and the controllers of human destiny. And of what real utility to society are such articles? Do they ward off cold? Do they preserve the body from ill health? Are they adapted to promote human longevity? Few sensible men will answer these questions in the affirmative. What good then do they do? They serve to distinguish their possessors from the millions of the unwashed who were intended, by the power that produced them, to breathe as pure an atmosphere, and inhabit as comfortable a habitation as the aristocratic lordling, the crowned despot, the servile and cringing place hunter, or the fashionable *Belle*, who, attired in her exquisite flippery and frillery, resembles more the parrot of India, or the butterfly of summer, than that rational and lovely creature, we denominate "woman." The energies of a considerable part of mankind must be taxed in order that articles of this sort may be produced, and thus a deep and lasting injury is inflicted on the producers of such articles. They are robbed of that precious time which might be devoted to the expansion of the mental powers, the refinement of the taste, and the gratification of those desires after the sublime and beautiful which raise man to a proud pre-eminence over the brute of the forest, and prompt him to seek an acquaintance with the lofty sublimities of philosophy.

In the late French statistical returns, according to Edmonds, the average annual consumption of the material of clothing is stated to be about two pounds of wool, two pounds of flax and one pound of cotton, (to each person;) supposing we assume that three pounds of wool, and three pounds of flax is the average annual consumption, which in a temperate climate is neither too little nor too much. Now an ordinary sheep will yield eight pounds of wool in a year, and an acre of land will yield six hundred pounds of flax. An acre of land, under scientific management, will support at least, three sheep; from whence it results that three acres of land will produce more flax than is sufficient to clothe five hundred individuals; and sixty-two acres of land will produce wool enough for their consumption: so that if five hundred people were located on an estate of five hundred acres, sixty-five acres would yield them abundance of the raw material for clothing, independent of the advantages resulting therefrom in the shape of lambs and mutton.

* Edmond's on Pol. Mor. Econ. c- 3, p. 16.

[To be continued.]

SELECTED

For The Herald of the New Moral World.

Man being Animalized, resorts to Animal practices to accomplish his ends, but Truth, Light and Science, will enlarge his moral faculties, and give him more intellect, when he will be better prepared to appreciate the Science and teaching of the *New Moral World*. E. D.

Two ways the worldly-wise applaud
To rule mankind—by force and fraud;
And no two ways can be more sure
To make the evils they would cure.

To prove this proposition true,
Just any point of history view,
And you will find each government
Was on like policy intent,—
To shut out knowledge, and contrive
To keep man's vices all alive;
Thinking by craft to curb their courses,
And manage men like dunghill horses.
But they forget: vice never fails
To prove a cracker at their tails,
Which may not for a while explode,
But, when it does they leave the road,
Rear up, and, cap'ring round and round,
Soon throw their riders on the ground;
No crackers are so sure to act
As vice, in ignorance thus pack'd.

But squibs and crackers, after all,
As similes, are much too small;
Statesmen, more bold in their designs,
Instead of crackers deal in mines;
Mines, charged with vice as ammunition,
Sending whole races to perdition;
Insidiously thus under-wrought,
And with combustibles well fraught,
A casual spark ignites a nation,
The mine explodes, and scatters desolation!
"Alas! what dreadful revolutions!"
"Alas! our precious institutions!"
They cry—forgetting nature's laws,
That all effects must have a cause;
And that—this fact they cannot smother—
The faults of one produce the other.

In private life, too, it is so;
We walk before they let us know
That there are quagmires where we go.
Parents from children truths suppress,
Both miss and master should possess;
And leave them rambling to guess out
What they should know beyond all doubt;
Teach them to tremble, fib, and hate,
To keep them in a quiet state.
In fact, the bomb they prime and load,
Forgetting that it must explode.

ADVERTISEMENT.

WANTED—Six respectable Men are wanted as Agents to Canvass for this Paper.

NOTICE.—"THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS."

The Rev. J. M. Horner will deliver discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Industrious and Producing classes, from the Despotism of competitive arrangements of Society, in the Wooster street Hall, No. 98 Wooster-street, near Spring, every Sunday, at 7 o'clock, P. M.

N. B.—The readers of the above Notice are respectively informed, that the above Society, is connected with and interested in the promotion of the principles peculiar to this Paper, which if adopted would tranquilize the present agitated world.

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Price 124 cents, 75 cents, \$1 25, and \$2 00, per bottle.

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John B. Dodd, Chemist, 643 Broadway, corner Bleecker-street,
and corner Ninth street and Broadway. Galen Hunter, M. D.
108 Sixth Avenue Alfred Hill, Drug Store, 208 Greenwich-st.
Wm. Maunder, Chemist, 37 Hudson-street, corner Duane.
Wm. Brigham, Apothecary, corner Avenue D. and Houston-st.
Stanbury & Co., 3d. Avenue, corner Twenty-second-street.
T. W. Betts, Cupper & Leecher, 304 Hudson-st. cor. Clarkson.
E. L. Cotton, Chemist, 253 Bleecker-street, corner Jones-street.
Dr. W. H. Milnor, 183 Broadway, corner Dey-street.
Dr. Lee, 440 Grand-street. James H. Hart, corner Chambers st.
and Broadway, and corner of Hudson. and North Moore-st.
Daniel H. Burtnell, 19 Third Avenue, corner St. Marks Place.
B. Quackinbush, Druggist, 709 Greenwich st., & 296 Spring-st.
J. Wendover, 141 Eighth Avenue.

A Physician in Auburn, Cayuga county New-York, was saved from fatal effects of a hasty Consumption, by the use of Mrs. Harpers Cough remedy, he cheerfully acknowledged the saving effects of the Medicine, after his recovery, although was at first averse to its use.

C. W. POMROY.

Auburn, January 7th, 1841.

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THE HERALD OF THE NEW MORAL WORLD

And Bicentennial Garbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER,
EDITOR.

NEW-YORK, APRIL 1, 1841.

(Vol. I. No. 7.)

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication, at \$2 per annum, or \$1 25 for six months, to be paid in advance.

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N. B.—All communications to the Editor, must be directed to No. 1 Chatham Square, or to any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

ON THE FINANCIAL CONSOLIDATED TYRANNY OF MODERN TIMES;

And of its evil indirect influence against the united Labor-holders, in favor of Capital and grinding Monopoly.

The system of borrowing, funding, and banking, knows nothing, and looks to nothing, but money; for it, money has no colours; under whatever garb it comes, or by whatever atrocities obtained the funding system is open to all. Its favourite deities are the egotism and sordid interest of the whole world; its prey or income are the quantum absorbed from the unrelenting toil of the working man, and from the hard-earned wages of the industrious classes of Europe.

Such is the invisible hydra that crushes the people of England and France; this is why misery goes on increasing as if to perpetuate ignorance, which, in its turn, must inevitably perpetuate misery and crime. This new style of public tyranny, slow and secret in the progress of its indirect influence, requires a long time to be understood by the people, and a powerful voice has long been wanted to explain its pernicious atrocity, and its doubly degrading immorality.

Each year seems to confirm its demoralizing influence. The increasing difficulty of labor, the justifiable discon-

tent, have no remote cause more evident for those who will take the trouble to compile into one view all the mis-called symptoms of national prosperity, and the facts illustrative of individual misery.

This is the perpetual evil against which it is most urgent to form unions and combinations; but of what use is it to unite and to combine without capital? And how can it now be expected that any capital shall ever be found for such a purpose, when all money realised under the system must naturally join the ranks of that modern tyranny (considering the paramount security it affords), to make common cause against all industry, by the profits of which the system is fed?

Remark here the essential difference there is between arbitrary power, such as was practised under barbarism, or during the middle ages, and this new absolute power of to-day, as it is exercised indirectly through our financial system. The tyrant of past centuries, replenishing his treasures by the plunder of the feudal barons, the rich proprietor, or the successful merchant and trader, could not fail to indispose at once against him all classes of society, excepting only the armed force, public agents, and civil functionaries in his pay. Capital and labor had then a common tacit interest in resisting a bold, straightforward plunderer, whom all could then see and understand; but in our days, when a modern system of financial tyranny may be said to constitute itself the executive power, far from calling upon the nobleman, the rich proprietor, or the capitalist, for the necessary public revenue, a chancellor of the exchequer in England, or a minister of finance in France, are as it were actually in partnership with all capitalists and monopolists; they entice them into a sort of legal jobbing, by holding out to egotism and usury such financial arrangements as must depend upon the indirect plunder of the profits of industry. The common tacit interest of past time, which bound formerly rich and poor to unite against any bold and direct abuse of power, can therefore no longer exist. Governments, property, and nearly all the capitalists, may be said to stand now united into one joint stock company, to gamble openly upon the profits of industry, and indirectly upon the wages of labor.

Individual industry, pushed on by the increasing demand for products and the increasing competition for capital, during the last years of our profligate wars, had recourse to machinery. That new kind of accelerated competition, so rapid in its progress, is annually crushing more and more manual labor; and whilst, on the one hand, governments monopolise, as it were, all capitalists; machinery, on the other, is monopolised by capital: thus is manual labor frustrated of the only resource left to the

labor-holder,—that of obtaining machinery on their own account.

Who will deny that, were it not for the funding system on perpetual annuities, many capitalists would have been forthcoming towards the Trades' Unions with large advances, to be mortgaged on buildings and machinery, under a new system of co-operation? Aye, that they would; not so much even to assist them, as for capital to be assisted by them. Never yet has the monied interest of the world had such a powerful natural agency for producing wealth as that now openly tendered by the united operatives of all trades and callings, in their laudible combination to resist the monopoly of self-interested masters.

The government who shall be the first to acknowledge their rights, to sanction their union, to assist and organize their labors under a new system of more diffused remuneration, that government shall also be the first to know the real powers of production of the nation over which it rules, and that nation will soon return to be truly what it once was—the envy of all others.

But now, it is the blind leading the blind; and about sixty millions are accumulated in the city for incidental jobbing purposes, in all kinds of English and foreign stock, annuities, scrip, and Exchequer bills, to the profit of a few hundred stock-brokers, jobbers, jews; and are kept by the great capitalists, to be started daily against each other as bulls and bears, all prowling round the purlieus of our financial labyrinth—the Bank—without ever thinking to enquire into any other national interest but those of the funded and floating debts of European loan-makers.

In the meantime the industrious operative, left without capital, receives no corresponding protection; the agricultural laborer is left without land, is demoralized by parish rates. Endeavors have been made to unite them under new regulations of labor-exchange notes, and thus try to supersede the necessity of capital; but the complete and general union which such a system requires, the unbounded mutual confidence which all its members must have in each other, to insure success, is almost too much to expect from human nature under present artificial circumstances.

On the other hand, all seems to indicate that civilization has been compelled to take a false direction—for, although the most radical reforms and the most rigid economy could be realized—although aristocracy, royalty, church establishments, and corporations were actually abolished, still would you remain under the withering indirect influence of a public faith, pledged in perpetuity, and therefore under a perpetual mortgage upon national industry; which, considering how far the past and present generation of capitalists have been trained under it, stands over civilization, and against the emancipation of labor, as a new kind of European *slave-making system*, more difficult to control, or even to modify, than any former despotism has ever been.

It must be called *European tyranny*, because formerly the power of all arbitrary despots was limited by the extent and resources of their own dominions; they could not plunder another country, though they could recruit auxiliary forces; whereas modern financial tyranny makes common cause not only with all governments who deem it easy and convenient to rule by means of perpetual annuities, but also in common cause with all the capitalists of Europe, nay, of the world: and the most terrible features of our financial system are, that its arbitrary influence may be exercised in the very heart of pretended liberalism; and that, deriving its strength from the effect of the

most despicable passions of the human heart, self-interest, egotism, and usury—corruption and demoralization, decked out in all the brilliancy of royal patronage and legal success, are thus allowed to walk bold and erect, treading down humble humanity, and mocking at every step, the liberty and the morality of industry.

The public creditors, proud of this intimate alliance with the executive power, have engendered in time a complicated oligarchy, more powerful than any of the gone-by civil and religious tyrannies, because its power is to be perpetuated through its thousands of sordid ramifications, which, held fast in the pockets of thousands of fund-holders, become so many implacable janizaries against the justifiable murmurs of the united operatives.

In China, in Russia, where absolute sway reigns uncontrolled, assassination in the imperial palace may put an end, for a time, to oppression; in Turkey, they may change masters and despots by strangling the sultan in the seraglio; ne rer home, in France, they have succeeded in destroying the pernicious influence of priestcraft, by hurling a crowned monk from his throne; but financial tyranny laughs heartily at the three glorious days of July, because with our modern constitutions, saturated as they are with usury, and shackled, yet supported by financial bondage in perpetuity, there is no one to assassinate, to strangle, or to hurl down; it is an untangible, invincible, consolidated tyrant, a new principle, a complicated engine, a fascinating power, which exercises at once its bracing up power in favor of the few, and its withering influence against the many; and as the nature of that principle is nothing less than to render the weak still weaker, and to make the strong still stronger, it is in its very essence that resistance to its power should diminish year after year, whilst the oppressing force must annually go on increasing.

To conclude this expose of the invisible consolidated despotism now pressing upon Europe, what has been said before must be repeated again and again, until it takes place. There is no remedy for the united operatives, but in forming boards of labor and committees of industry, coupled with a liberal and useful education for their children; the whole to be paid out of a common fund, because all industry must be conducted and directed by laws and regulations to which all must submit, and to which all will cheerfully submit, when, by losing none of the advantages of the system of masters, a more equitable remuneration for labor itself will be obtained out of the proceeds of such associations.

VERAX.

THE POLITICAL AND MORAL ECONOMY OF HARMONYISM.

BY A SOCIAL MISSEISSART.

[Continued from our last number.]

The next great natural want of Society relates to food.

Uncivilized man derives the principal part of his subsistence from those roots and excellent vegetables which nature spontaneously affords, or from the flesh of those animals he can ensnare in the forest. There is a remarkable difference between the staple diet of one nation, and that of its contemporaries. Some nations live wholly upon a simple vegetable diet; others use a diet compound-

of both flesh and vegetable substances, and others subsist upon animal food alone. The Hindoos, being believers in the fantastic Pythagorean doctrine of the Metempsychosis, abhor cruelty to animals, and will neither kill them nor use them as food. The peasantry of China live in a great measure on vegetables; and many of the African Indians subsist upon maize or Indian corn. The Scotch are proverbial for their attachment to oatmeal; and the Irish for their partiality to potatoes. The Indian of America lives upon flesh and roots; and the Englishman on a diet compounded of both flesh and vegetables.

It has been supposed that animal food is absolutely necessary to enable man to perform manual labor. If this supposition were correct, it would go to prove that those nations which subsist on a vegetable diet are less strong and healthy than those which do not. But those nations which subsist on vegetables are as strong and as able to labour as those which live on flesh, or on a diet compounded of both substances. The Englishman cannot perform more labor than the native of other climes. I have been informed by some respectable natives of Ireland, that laborers in their country principally subsist on eggs, butter, oatmeal, bread, milk, and potatoes; yet these men can perform as much labor as the natives of this country. The Scotchman, in a time of war or scarcity can subsist, where the Englishman would starve, or at least consider himself half-famished. Give him but a little oatmeal, some water, a basin and a spoon, and he will sit down to his humble repast with as good a relish (probably much better) than the luxurious epicure or bloated alderman. The poor Swede, too, when iron frost nips his corn in the bud, endeavors to eke out a livelihood by manufacturing the bark of the pine tree into bread; yet both these nations are proverbial for their courage, their activity, their fortitude, and their perseverance.—These facts, combined and viewed in connexion with the united testimony of many in our own kingdom, who either out of regard to their personal health or longevity, or a strong religious feeling on the subject, abstain from the use of flesh—prove that society might exist in a condition much more healthy than it is in at present, if more of vegetable and less of animal food was consumed.

But even supposing the flesh of animals to be absolutely necessary to enable man to perform manual labor, it can easily be shewn that if society was placed under more advantageous arrangements, less labor would be exacted from each individual, and consequently less animal food would be required. The reason why we cannot do very well without it results from the influence of circumstances over our organizations. Had we been brought up amongst the Hindoos, unaccustomed to the use of it, it would have been quite unnecessary; but brought up as we have been, we cannot probably abandon the use of it without endangering our health; for as one observes—“sudden changes in physics, as in morals, are to be equally avoided.”

Though it is of little importance to society at present whether individuals subsist on flesh or vegetables, so long as they enjoy an uninterrupted flow of good health; it nevertheless is of incalculable moment, in relation to happiness on an extended scale. This earth has at present an immense productive power, which, by the application of scientific knowledge is capable of vast improvement. If the population of the globe should increase to any considerable extent under the present arrangements of society, men would find it difficult to subsist. For even supposing the whole population of the earth to amount at

present to ten hundred millions, and supposing that a great part of the earth is wholly uncultivated, it can be shewn that ultimately men would increase to such an extent that the whole earth, if placed under a proper system of cultivation would be inadequate to supply them with animal and vegetable food. But the case would be somewhat different if men subsisted on vegetables alone. A quantity of land that will supply 500 individuals with animal food, will supply twenty times that number with vegetable. If, therefore, in 99 or 100 years, the population of the globe was to increase to 300,000 millions, and the earth was capable of affording them animal food for their subsistence (which it by no means would,) twenty times that number, or 6000,000 millions might be supported on its surface upon vegetables. But it is fortunate for mankind, that population will never increase to such an enormous extent. The limit of production will always constitute the limit of population, and beyond the utmost limits of the earth's productive power the utmost limits of its population can never extend. The calculations of those, therefore, who assert that without the existence of a few salutary and moral checks, such as war, vice, poverty, capital punishment, and political degradation, population would increase in such a ratio as to cause universal famine, are wholly inapplicable to the condition of mankind.

COMMUNITY.

Scene.—A beautiful diversified country, fields of arable land, (1) bordered with flowers and shrubs: at a distance the land gradually rises, and at last terminates with stone buildings belonging to the community. Several men and women are seen ploughing, sowing, &c. Every now and then music is heard, and occasionally some of the children, who are cultivating the flower borders, sing a rural or social ballad. (2) Leon enters, and speaks to Wellborn, who is breaking stones with a machine.

Leon. Ah, my dear friend, I scarcely know you in that dress! Besides, who would have thought of seeing you breaking stones! What would the dandies of London say if they saw the accomplished Wellborn working like a laborer?

Well. My work is very easy, and will soon be over; I never work more than four hours a-day, unless on some very particular occasions. The fact is, however, I delight in labor, and have long seen the folly of preferring the drone bees to the workers.

Leon. I am only joking with you, as you may be sure that I am a sufficient political economist to know that labor is the source of all wealth, and that every individual who does not contribute something to the body politic is no better than an inhabitant of a village poor-house.

Well. I am happy to hear you express such liberal sentiments, and shall be glad to introduce you to some of our friends in this little paradise of ours.

Leon. You may well call it a paradise. I never saw any scene so interesting in all my life. What melodious sounds! what fragrant smells! and, above all, what happy faces! If I were not certain that I was wide awake, I should think I was sleeping, and dreaming of the golden age.

Well. Ha! ha! ha! The poets have talked about an age of gold a long time; but depend upon it that there never was a golden age till a community made its appearance in the world. But at present, my good friend, you can form little conception of the blessings of our lot. After you have stopped a few days with us, you will confess that if it be possible to have a little heaven upon earth, our community is that blissful place.

Leon. O! I have a thousand questions to ask you, although I find at present we are interrupted.

Enter—*Eliza Wellborn.*

Wellborn. It's my wife.

[*He introduces her.*]

Leon. Wherever am I? Do I really see the daughter of Sir Thomas Sparkish, dressed like a farmer's wife?

Eliza. And pray, my old acquaintance, why should I not get an appetite for my dinner? Do you think it is not far more commendable to sow corn, or to hold the plough, than to go skipping with two or three silly fellows at my heels, or to loll in a carriage like an invalid going to an hospital? My dear sir, in a community, we women have at last discovered that we have been made mere playthings by your sex, and that if Mr. Mahomet will not let us have souls, we are determined to let the world see that we have minds capable of great and lasting improvement. But hold—I must not forget my errand. Poor Mary Hawthorn, my dear, has got a splinter in her arm, and is waiting for you to extract it.

Leon. How is this, Wellborn? Are you both a surgeon and a breaker of stones?

Wellborn. If you were not still infected with some of the baneful prejudices of competitors, you would see nothing disgraceful in any kind of labor. Surely it is much better to break stones than to break heads in the field of battle. Surely it is more disgraceful to shoot partridges and pheasants when a man can amuse himself by doing something that is useful. However, we will talk these subjects over when I have visited my patient. In the mean time I will leave Mrs. Wellborn with you, to keep you company till my return.

[*Exit.*]

Leon. Who is this Mary Hawthorn?

Eliza. She was formerly a servant of mine, but now she is my friend and companion.

Leon. I think you must find it rather unpleasant to make this woman your intimate acquaintance. Your habits and hers must be so different, that you cannot feel comfortable in each other's society.

Eliza. For a long time I was haunted with an aristocratical spirit, which is the bane of human happiness, and which is more or less to be found in every town and village of the kingdom. Thank my stars, however, I have seen the folly and impropriety of such conduct, and have long agreed with Pope—

"Worth makes the man, and want of it the fellow."

Mary is a trust-worthy woman, and in many respects more intelligent than myself. When she lived with us in Lancashire, as our housekeeper, she had many opportunities of improving her mind. There was an excellent library in the house, and by a proper division of her time, she devoted many hours to literary pursuits, and to the formation of liberal and enlightened sentiments. Why should I not then make this person my friend? Why should I lose the benefit of her conversation because she was not descended from a knight of the shire? Such prejudices are not to be found in a community. It is true,

that if I did not like Mary's conversation, or if Mary did not like mine, it does not follow that because we dwell together in this society, that we should be bosom companions. We are too fond of our rights and privileges to make such a foolish encroachment upon our comforts.

Leon. What, have you private friendships in this society; or are you allowed to esteem one person more than another?

Eliza. Certainly. From the favorable circumstances in which we are placed, we must have more real friends than the rest of mankind can possibly have in any other situation. Our relations, too, have no inducement to leave us.

[*Henry runs in with a bundle of flowers in his hand.*]

Henry. See, mother, what a beautiful nosegay I have gathered. I do think I shall be able to tell Mr. Sidney the botanical name of every flower.

Eliza. Yes, love; and I have just found these two pretty stones: I am sure they will enrich the mineralogical cabinet; and perhaps your brother, when he has prepared our dinner, can tell us whether they will give us any insight into the land we are cultivating.

Leon. A boy preparing dinner, and young children talking of botany and geology, as if they were so many members of the Royal Society! Whatever can all this mean?

Eliza. Ha! ha! ha! Do you forget that you are in fairy land? But come with me, and see the youngsters at work. It will do your heart good to look at them. As I have finished sowing the field with oats, and as my husband is desirous of breaking these stones for a new path to our apartments, before he returns home, I shall feel pleasure in chatting with you till we are summoned home by our superintendent. This way.

[*They draw near to the children.*]

[*To be continued.*]

To the Editor of "The Herald of the New World."

Sir,—Perhaps of all the topics that occupy men's minds on the affairs of life, and of all the various subjects now afloat in the world to engross their attention, the most neglected is that of man's condition. Few men, indeed, give themselves the trouble to look fairly about, and consider their standing among created beings. It would appear that men are so far lost in themselves, as to be entirely bewildered in respect to their natural sphere of action. Born and educated under the corruptive system of present governments, with the obnoxious principle instilled into their minds,—“that the love of self, is the universal law of nature:” a doctrine as pernicious in itself, as it is dangerous and prejudicial to society at large, hence all the troubles under which all men labor. It is the imbibing and the cherishing of this sentiment, that hath given cause to all the evils under which men groan. The love of this unholy principle hath made us neglect and forget all the finer feelings of which our nature is susceptible, and to estrange us from a proper code of ac-

tion. In the pursuit of selfish gratifications, and to the attainment of that lordly rule to which men aspire, they have ever overlooked the first fundamental principle of civilized nature, they do not stoop to consider "*the end whereof they are*," so much inebriated by their love of self, that they cannot condescend to think they are but men among their fellows. Goaded on by their love of self, and power, and dominion, and their mistaken ideas of all that is truly honorable, they have put no bounds upon their efforts, and to accomplish their designs, they have cared not to have recourse to the most outrageous persecutions. Here the wisdom of Providence is most beautifully exhibited, in placing such a variety of impediments in the way of men's individuality, shewing the utter impracticability of man's living for himself alone; it shows that man is wholly incapable of promoting, by his own independent efforts, those means by which life is rendered happy—it proves that he cannot provide his own good, without calling in the aid of his fellow-man. Man knowing and feeling this to be the case, and seeing his utter inability to order it otherwise, by his own prowess, has felt the necessity of calling to his aid the assistance of his fellow-man. Now it is an established trait in the character of human nature, to be somewhat slow in rendering this service, when required merely to meet the idle gratification of his fellow-being, more particularly when a return of such service is denied him, and an idea of an improper and unjust remuneration held out to him—they shewing, that Dame Nature never designed man to be a slave to his fellows, or she would not have endowed him with this propensity, securing to him the right of private judgment. But the spirit and power of individual selfishness, (though in itself duly modified by harmonious laws, is a noble incentive to the most worthy actions), is ever taking possession of man's better reason—ever seeking to elevate his powers beyond their natural sphere of action, priding itself in the bosom of its possessor, seeks to reign triumphant, by blinding the eyes of its victim, and leading him to soar to worlds unknown, in pursuit of its own satisfaction. This insatiate propensity constantly propelling the mind on to new sources of enjoyment, ever adding fuel to the fire, and heightening the imagination almost to madness, and rendering man furious to the accomplishment of his object. In consequence of the many powerful and insurmountable difficulties nature hath placed in his way, man has wrecked his brain to find out remedial measures on which to vent the fury of his passions, and to meet his ends, to call upon the rocks and the mountains to move out of their place—to call upon the sun to stop his revolu-

tionary travail—to insist upon the moon and stars to withhold their light—to silence the roaring of the sea—to bid the earth cease her vegetation, and to stop the alternate course of daylight and darkness, would be an absurdity to think of—the puny strength of man is not sufficient for this, in comparison to which, he is but a trifling insect. Yet, his own pride would fain persuade him that he is a god! In pursuance of his ambition, he has scrupled not to vent his follies on the heads of his fellow-man, and to glut his propensities for rule—he has endeavored to rise himself above his level in creation—he hath devised means and sought out inventions to entrap his brother-man, and subject him to his will—taking advantage of man's ignorance in his primitive state, and to prevent him from attaining to right knowledge of himself, and a fair estimate of his worth in society, they have ever endeavored to persuade him that he is but of a secondary character—that he was born but to toil, and that he lives but to serve others.

JAMES WOODHEAD.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, APRIL 1, 1841.

THE HARMONY OF OUR PAPER WITH ITS PROSPECTUS.

We have been upbraided with our paper not answering the Prospectus. In our last number, we confuted this charge as far as we went. Resuming this task, we must give the following quotation from the article alluded to:

It will frequently throw illustrations upon the fact, that man is a compound-being-made up of his constitution and the influence of external circumstances, proving that man is only a vicious being because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances and more noble internal and external influences, he would be more noble, virtuous, and happy.

That man is a compound, being made up of his constitution and the influence of external circumstances, is a fact but seldom, if ever denied; but what we complain of, is, that the inevitable inference of this fact is generally denied.

If the primary part of man is his constitution, we respectively suggest, that it cannot be produced without the influence of external circumstances; and as an evidence that man is the creature of circumstances,—do not Mahometan circumstances produce Mahometans? Do not Jewish influences create Jews? and do not a Christian education send forth Christians? If it should be argued that

there are exceptions to these rules, we reply, that we never knew of a Mahometan becoming a Christian, who never heard of the name of Christ, nor the epistles of the Apostles--that we were never informed of a Jew becoming a Christian, who did not first feel the influence of christian circumstances--neither have we heard of a Christian becoming either Jew or Mahometan without corresponding influences, all of which go far, very far to prove, that man is entirely and absolutely the creature of the circumstances and influences by which he is surrounded from birth to death.

It will here be asked, "how came it about that man being the creature of circumstances, is exhorted through the columns of *"THE NEW MORAL WORLD,"* to create a new combination of circumstances."

To this we reply, what an individual cannot do, may be done by the combination of a community, in the same manner as all the people of all the States can elect a man as the President of the United States, which is far beyond the powers of an individual. No individual can create a combination of circumstances that shall be in perfect harmony with the laws of nature: this, however, does not prove that all the people of all the world could not. Let us therefore seek by one united effort, to bring about a combination of circumstances, which shall have none other than a salutary and virtuous influence on the human mind. To demonstrate this, has been the constant tendency of our efforts, as may be seen by a reference to some of the most prominent articles in the *"NEW MORAL WORLD,"*; and to prove this, we shall spare no pains, shrink from no labor, and continue to urge argument upon argument, and expostulation upon expostulation until light beams upon the mind.

"In order to achieve this god-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles the industrious poor, and the ingenious mechanic, need not labour more than four or six hours a day in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the non-producer from inveigling them out of the fruits of their labour, and preserve to themselves, and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that will dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments that oppress and mislead the working man."

We have taken a retrospective view of the present antagonist and individual arrangements. We see how they set one nation at antipodes with another; how they make it to be the interest of one class of men to cheat and defraud their fellow-men--how they give facilities to a few, to defraud the many--how they viciate the mind, and generate immorality and vice.

It has been our constant care to demonstrate these positions; and it shall be our constant concern to throw light on this subject. This was the vessel in which we embarked; on board of which, we are determined to brave the boisterous storms which are constantly attendant on competitive arrangements.

These were the colours under which we first enlisted in the ranks of those who have girded on their armor, and are determined to wage a lasting war against the present old immoral world; therefore, we continue to rally round this standard, and while we continue to decry individual arrangement, it has been our aim, and shall be our end to demonstrate that a community of common property would be in perfect harmony with the laws of nature, and all the well trained mental and physical wants of man.

In evidence of this, we would ask, what law in nature has directed man, or any combination of men, to give an exclusive right to transmit by means of parchment, to certain individuals, exclusive claims of vast portions of property, to the exclusion, and in many cases, to the impoverishment of the rest.

Do not the vast domains of earth, by the gift of the God of nature, belong not to individuals, but to the great family of mankind. Could such arrangements be adopted as would detach disgrace from labor--a loss of cost from industrial pursuits, and make respectability to consist in capabilities for production, instead of extravagant consumption, then all would ultimately be brought over to be producers as well as consumers; therefore, those who do produce, need not produce more than one half the amount they do at present. To surround these subjects with light, has been our constant end and aim; in proof of which, we refer those who urge this object, to the various articles which has from time to time, appeared in our paper. This is the pivot on which our remarks are effecting a constant revolution.--This is the focus to which all the light emanating from our

press is tending. Then let us no more be upbraided with the ungenerous charge, that our "paper does not answer the prospectus." Let it no more be concluded, that because others have failed in their engagements, we must of course do the like. The word is gone forth, and the pledges shall be redeemed to the utmost of our ability, beyond this, let none urge their expectations--our cause is onward, and must prevail--a more god-like cause never engaged the sheets of any periodical, and we cannot give it up.

Some of our patrons disapprove of our course, but they are such as do not understand us. A little more expostulation will dissipate the darkness which hovers over the mind--a fair wind and a clear sky will soon brighten our prospects. We must raise an euroclydon of the moral kind, and dissipate the angry storm which hangs over our heads--the abodes of darkness must be detected--the aspersions of folly must be exposed--low and vulgar slanders must be made to hide their heads beneath the ignorance they were designed to shelter--sectarian slangs must give way to that benign charity which can unite all mankind in one common brotherhood.

The experience of ages has shown us, that conflicting parties tend to set man at variance with his fellow-man. We must, therefore, search out for these arrangements in harmony with nature, assured that when we adopt them, they must administer harmony and happiness to man. Let us therefore continue our investigations, until we find ourselves blessed with that light which alone can redeem man from these present degraded, immoral, and conflicting arrangements of society:

One quarter of the year is elapsed since the commencement of our career, and attacks on the old immoral world--and although we find our task is an uphill one, yet, nothing has accrued to abate our zeal or blast our hope; and if it please God and the weather, we shall continue to steer a steady course.

Our subscribers will undoubtedly inform our carriers of their location after May. After the revolutions and irrational arrangements peculiar to New-

York on the first of May, we hope to be able to come out with our sheets every week, when we doubt not considerable additions will be added to our list of subscribers. Let our friends at Philadelphia do what they can to promote the circulation of our paper.

The gospel arrangements of present and future salvation, are to be presented in a lecture, next Sunday evening, at Wooster-street Hall, No. 98 near Spring. Invite your friends to attend. SEATS FREE.

The Furricurites, and all the Sects, yea, and the FARK INQUIRERS too, are all terribly afraid of an impartial investigation of even their own positions, and look as shy upon ours, as though there were something almighty about them, which is certainly somewhat flattering to our cause, and cannot fail to give the smile of triumph to its friends. Drs. Brownlee & Cone have been invited to enter the arena of polemical investigation--but these little men are too big to stoop to investigate truth. These are hard times, when men cannot afford to be honest.

We desire to call the attention of the community at large, to *Mrs. Harper's Cough Drops*, the general use of which, go far to prove their utility. Let all who are laboring with the diseases of the lungs try this cheap remedy. See advertisement.

ON THE LIBERTY OF MIND, OR CONSCIENCE.

1. In the New Moral World, all shall have equal and full liberty to express the dictates of their conscience.
2. No one shall have any other power than fair argument, to control the opinions or belief of another.
3. No praise or blame, no merit or demerit, no reward or punishment, shall be awarded for any faith whatever.
4. All shall have equal right to express their opinion respecting a FIRST CAUSE; and to worship it (individually) under any form or in any manner agreeable to their consciences, not interfering with equal rights in others.

A CONTEMPLATIVE VIEW OF HUMAN HAPPINESS

BY J. M. H.

'Tis centuries since our fathers sinn'd
 And worshipp'd gods of stone;
 But say not that our God has feigned
 To curse us from his throne.
 Will God be so severe—unjust—
 Because we sprung from them,
 To doom us to the uttermost
 For what we would condemn?
 Will his relentless jealousy
 Arrayed in dread command,
 Or such unholy fallacy
 Disgrace his holy hand?
 Search Nature's laws, and learn from those
 Volumes of boundless space;
 God in kindness loves his foes,
 And saves the human race,
 Let Doctors learn at once to preach
 The kindness of our God—
 Admire his matchless grace, and teach
 The truth of his own word;
 Then shall his grace and glories shine
 Refulgent on the mind,
 Then men shall give a glorious sign
 Of morals and their kind;
 The earth an Eden shall become—
 A glorious paradise,
 With bounteous blessings to consume,
 And bless mankind with peace.
 Millennial glory will adorn
 Earth's boundless space with joy,
 And all the world in human form
 Hosannahs will employ;
 The poor be rich, the rich be bless'd,
 The ignorant made wise;
 Foul avarice which has oppress'd
 The workman, and despised—
 The laborer, and his labor too,
 Shall all be banished far
 From earth's domains, and Truth shall show
 Effulgent as a star.
 Then all the glories of the world,
 The gospel and its grace,
 And all the blessings e'er foretold
 By messengers of peace,
 Shall then be seen, enjoyed, and felt
 By all the human race,
 And man shall know that human guilt
 Is not of God, or grace.
 The lion shall become a lamb,
 The raven be a dove,
 And man shall talk of truth, and climb
 To harmony and love.

ADVERTISEMENT.

WANTED—Six respectable Men are wanted as Agents to Canvass for this Paper.

NOTICE—"THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS."

The Rev. J. M. Horner will deliver discourses on *Foundless Happiness, Christian Equality, and the Universal Redemption* of the Industrious and reducing classes, from the Despotism of competitive arrangements of Society, in the *Wooster street Hall, No 93 Wooster-street, near Spring*, every Sunday, at 7 o'clock, P. M.

N. B.—The readers of the above Notice are respectively informed, that the above Society, is connected with and interested in the promotion of the principles peculiar to this Paper, which if adopted would tranquilize the present agitated world.

THOMAS WILLIAM HARPER'S COUGH MEDICINE, for the Cure of ALL diseases of the Lungs; it is a Medicine, that has been out before the Public for 9 years, and it is well known in Europe, as well as America. It contains no 32 Ingredients, neither does a person want 32 reasons for using it, it is not sold by occupying columns in the Paper with certificates, which never where were written by the person whose name is signed to them, it comes in bottles, not in sticks! and can be given to children without dissolving, there is not \$200 worth sold a day, but enough sold to pay Advertising, and expenses, with quite a surplus; it cures the following complaints; Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. &c.

Price 12 1/2 cents, 75 cents, \$1 25, and \$2 00, per bottle.

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 Wm. Maunder, Chemist, 37 Hudson-street, corner Dunne.
 Wm. Brigham, Apothecary, corner Avenue D. and Houston-st.
 Stanbury & Co., 3d. Avenue, corner Twenty-second-street.
 T. W. Betts, Cupper & Leecher, 304 Hudson-st. cor. Clarkson.
 E. L. Cotton, Chemist, 253 Bleeker-street, corner Jones-street.
 Dr. W. H. Milnor, 183 Broadway, corner Dey-street.
 Dr. Lee, 440 Grand-street. James H. Hart, corner Chambers st. and Broadway, and corner of Hudson. and North Moore-st.
 Daniel H. Burtnell, 19 Third Avenue, corner St. Marks Place.
 B. Quackinbush, Druggist, 709 Greenwich st., & 296 Spring-st.
 J. Wendover, 141 Eighth Avenue.

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A Duodecimo Pamphlet of 91 pages, to be sold at Mr. Alfred's Book Store, No. 185 Bowery. Price 25 cents.

THE LIFE OF THOS. PAINE, by G. VALE, just Published, to be had at the Beacon Office, 84 Roosevelt Street, New-York. Price (handsomely bound) \$1 50, in boards \$1. The work has been carefully got up, exposes the errors of Cheetam, containing much that is new, and an appendix consisting of the political letters of Paine to Washington, suppressed in the edition of Mr. Paine's works, published in the United States.

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THE HERALD OF THE NEW MORAL WORLD

And Biennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNES,
EDITOR.

NEW-YORK, APRIL 15, 1841.

(Vol. I. No. 8.)

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication, at \$2 per annum, or \$1.25 for six months, to be paid in advance.

Everyone who signs for this paper, is considered a yearly subscriber, except it is otherwise express'd and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at PHALON'S BOOK STORE, 36 Chatham-street, and No. 1 Chatham Square, 3d story.

No paper will be discontinued unless due notice is given and all arrears are paid.

Advertisements inserted on moderate terms.

N. B.—All communications to the Editor, must be directed to No. 1 Chatham Square, or to any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

Above all the articles previously published in our columns, none have been more appropriate, none more illustrative than the following dramatic scenery. It should also be remembered, the illustrations are mainly taken not from fiction but matters of fact, in which we shall discern the practicability of christianity, a development of the moral faculties, and the finest feelings of human nature.

We especially desire to call the attention of our readers to this article on 'Community,' particularly that portion who affect not to understand us. To the infidel we would say, if you desire to combat christianity, combat it as it is most graphically portrayed in the following beautiful article, which is sending forth a mental fragrance, which if practically and universally adopted, would fill this earth with delightful odors, cause the barren wilderness to blossom as the rose, and change the dreary abode of ferocious man, into an Eden of practical saints—where all that is grand in nature, all that is sublime in divinity,

and all that is glorious in science, would be brought to the admiring eye, and made tributary to the happiness of man; and therefore, there could be nothing in such a system of christianity to excite your expostulations, nor induce your animadversions.

To those who are professedly, without being practically christians in word and deed, here, turn your attention to the only exhibitions of pure and unadulterated christianity, where the beauty of brotherhood, the essence of benevolence, and the sublimity of morals, are most forcibly delineated and set forth in all the charms of nature—in all that can bring glory to God—and in all that can guarantee "peace on earth, and good will to man."

Had we the power, we would use all that is sublime in poetry, all that is persuasive in oratory, and all that is convincing in comparison, to recommend this article to our readers—but were all these abilities concentrated in our humble pen, we could not more beautifully set forth the domains of earth, on the universal adoption of the arrangements of the New Moral World than they are already done by a favorite author, in the following poetical style:—

"The wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass, with reeds and rushes.

And an highway shall be there, and away, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk there.

And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

COMMUNITY.

Scene.—A beautiful diversified country, fields of arable land, (1) bordered with flowers and shrubs: at a distance the land gradually rises, and at last terminates with stone buildings belonging to the community. Several men and women are seen ploughing, sowing, &c. Every now and then music is heard, and occasionally some of the children, who are cultivating the flower borders, sing a rural or social ballad. (2) Leon enters, and speaks to Wellborn, who is breaking stones with a machine.

[Continued from our last number, page 52.]

Leon. Good morning, my little dears. Don't let us interrupt your work, although, to judge from your looks, I should think you were all at play.

Henry. O, sir, it is the finest sport in the world!

Eliza. If you thoroughly understood the different arrangements of our communities, you would perceive that everything is so managed, that all the children's employments are not only useful, but highly amusing and interesting. We are particularly careful that they do nothing which is injurious to their health. On the contrary, most of these occupations rouse their animal spirits, and invigorate their muscles. It is very rarely, in fact, that we have an unhealthy child amongst us; and I am sure we have not an unhappy one for half an hour together.

Leon. Although I am very much gratified in seeing these children enjoy themselves, yet, allow me to say, that I think it a pity that they should be losing so much of their valuable time in gardening, which, at their age, should be spent in school, or in improving their minds.

Eliza. Why, friend Leon, if you will reflect a few moments, you will perceive that these youngsters are at school at the time they are gardening. Thomas Wilkinson, the monitor, is tolerably versed in botany, mineralogy, chemistry, geometry, and gardening. These subjects are, of course, valuable departments of literature, and all of which, Wilkinson's pupils are learning this morning. If you will notice the flowers and herbs of these borders, you will find that they are placed in geometrical figures, and every plant arranged according to the Linnean order. The children, too, are often trying little experiments in natural philosophy; and a brother co-operative informs me that one of our children has lately found a new and important compost for beet-root.

Leon. My dear Mrs. Wellborn, I beg a thousand pardons for my foolish remarks; but really, I was so prejudiced as to conceive that a child could not be improving his mind unless he was shut up in a room, with a stern pedagogue at his elbow.

Eliza. No apology is necessary; we are so accustomed to the mistakes of visitors, that I am truly surprized you do not fall into more errors respecting our system. Tomorrow morning I hope I shall be able to take you to our geographical grounds, where you will see a chart of the world, and a tolerable representation of its different coun-

tries, interspersed with a variety of miscellaneous subjects, which are calculated to give the youthful mind a good insight into the peculiarities of foreign nations. I have no doubt that our children know more of geography from a few visits to this spot, than if they had perused volumes upon the subject.

Leon. I quite agree with your remarks; and if our public teachers properly attended to the education of the rising generation, there would be several of those or similar geographical grounds in the kingdom. May I ask who executed this interesting chart?

Eliza. A Mr. Sidney, who was formerly a school master in Birmingham, laid out the plan, and gave directions for its completion; but nearly the whole of the persons who carried the plan into effect, were the children of our community.

Leon. Amazing!

Eliza. I should have added, that such has been the ingenuity of Mr. Sidney, and such the extent of ground, that nearly the whole of our geographical chart is of great value to our members. The imaginary ocean, for instance, is meadow land; the rivers, fish-ponds; and the different buildings, barns, or out-houses.

Leon. I perceive, madam, that the co-operators fully understand the old Latin expression, *utile dulci*.—Hark! what is that? (A bugle sounds.)

[A splendid carriage runs down a railroad, and then slowly stops of itself; the children jump into it.]

Henry. Mamma, here is some wine and cake, a stool, and a letter. (Eliza takes the letter, and reads as follows:)

"I have sent some refreshments for our visitor, and the carriage to convey him, the children, and any of our fatigued co-operators.—Yours truly,

"THOMAS HUTCHISON."

Leon. I feel much obliged for this attention. But pray, who blew the horn? surely that was not blown by machine.

Eliza. No; we have not quite made such improvements in machines as to give motion to musical instruments. When our superintendent blew his horn, our friends at the mansion-house knew that the business of the morning was over, and instantly sent the carriage for our conveyance. This vehicle is set in motion by clock-work, and can be stopt by the same means.

Leon. But how came Mr. Hutchison to know that you had a visitor?

Eliza. He was informed of that circumstance by the telegraph which stands yonder. Look, one of the lads is preparing to work it. I suppose he has something particular to communicate. Do you see him?

Leon. Yes; and here I am told that all machinery works for the laborers, and never for their injury, as is the case in our manufactures: an advantage; I should think, almost peculiar to communities.

Eliza. Every machine we use enriches our society, and conduces to the happiness of every individual in it. It is owing to machinery, in a great measure, that we have so many comforts, and that our children can perform the greater part of our domestic concerns. But see, our superintendent is walking this way; he will tell you all about our community, and will answer any questions you may think proper to put to him.

Enter—The Superintendent.

Leon. Why, if it is not my friend Moore. This is an unexpected pleasure.

Moore. Well, Mr. Leon, you have come to see us in our New Jerusalem. I thought you would have been one of the first men in the world to have joined us in a community.

Leon. I am afraid, old acquaintance that I am, like too many of my fellow-creatures, who seek after fleeting pleasures when they might be in possession of real substantial happiness. It is now about fifteen years since I saw you at the Manchester co-operative congress, and I remember very well, that you told me that you had injured your health by thinking so much of a community.

Moore. Ah! at that time, little did I think that I should ever pass my days in such a paradise; but I rejoice to say, that my fondest wishes are more than realized.

Leon. I perceive that you are in office.

Eliza. And so he ought to be, Mr. Leon. We have chosen him by ballot, without one dissenting voice. There were two important reasons for our electing Mr. Moore; first, we knew he had been one of the working bees, and therefore well-calculated to look after business; and secondly, every member in this society was aware, that a person who had made so many sacrifices for the great cause of socialism, and who was, in fact, the principal individual who induced us to leave competitors, and to dwell together in unity, would be morally certain to conduct himself in his present situation in such a manner as would give satisfaction to his brethren.

Moore. I hope they will not be disappointed. I have not been in my present situation more than ten months, and at our annual meeting I shall resign my office, unless re-elected by the members.

Leon. Then at the expiration of twelve months the members appoint new officers.

Moore. Yes, or continue the old ones in their present situation. Every male and female, of the age of twenty-one, has the privilege of voting; and all our elections are by ballot. We even find the vote by ballot of more advantage in a community than in your large towns. I am glad by-the-bye to hear, that the new members of parliament were returned by this simple and effectual method of voting.

Leon. Then you still feel an interest in the welfare of our poor competitors?

Moore. Certainly. Do you think because I have escaped from the storm, that I am not desirous of helping other poor weather beaten sailors? If the seamen are still so obstinate as to prefer a deceitful and treacherous ocean to a safe port, that is no reason why I should not interest myself in their fate, and endeavor as much as possible to better their present unfortunate condition.

Eliza. But to cut short this conversation; if you have no objection, will you allow me and the children to return home? We can send the carriage in a few minutes for yourself and Mr. Leon. I perceive that the other members are walking homewards.

Moore. You see, Mr. Leon, how necessary it is to have the ladies to remind us of our duty. Allow me, Mrs. Wellborn, to help you into the carriage. As my task is over till to-morrow, you and any of the family can return as soon as may be convenient to yourselves.

Leon. I will not trouble you to send your new invented vehicle for me, I can accompany Mr. Wellborn to your dwelling, when he has dressed the arm of his patient. Oh, here he comes!

Enter—Mr. Wellborn.

Eliza. Well how is Mary's arm?

Wellborn. Nearly well. I extracted the splinter, and she is now walling towards home with her companions. So, Mr. Leon, you have found an old acquaintance, I perceive.

Eliza. Yes, and now you are come, I think we may all ride home.

Well. What do you say, Mr. Leon?

Leon. With all my heart.

[They get into the carriage. Henry touches the spring, and they are carried off with great velocity.]

SCENE 2.—A very spacious quadrangle of an immense stone building. A beautiful garden in the centre. Various persons are seen walking about. In a little while a carriage is seen entering a large gate, containing Leon, William, &c.

Leon. (as he gets out) What a noble building. I perceive the rooms are connected, and the apartments two stories high.

Well. We have a fine lawn joining this quadrangle, with a large dormitory, and play-room for the use of the children. A little farther off is a spacious kitchen, with wash-houses, &c.; and in another part of the estate, we have an hospital for invalids.

Leon. I must of course be sure, that where there are so many persons, the accommodations must be upon a very extensive scale.

Well. Undoubtedly; and yet were the different families who reside in our dwellings to have separate houses, or to live like the inhabitants of your towns and villages, our present buildings must be so much enlarged that our community would be transformed into a little city. By the arrangement we have adopted, we portion out as little of our land for habitation as possible, that it may yield an abundance of food for ourselves and children. We will talk, however, upon this and other subjects when we have dined. I perceive the females have retired to bathe, and if you please, we will imitate their example, by going into the baths allotted for the men.

Leon. Who are the persons who assist you in your lustration?

Wellborn. What little assistance we require, is given us by children. We have found that they take great pleasure in waiting upon us, and such little employments qualify them for the more important occupations of their future life. A son of mine and an orphan boy will attend to our summons. Come this way.

[They enter the baths in the west side of the quadrangle.] [To be continued.]

THE IMPROVEMENT OF THE MANNERS.

Amid the several moral evils that all have cause to deplore, the mind pauses to inquire, which among them is the most injurious in its consequences, or the removal of which can be the most speedily commenced? The subject to which attention is now requested, may, to the unreflective or the indifferent mind, appear as trifling and unworthy consideration; but every person who mingles in the world, and makes the least remarks on life, must perceive that the loss of enjoyment or moral good; to society from the wide-spreading effects of this evil, is be-

yond calculation, viz :—the practice of ill manners, or the want of attention to the happiness of others.

Chesterfield observes, "Good manners are, to particular societies, what good morals are to society in general; their cement and their security." Certain it is, an attention to the forms or conventions of politeness by the general mass of society, would greatly facilitate the onward meliorations of the species, calculated as they are, to develop the finest feelings and best dispositions of our nature; and to increase the pleasures derived from the exercise of the social affections. Politeness represses every irregularity of the temper, by its practically teaching that forbearance in word and action, so perfective of human happiness; the imperative necessity to cultivate the latter disposition of mind, must be obvious to every person, who is aware that no two human beings were ever formed with exactly the same feelings, or the same apprehensions.

It does not appear that good manners depends on the acquisition of knowledge so much as on the cultivation of kind dispositions, or the habitudes of societies. As a proof of this, we need only look at our Gallic neighbors, where *avoir de la politesse*, to be polite, is the practice of all classes of the community. It is there natural, easy, and unaffected, because familiar; not as is here too frequently the case to be seen, in an awkward attempt to be kind to acquaintances and strangers, by persons who may neglect these more subordinate virtues where they are most wanted—at home; but it is easy to see it is only an occasional act, not a general habit.

Let us no longer delay following the example of our neighbors in this particular, of whom the poet Goldsmith finely wrote :

"They please, are pleas'd, they give to get esteem,
Till, seeming blest, they grow to what they seem."

Oh! would the parents and guardians of youth but begin to correct those evil dispositions that may have gained an ascendancy in their families, would they, by the persuasive influence of example, teach them to lay aside those habits of surliness, discontent, and ill-nature, which create so much inquietude and sorrow; to cultivate in their stead those gentle manners, which are manifested by sweetness of expression, steadiness of conduct, and forbearance in action. What an amount of happiness would they not experience in beholding the fruit of their labors! To see their children, with minds expanded sufficiently to delight in promoting the happiness of others; ready to perform the thousand little kindnesses every day within their power; to remove the uneasiness, to anticipate the wants of all their friends and associates! I said with minds expanded sufficiently to delight in giving pleasure to others—for alas! owing to our wretched system of training, we are rendered so grossly selfish, as to feel pleasure only in the proportion that our own wants and wishes are gratified; totally regardless of the sufferings we may cause by so doing. How fatally destructive of human happiness have been these great errors? But the days of ignorance are fast gliding by; mankind are beginning to understand that moral maxim—"Love one another."—In this one beautiful sentiment, is concentrated all that is meant by good manners; the dread of giving unnecessary pain; the desire to give, as well as to receive pleasure, will inspire the most delicate attention and kindness.—Who does not ardently wish to see their fellow-beings more virtuous and more happy? Surely, there is none

so ignorant, as not to know that happiness, to be pure and unalloyed, must be universal. That the highest, noblest, enjoyment of which human nature is susceptible, is to be found in the exercise of a kind, attentive, and generous disposition: "Doing good is the only certainly great action of a man's life," says Sir P. Sidney. Let us then omit no opportunity of doing good; let us also aim at acquiring that firmness of principle and pride of character, that can neither be awed into servility by wealth and power, nor sunk into regardless familiarity by intimacy and friendship. That more, much more, might be said on this subject—I am well aware; but I shall not at present intrude any further remarks (imperfect as I know they are), lest I should occupy too much space. That an improvement of the manners may shortly take place in society, is the most devout wish of,
KATE.

REMARKS ON THE SELFISH THEORY OF MORALS.

It seems curious, that while all writers agree that human beings congregated in organized societies, in order that, by so doing, as much as possible of happiness may be enjoyed, so many writers deem it impossible for human beings when thus congregated for this purpose, to act otherwise than in direct contravention of the purpose of their congregating, by a never-ceasing endeavour to produce the happiness of one being, self, at the sacrifice of no matter how much greater happiness, on the part of no matter how many human beings.

If the case do stand thus, what a living paradox is man!

But I think the case stands otherwise. I think that the young human being is susceptible of being trained to act, with tolerable uniformity, in accordance with the object of human society, which is the production of the greatest sum of happiness, and the consequent sacrifice of the less to the greater happiness, whenever a sacrifice is necessary.

I need not add, that the growth of human feeling is now unremittently cherished, from infancy, in quite an opposite direction. The selfishness of the little being, nurtured without ceasing, by the constant application of the stimuli of praise and blame, and the very possibility of social feeling is prevented, by a persevering inculcation of the isolating maxim, that "honesty is the best policy!" Monstrous! to state, as the only reason for producing a greater happiness, that a less happiness will be its consequent! How consummate the selfishness, how exquisite the egotism, that will listen to, and act upon such a reason! But this far-famed maxim is, truly, no false as it is isolating. The production of the greater happiness is not always compatible with the production of the less.—The sacrifice of the happiness of one being, may be indispensable to the procuring of a greater happiness to several other beings. In such a case, the one being may aim at producing his own happiness, or he may aim at producing the happiness of the several other beings: he may endeavor to produce the less happiness, or he may endeavor to produce the greater happiness; he may be politic, or he may be honest; but unless honesty and policy be synonymous, and the maxim a mere truism, honesty is not, in this case, the best policy, and the maxim is a falsehood.
JAMES RICHARDSON.

THE USURPATIONS AND EXORBITANT DEMANDS OF THE NEW-YORK LANDLORDS:

Of all the evils growing out of the present and immoral arrangements of society, none are more alarming, none more oppressive and injurious to the working and industrious people, than the astounding influence and extraordinary power of the landlords of the city of New-York. Who have inveigled unwary legislators into their grasping schemes, until undue privileges, extraordinary power, and imperceptible facilities have been thrown into their hands, by which they oppress the poor, attract the fruits of industry themselves, and control the greatest amount of wealth in the city.

This influence has been obtained by slow degrees, until they have obtained a power, which would set all the city at defiance—which power is superior to that obtained by the same class of individuals in any other city in the world.

A considerable proportion of our citizens are discoursing on priestcraft—our brother editors will occasionally touch, though with a trembling hand, the craft of the lawyers—and not a few, are directing our attention to what they call the bad government of our legislators—but there are few who have the magnanimity and the courage to attack these petty monarchs of our city, who are pursuing by day and by night the heels of industry, and drawing all its fruits to themselves, by which they are surrounding their persons with useless wealth, prodigal splendor, and kingly dominion, but which ought to be made, in justice and mercy, to administer comfort and happiness to the producers.

See with what avidity they pursue the ingenious mechanic and the industrious tradesman, for from three to five, and from five to ten hundred dollars per annum, for the use of a room to reside in, or a store to trade in, which in nearly all cases, is the utmost cent that can be got by the labor of the one, and the industry of the other.

The present arrangements give these petty kings such unconsciousness—such power and influence, that if he should learn the mechanic gets five hundred a year by his labor, that he, the landlord, has a perfect right to one half; or if he should find the industrious tradesman make one thousand per annum, he as a matter of course, has a right to one half, or three parts out of four of it.

We are acquainted with a few cases in point—one of these (a widow lady), who has hired a store in which she vendes small commodities, the neat profits of which make on an average nine hundred and fifty dollars per year, for which her landlord demands seven hundred dollars a

year, thus leaving the poor widow with but two hundred and fifty, to support herself and numerous family.

We are acquainted with another case, of a man, who is a cabinet maker, living in Broadway, the neat profit of whose business for several years past has been fifteen hundred dollars—of this sum, he regularly pays nine hundred dollars to his landlord for rent, leaving six hundred to support himself and family, another man and family, and an apprentice boy; and thus the landlord is taking more than the other three for doing nothing, while the others labor with intensity, and while he has the power of driving them to extreme labor, and thereby reducing them to mere working animals, who have nothing to do but work, eat, drink, and sleep; they are at the same time, made the instruments of giving him idle habits, or prodigal demeanor, or, perhaps both.

We could produce a thousand cases in every part of the city, of similar description, where the landlords are waging a perpetual war with the mechanical and industrious part of the community—abstracting the productions of wealth to themselves—grinding the faces of the poor—riding rough-shod over the heels of industry; and bring a mighty phalanx, by which they are likely to reduce the people to beggary, penury and want. What relentless mortals! how vitiated their humanity! and how determined are they in the accomplishment of their insatiable desires and exorbitant demands.

What is the best to be done in this case? Shall we tamely submit to their extravagant demands? Can nothing be done to stop their ponderous influence? Can no check be put to the hands of these civilized slave drivers? Will not our brother editors aid us, to check their worse than carnivorous desires? Will not the people assist us, to redeem them from the despotism under which they are laboring? or, shall we be permitted to stand single handed and alone, to wage war with these united petty kings and property gormandizers?

Single handed and alone we may stand; yet, so long as we have faith for our shield, the gospel of truth for our girdle, and the inspiring light, which is ever emitting from the laws of nature, we will go on, urging argument upon argument, expostulation upon expostulation, until the enemies of the working man are abashed—the evils of competitive arrangements thrown into the land of forgetfulness—and the enemies of truth and righteousness are made to hide their baneful heads. We are conscious, that if they were invited to pettifog this subject, they would urge many arguments in their own favor—such as, “We only make one side of the bargain. People need not live in our houses except they choose. We get no

more than interest for our money. We are obliged to give high price for land to build upon. We only do as every other person does, make the best of every bargain we can."

These, are among the arguments the landlords are urging in justification of their conduct, in some of which, we doubt not, there is some truth; but what we complain of is, that they are more exorbitant in their demands—more unjustifiable in their claims—and more merciless in taking every possible advantage which unwary legislators have given into their hands, than any other class of individuals.

In proof of these remarks, we refer our readers to the '*Laws Relating to Landlord and Tenant*,' where they will find no less than seventy-one sections, evidently enacted for the especial benefit and favor of the landlords, while in the same body of Laws, there are only six sections for the benefit of the tenant. In other words, the Laws in favor of the landlord fill *thirteen octavo pages*, while those in favor of the tenant, only fill *one half page* of the same work. Thus we see, that those who have property can have plenty of law, while those who have none, need expect but little justice. But, perhaps, we shall be told, as we have been previously—that the laws of our country have no respect to persons—they place the rich and the poor on one common level. The editors of those papers which support the arrangements of the old immoral world, are frequently urging the same ideas on the credulity of the unwary—but this is only bowing the knee to Baal—this is only paying a common deference to the Golden Calf—they are direct untruths, and dangerous in proportion to the credit they gain, inasmuch as they only tend to soothe the working producer to sleep, while they endeavor to fasten the chains of competitive arrangements around them: but we henceforth cry aloud to every one of them—"The Philistines are upon thee."

Notwithstanding the previous remarks, we disclaim all desire to set the poor against the rich.

By referring to this subject, we merely desire to point the industrious and producing classes to one of the baneful and vitiating circumstances growing out of competitive arrangements; and must, as long as these arrangements exist, continue to oppress them, and more or less bind them down to penury and want.

We therefore call upon them, loud and long, to desist from all support of the present competitive arrangements; for so long as they exist, they will, in the language of our Prospectus, tend to enrich the rich, and impoverish the poor.

We do not desire to blame the rich, but we most fer-

vently repudiate those arrangements which surrounds them with such inducements, and gives them such undue and irrational advantages; and, therefore, we blame the cause, and not the effect. "Money is power,"—but cursed be those arrangements, which gives to money the power to take undue advantages over the laborious and industrious producer, and makes animation subject to inanimation.

We are repeatedly told, that we may write till doomsday without affecting any change; well, if it should be so, it is the fault of the industrious producer, for they produce all the wealth in the world, and most certainly they may reserve that in their control, without allowing the capitalist, the non-producer, or the landlord to inveigle them out of it. To accomplish this object, the industrious classes only need fight on the subject, and to communicate this light, is the leading object of our paper; and we beg to inform the apologist for the divine right of kings, that we laugh at his cry about impossibility—and cry it shall be done—Amen and Amen.

But oh, says the reader, how is this to be done? Here we most cheerfully refer the reader to the first number of *The New Moral World*, where he will find our plans laid down, our principles stated, and his question solved.

We now desire to close this subject by remarking that although the red back Bankers have recently coungoured us out of so much money, although times are so excessively bad, labour exceedingly scarce and the industrious and producing portion of our fellow citizens distressed beyond our powers of description, yet the Landlords are making a most determined effort to raise the rents, and heaven only knows where these merciless mercenary and insatiable desires will end. But let not the people hurry to go a house hunting, there are plenty of dwellings for the people at present, and if the people are in too great haste, the Landlords will only take advantage of their anxiousness, and make it a means of abstracting more money from them, and driving them another step nearer to penury, poverty and want.

We say not these things *ad captandum*, nor to catch the *aura popularis*, but from a deliberate conviction on our mind, and for the purpose of raising our feeble efforts against that grinding oppression which the present vitiating arrangements of society must necessarily throw into the hands of the capitalists, and which as a matter of course oppress the poor, and rob the producer of the fruit of the sweat of his brow.

We also desire to remark, that to reform this state of things, to open the eyes of the blind, and to diffuse a glorious light, or a knowledge of the best gospel ever preached by men or angels, has been the ostensible design of all the meetings of our society, and

the giving up of our sheets to the four winds of the heavens.

Oh! may their pages blow from sea to sea,
And cover earth's domains, till men are free,
And light has dawn'd refulgent, bright, and clear
Upon the minds of men, who once did fear
Chicanery and fraud—oppression's hand,
Vice, misery, and pain, and stern command;
And all the vices of the present age
Would never more exist, to blot the page
Of history—and time—and morals too,
But now a beaming light shall clearly show,
That fearfulness and doubt, proves want of light,
Which, when it comes, gives confidence and might.
Good Herald, steer thy course till all mankind,
In one great link of love thy truth shall bind:
Perceive the heavens, thy pages here unfold,
And pressing nature's laws upon their souls.—Ed.

Rev. Dr. Brownlee, has carried on his persecutions against our cause to such an extent, that if all is true which we have heard, he is likely to be indicted for a libel. It is to be lamented, that the Drs. warmth should carry him to such extremes.

To the Editor of "The Herald of the New World."

Sir—It is truly lamentable to witness the depth of degradation to which a great portion of the laboring population of the civilized world are now made tamedly to stoop, by the ruinous system of individual competition and monopolizing enterprize. If we take a view of the world and its working, and examine into the motives of its people, we shall be led to suppose, that it was the chief design of Dame Nature to create man for the sole purpose of gratifying his own personal selfishness, and promoting his own aggrandizement at the expense of his fellow-man. It does not appear to form any part of Nature's plan that one man should take upon himself a care for his neighbor; nor can we imagine, from the present state of society, that the great Creator originally designed that man should be a social being, and that he should love his neighbor as well as he loves himself. O no! there is nothing in the present state of affairs that will warrant us to indulge the idea, that man was born to live for his neighbor—for men seem to try to love themselves as hard as they can—this seems to be the uttermost end of their existence. Man is too dignified a creature in his own selfish estimation, to stop for one moment, to consider of his neighbor, except it be to degrade him, and to do this, men have found out many inventions; and that scripture should require that men should leave all they have and follow Christ, must be nonsense; for nobody seems to believe it, they rather appear to be ac-

tuated by a reverse sentiment—"to live to Christ, and follow after their own dear selves. Self! self! self! seems to be the leading law of man—to take no thought for the morrow as to what they shall eat or drink, or how they shall ornament themselves, is also outrageous to think of—men seem to think they live for nothing else. And as to the idea of men doing to others as they would be done by, must be an insult to common sense—for the very men who most support this doctrine, in their profession, are the very last, and the very worst in conforming to it—seldom a Sunday goes by without this doctrine being broached from the pulpit, but more seldom a circumstance transpires, that it is in the least acted upon either by the preachers or hearers. No, no, 'tis too much against man's animal propensities—it speaks too loud to his private interests—it foils his craftiness—it lays open his pride of heart, and makes him feel equal with his fellows;" but this won't do, so saith the Clergy—at least so they act.

Now it must be strikingly strange to a pure philanthropist, to witness such a strange course of things, and to see them so shockingly out of joint—more especially, when he calls to mind the whole train of religious instructors who are employed to teach man the true way. It must be apparent to every candid observer, when he notices such a disorganized state of affairs, that instead of men being taught the right way, they must absolutely be taught a very wrong way; or else all their teachings must be of very little avail, and the teachers themselves be a very useless class of beings to society at large. Well, how is this? Is it not that the preachers of the day follow that calling more as an established order of making a nice easy living, than as a means of doing real good, by teaching men their duty to each other? Are they not continually seeking to blunt his understanding by their absurd doctrines and dogmas, and frightful scare-crows and visions, by telling him that he is a lost undone sinner, and by some unavoidable means, hath forfeited the good will of his Creator? Are they not ever seeking to instil into his mind the baneful, pernicious, and unnatural doctrine, (and upon which the whole body of professing, though mistaken Christians build their theory,) namely, "that man is by decree born in sin, and the child of wrath." Is it possible for any one to indulge an idea fraught with greater blasphemy, or cherish a sentiment so utterly inconsistent with all that is amiable and grand in the character of the great Creator of the universal world? What! God make man a creature of sin, and then subject him to his eternal wrath for being so—how preposterous to contemplate such an idea? How bigotted must be the mind of that man, who will suffer himself to be so deluded as to charge his maker with so blasphemous an outrage? A fine cloak indeed, do the professional preachers of the day put upon their plans of pulpit orations—it works well for the

holding up of that dignity to which their pride leads them to aspire. Well may we find man that lost creature which we see him to be—well may he be estranged from nature's law and nature's God, when he is made to believe, that he was born to labor under the curse of his Creator, and to be eternally damned unless he devotes his whole time to prayers and superstitions of priestly inventions. Alas for man! How long will man, noble, generous, dignified man, suffer himself to be deluded by such dismal dogmas? How long shall such mad infatuation take possession of his senses, and rule his better judgment? Will he forever keep himself blind, and deaf to the still small voice of the charmer, charmer he never so wisely? Is he determined never to be led by the dictates of reason, and his own intelligence? Hath the follies and superstitions of the day so blinded his eyes, as to make the crooked paths appear straight, and Truth a thorny passage? Doth wisdom exercise no control over the inner man, or hath she left him to his own deserts? O ye simple ones! how long will ye love simplicity, and follow after your darkness? Doth not wisdom cry aloud, and entreat you to seek after her, and she will enlighten you?

[To be continued.]

For The Herald of the New Moral World.

THE AUSTENSIBLE DESIGN OF THE NEW MORAL WORLD, by J. M. H.

To smooth the vomon of conflicting sects,
To lighten up their mind and show defects,
Expose their folly, yet we will bewail
Their lack of truth, while justice holds the scales.

To raise the workman, and to curb the drone,
The one producing, the other like a stone,
Afflicts the former, and impairs his mind,
The other doing good for all mankind.

Such minds afflicted by fanatic steel,
Shall shortly now be cleans'd and made to heal,
By all the glorious truths though shall unfold,
By leading all the blacks to the one fold.

Where gathering each to each they will combine,
By throwing light on light they will confine,
Man to his fellow man in bonds of peace,
When discord rage and wrath shall ever cease.

And here it will be seen by low and proud,
That hope is beaming far beyond the shroud,
Where gems are cull'd from each and every creed,
Where nature guides or selfish passions lead.

The party zealot, lukewarm and the bold,
Shall now be gathered to the common fold,
Where peace and love, and harmony shall reign,
Throughout this golden earth, or wide domain.

Our Subscribers and Patrons who are going to move at May, will have the goodness to inform our carriers of the street and number of their house, after May, should this be forgotten, they can correct the mistake by calling at the office of the paper, No. 1 Chatham Square 3 floor.

ADVERTISEMENT.

WANTED—Six respectable Men are wanted as Agents to Canvass for this Paper.

NOTICE.—"THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS."

The Rev. J. M. Horner will deliver discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Industrious and Producing-classes, from the Despotism of competitive arrangements of Society, in the Wooster street Hall, No. 98 Wooster-street, near Spring, every Sunday, at 7 o'clock, P. M.

N. B.—The readers of the above Notice are respectively informed, that the above Society, is connected with and interested in the promotion of the principles peculiar to this Paper, which if adopted would tranquilize the present agitated world.

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THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HURNER,
EDITOR.

NEW-YORK, APRIL 29, 1841.

(Vol. I. No. 9.)

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication, at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly subscriber, except it is otherwise express'd and agreed upon at the time of signing.

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N. B.—All communications to the Editor, must be directed to No. 1 Chatham Square, or to any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

COMMUNITY.

[Continued from our last number, page 59.]

SCENE 3.—The inside of a very long room. It is fitted up in the most splendid manner, with every comfort and accommodation, and seems capable of holding upwards of one thousand persons. The air smells of the sweetest perfumes, and occasionally the most melodious music is heard.

In the centre a long table, with velvet covered forms on each side. Various kinds of viands are placed upon the table, by boys and girls, in blue and pink dresses. In a little time a horp is heard, and eight hundred men and women walk in, and take their places at the table. Among the numbers are seen Leon, Wellborn, Moore, Eliza Wellborn, and Mary Hawthorn.

Leon. Surely this is Aladdin's palace, and those children the geni of the wonderful lamp.

Well. If you would rather be private, you can dine with Mrs. Wellborn in our little parlor. The Socialists generally dine together, although occasionally some of them take their meals in their own rooms.

Leon. I pity the taste of that man who can prefer a meal in private to one in such agreeable company.

Well. Here, Philip Tenant, as you understand anatomy, take these ducks to the side table, and carve them scientifically.

[Philip touches a spring on one side of the room; a chain descends from the ceiling, and conveys the dish of ducks to another table. Philip carves them, and they are brought back to the place where they stood before.]

Leon. Egad! I thought the ducks had returned to life, and were flying to the pond.

Well. You must prepare yourself for some more leger-demain tricks before you leave the room. Do you drink wine with your dinner?

Leon. Generally.

[Wellborn touches a spring in the floor with his foot, and immediately up starts a small table with wine, ale, and water.]

Wellborn. Please to help yourself.

Leon. Won't you take a glass of wine with me?

Wellborn. I am sorry to decline your polite offer, but I never take any liquor stronger than water, and most of the Socialists imitate me in this respect. By the laws of our society, any adult may take a certain quantity of ale and wine, but not one of them is allowed to touch spirituous liquors. Our children are taught to look upon them as poisons, which have destroyed the lives of millions of our fellow creatures, and caused nine-tenths of the crimes and diseases of humanity.

Eliza. I am afraid, husband, that our hospitality will be called in question if you deliver a lecture upon temperance at the social board.

Moore. Give me leave to say, my dear Mrs. Wellborn, that you mistake your husband; all that he intended to imply was, that men with us were allowed to take what they thought proper, if they would not endanger the peace of our society by making themselves gluttons and drunkards.

Philip. Help Mr. Leon to a piece of venison, or perhaps he would prefer a little salmon.

Leon. Presently I will trouble you for a little of the former.

Well. My good lady knows I am something of an An-chorite, and she is afraid I am anxious to make a convert of my old friend, and so spoil his dinner; but I am sure he will put a more charitable interpretation upon my words. I was just going to state that a great part of our brother Socialists have studied the science of domestic economy, and quite agree with me that the plainest food

is more wholesome and agreeable than the choicest viands. Look down the table and you will perceive that, although all the delicacies of the season are spread before their eyes, yet the greater part of our brothers and sisters are eating bread, fruit, and different kinds of vegetables—Nine out of ten, too, drink nothing but water, lemonade, and some other simple beverages.

Eliza. Do not, however, suppose, Mr. Leon, that we are indifferent to nice dishes. Several of my sex in this society have paid so much attention to the sublime art of cookery, that we can make choice and economical food out of fruits and vegetables.

Well. Yes, and there are some persons in our society who long for the flesh pots of Israel; they will dine upon a sirloin of beef with little or no compunction, and afterwards wash it down with half a pint of sherry.

Moore. And thereby we are called to mind the words of the apostle Paul, "Let no man judge you in meat or in drink." As knowledge increases amongst us, every notion and custom will be weighed in the scales of truth, and if found wanting, will gradually disappear from our community.

Eliza. Less of this preaching, if you please, my dear sir; it is all very well, as parson Adam's wife said, in the pulpit, but we are not to have these serious lectures at dinner. By your permission, Mr. Leon, I will call for some music and a song.

[Here the young people sing the following song, the words being accompanied with appropriate music.]

There are chains of social union,
Linking souls in sweet communion,
Bonds of love, of power to bind
Heart to heart, and mind to mind,
Where all co-operate.

There are men whose honest feelings
Scorn the cant of worldly dealings,
Yielding, without fraud or favor,
Worth for worth—for labor, labor,
Just to each—just to all;
While the pulse of life endures,
Mutual love that bond secures
Throughout inviolate.

O! that men, like Social brothers,
Would but strive to do to others,
As they would the wide world through;
That others to themselves should do,
And all co-operate.

Then would love, to each extended,
With whatever party blended,
To one course of conduct plight us,—
In one grand design unite us,
True to each—true to all:
'Tis the plan which is design'd,
To bless and equalize mankind,
And happiness create.

Leon. I perceive that you have fish, flesh, fowl, puddings, tarts, and cheese upon the table at the same time. I suppose you have adopted this plan to save trouble, and to give every person an opportunity of dining upon what he pleases.

Well. Certainly. As I perceive, we have all finished, Mr. Hutchison, our superintendent, is giving a signal for us to rise from our seats, that the children may enjoy the "creature comforts."

Leon. If you have no objection, I should like to see the boys and girls dine.

Well. Very well, and I will stop with you.

[Mr. Hutchison blows a horn; the adults rise, and then march out of the room; Mr. Hutchison again blows the horn, and the children come in two by two from an opposite door, and join the juvenile attendants in the room; Mr. Hutchison once more blows his horn, and all the children sit down to their dinner, and begin eating that kind of food which is best adapted for their constitutions, and which has been previously prepared by persons appointed for that purpose. The music plays nearly the whole time.]

Leon. Few sights afford me more pleasure than to see children eating their food; so much enjoyment sparkles in their countenances, and as their appetites have not yet been vitiated by improper viands, that gratification must be very great.

Well. True, Leon; and if men were not too proud to imitate little children, they would not so often exclaim, How stale and unprofitable is every thing in this world! Will you walk with me into the drawing room, or stroll with me over the grounds?

Leon. As it is a beautiful afternoon, I think I should prefer seeing your fine gardens and plantations. Perhaps your good lady, or some of your friends will accompany us.

Well. My wife is at present engaged in looking after the children's dormitory; Mr. Moore and Mr. Trajan, however, will no doubt be happy to take a walk, and enjoy the pleasure of your conversation.

Leon. Who is Mr. Trajan?

Well. He was a minister of the Gospel, and a good mathematician. When not otherwise engaged, he often either lectures on some interesting subject to his brother Socialists, or teaches some of the children the first principles of natural philosophy. You will find him a very amiable and intelligent man. Like many other ministers, he was certain that so long as the competitive system continued in society, it was morally impossible that preaching could be of much service to his fellow-creatures, and therefore cheerfully sold his little property and like Barnabas, gave it to the brethren for his and their mutual happiness.

Leon. I am sure he has not regretted the course of life he has adopted. I long to be introduced to him.

Well. This way—this way. [Exit.]

Scene 4.—A large lawn in front of the buildings. *Leon, Wellborn, Moore, and Trajan* are discovered sitting in an arbour, with fruit, &c. before them.

Trajan. I am afraid, Mr. Leon, we have tired you. The country, at this season of the year is so delightful, that it is almost a shame to remain within doors. Still, I ought

to have recollected that you are not such a pedestrian as myself.

Leon. I was not aware of any fatigue till I sat down. I have been so charmed with the grounds, and your interesting conversation, that my head would not allow me to think of my feet.

Moore. Permit me here, then, to point out another advantage arising from a community. Men of kindred minds can associate together, whenever they think proper; while fathers and mothers, brothers and sisters, and other dear relatives, can always dwell with each other, as one happy family, till death destroys their union.

Tra. And what satisfaction must a parent feel, either in the hours of retirement, or when old age approaches, that he is confident that not only himself shall be provided for by his brother Socialists, if he finds himself unable to work, but that his widow and children will be treated with even greater care and attention than when he was able to provide for them by his labor and his talents. I should also have added, that he knows (according to the laws of our society,) that his little ones will have an excellent education, and ever be exempt from those "evil communications which corrupt good manners."

Leon. I have long been persuaded that co operation could produce blessed effects, and completely change the face of society; but I was not aware that it could give mankind so many comforts, and even luxuries. Why, in this community you have every enjoyment that wealth can afford, and the members live like princes. This part of your proceedings, I must confess, is at present too mysterious for my comprehension.

Well. Ha! ha! ha! you forgot, my friend, that co-operation is the philosopher's stone; indeed, it is better than that imaginary blessing, for it gives us every enjoyment without the aid of money. Neither gold nor silver is to be seen in our community, and I believe would never be inquired after, if we did not occasionally traffic with you competitors.

Leon. Well, what do you do then for specie?

Well. Why, we take either some of our corn or cloth to one of your markets, and get gold for it, which we instantly part with for such articles as are not produced in the community.

Moore. For a few minutes let us divest our minds of the common methods of estimating property, and then we shall find that labor is the source of wealth, and that when we are able to substitute machinery for that labor, wealth will continue to increase, without the toil and anxiety of rational beings. It is true, this wealth cannot be procured by a few individuals, although it may be easily acquired by Socialists, if they are united in the bonds of peace and concord.

Leon. Without giving yourself the trouble to state self-evident propositions, I would rather hear the plan you adopted in procuring your present enjoyments. I like theory, but I must say I prefer practice.

Well. It would be taking too much of your time at present to enter minutely into all our proceedings. It will be sufficient for you now to know that a number of individuals, who were thoroughly convinced of the impossibility of enjoying any real or permanent happiness in a competitive state of society, and inspired with a desire to enjoy the pleasures of a life of unity and concord, devoted all their spare means to raise a fund sufficient to lease this land, with a proviso for its ultimate purchase, and to procure the materials for stocking it with agricultural implements, cattle, &c. and also for building our mansion-

house, as you have heard us term it. The most active and useful of our members were then set to work, with such auxiliary assistance as was necessary to cultivate the soil, and build the dwellings and workshops, and were provided with the requisite subsistence by the subscriptions of their brother Socialists, who had not joined them on the land, while engaged in these interesting labors. As soon as the buildings were prepared, other handicraft and mechanical trades were introduced, and the remaining portion of our members drawn into the participation of the happy life we now enjoy.

Moore. You should also have mentioned, that as a number of our members could weave, and work at different useful trades, we soon found that we could get nearly every thing from the land, or by our labor, without troubling the rest of mankind.

Tra. What perhaps surprises Mr. Leon the most, is, our expensive machinery. He cannot conceive how so many poor men could have purchased such an apparatus. Mr. Moore, have the kindness to clear up this difficulty.

Moore. When we first commenced this community, the land had never been cultivated; but we saw, that by properly attending to it, it might be made very profitable.—In consequence of its situation and barrenness, it did not cost us much purchase money, and, to be candid, if it had we should have been unable to buy many things which we were in want of. At the expiration of one year, we found we could easily purchase a steam engine, a thrashing machine, and an apparatus to heat our sitting-rooms with hot air.

Leon. Not so easily, I should have imagined. I am sure few private gentlemen could have accomplished so much in twelve months.

Moore. No; but then you must bear in mind we had no rent to pay, nor any money to spend in provisions, clothes, &c. The crops from the land were a deal more than we could consume, and the goods manufactured by the Socialists not only supplied ourselves and the other members with almost every article of dress, but also left a considerable surplus, which, being manufactured for our own use, and of superior materials to those got up for a profit by competitors, brought a handsome price in a large commercial town in our neighborhood.

[To be continued.]

From the Shepherd.

THE MORALITY OF CHRISTIANITY.

We never knew a clergyman who taught the morality of the gospel. We have heard thousands of sermons, and read hundreds, but we have neither heard nor read any thing equal to, or even resembling the morality of the New Testament. There is not a priest in existence who teaches it, and there is not a man or woman who practices it. In fact, it is a morality which is not for this world. We mean this *old world*, or old system of monopoly and corruption. It is not practicable. It is utterly impossible to be a Christian; and the man who calls himself one is a deceiver from skin to core.

"If a man love me," says Christ, "he will keep my words." "Ye are my friends if ye do whatsoever I command you." And pray what were Jesus Christ's com-

mands? We have his own words in reply: "A new commandment I give unto you, that ye love one another." It is an incontestible proof of the enormous amount of hypocrisy and impudence of which the present character of humanity is composed, that so many men can be found so abandoned to all sense of truth and consistency, as to assume the name and character of a system of morals which is the very reverse of themselves, and could only be applied to them in derision and mockery, as the title of Solomon is applied to a fool. "He that saith he loveth God, and loveth not his brother, is a liar," says St. John. "and the truth is not in him." Again, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue only, but in deed and in truth."—Compare this with the present character of our luxurious and aristocratic priesthood, who are actively employed at this present moment (in Ireland) in scouring the country with bands of armed soldiers, to recover their tithes from the poor, naked, starving savages, who have neither any benefit from their priestly instruction, nor desire to partake of it; and then say whether or not they be Christian moralists who thus rob the poor of their food and their clothing. So much at variance is such conduct with the spirit of old Christian morality, that the great apostle of the Gentiles insists upon the moral obligation of suffering wrong rather than go to law to be redressed. His words are these, 1 Cor. vi. 7, "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Be not deceived, neither covetous men, nor extortioners shall inherit the kingdom of God." "Ye have heard that it hath been said of old time," says the master himself "an eye for an eye, and a tooth for a tooth; but I say unto you, resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and whosoever will sue thee at the law, and take away thy coat, let him have thy cloak also. Give to every one that asketh, and from him that would borrow of thee turn not thou away."

This is the morality of a beau ideal system of society, and is a sufficient proof that Christian morals are not for this old world; therefore John says, "Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him." "My kingdom is not of this world," says Christ to Pilate, "else would my servants fight; but now is my kingdom not from hence." Compare this with the fighting priests of Ireland, and their military train of extortioners, and the call of the priests to the English nation at the late Bristol meeting to take up arms in defence of their church and religion, and then say where are the Christians; and if the Son of Man were returning now, if he could not with great propriety say, there is no faith upon earth. Upon whom did Christ pass his censures, when he lived and taught in Jerusalem; on the common people, or the priests and Pharisees? On the latter only. "Wo unto you, scribes and pharisees, hypocrites, who devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." How exceedingly applicable to the present generation of the same species of animals! Within these few weeks past we have in the public papers had several instances recorded, of poor widows in Ireland being stripped of their furniture and bedding, merely to put a couple of shillings into the pocket of a priest, whose hard heart,

when he heard the pitiful tale, even from the mouth of the wretched applicant herself, melted not, moved not with sympathy. No doubt he prays to God for the poor; good soul!

But, says the parson, in justification of himself, "it is my due; I must live; the law allows me this." Worthy Christian! Is it not the duty of a Christian to suffer when his cause is in tribulation, and even to rejoice that he is counted worthy to suffer for the name of his master? Is it not forbidden him to go to law?—is he not ordered to be content with what he receives, and not to become an extortioner? and moreover, if there is any christian morality practised in Christendom, where ought we to look for it but in the ministering servants of—I was going to say, Christ, but I will not associate him with the modern priests, for they are as much his enemies as were the priests and pharisees who crucified him.

But are the laity any better? Not a whit. From the king on the throne, who can do no wrong, and is therefore a solitary exception, down through an endless list of pampered nobles, guzzling aldermen, and selfish money-gripping burgesses, all and each of them Christians by profession, the whole system seems nothing else than a deliberate, premeditated insult to Jesus Christ and all his apostles and evangelists. It is practical blasphemy and despite to the christian morality. Hear it, ye christians of every grade, in the words of him whom ye call Lord, Lord, yet do not the things which he bids. "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee; but when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompence thee." Beautiful morality! but it only serves by contrast to blacken the darkness of the degeneracy of our modern piety, and self-baptized Christianity. Antichrist! who is he, and what is he, but the spirit of clerical and professional Christianity? "Thus speaketh the Lord of Hosts, execute true judgments, and show mercy and compassion every man to his brother; and oppress not the widow nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken and pulled away the shoulder, and stopped their ears that they would not hear."—Zech. vii. 9. At the end of every seven years, according to the law, all debts were to be forgiven; and lest, at the end of the sixth year, some might have a scruple of lending from fear of loss—the law ran thus:—

"If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thy hand, from thy poor brother, but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying—the seventh year, the year of release, is at hand, and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee; for the poor shall never cease out of the land; therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land."

Compare this with the Poor Law Amendment Bill and the tithes system.

We shall, in a future number, give the negative side of

the question—the counter morality, or immorality, and show that the priests and their followers have picked out this negative or infidel portion as their portion, and followed it implicitly, for the word is, like nature, a compound of the two extremes, the decidedly infidel or negative of which, has been the choice of all from the beginning; for if men are not all infidels by name, they are all practically infidels, (i. e.) unfaithful, unbelieving, uncharitable, and disobedient.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, APRIL 29, 1841.

CHARGES REFUTED.

Much has been said about Slavery—and what is it? Does it merely consist in being loaded with iron chains and manacles? Why, it is a bitter draught, and millions upon millions of our common brotherhood have been made to drink it, and to whom it has poisoned all earthly happiness. What are all those frightful forebodings and hard struggles incident to a competitive community, which generate a system of slavery of both body and mind, by which we are barbarously held back from the possession of certain plans, which we are confident would redound to the good of ourselves and others.

How often, and basely thwarted in aiming only at getting bread? How many never obtain it—at least not comfortably, but from various causes growing out of irrational arrangements, eat it all our lives in bitterness and sorrow; not because God has cursed man, or the earth for his sake, but because man prefers irrationality to perfectibility; individual self, to universal goodness; and the gratification of his animal propensities, to his moral and intellectual faculties.?

As a proof of this, he never looks to other people, that he may redress their grievances or promote their welfare, neither does he turn his eyes to the work-shop of the humble mechanic—the cottage of the industrious peasant—the hod carrier—nor the village laborer, but consults the wealthy merchant, or the proud lords of landed inheritance, or the gorgeous trappings of aristocratic usurpers, and those who are seeking to promote their own aggrandizement, to the plundering and impoverishing of others.

We have been upbraided with the poverty of our society; true, we may present an humble appearance,—but, if by any means our enemies have been persuaded to think that this makes us less considerable, or in any degree unhappy, they are extremely deceived.

We have but little reason to complain of fortune, since

we have hitherto been supplied with all that nature requires. If we are without superfluities, we only need to be relieved from desiring them. With these, we confess we might be able to command a better room in a better location, and surround ourselves with those fashionable trappings, and meritorious ornaments, calculated to affect the gaudy and the unwary, or more able to render assistance to the indigent and the poor, which is almost the only advantage for which the rich are to be envied.

With regard to respectability, we think ourselves on a level with the richest in point of good intentions, discernment, and love of truth: And since a combination of circumstances have surrounded us by external influences, which have confided to our care the promotion of truth and the propagation of those principles which if adopted, would tranquillize the present agitated world, and redeem our fellow-men from the slavery of body and mind under which they are laboring; we think ourselves engaged in a cause worthy of the mightiest minds the world can produce, and which would reflect credit on the rich and the affluent to support. And we confidently hope, the time is not far distant, when our preaching principles and practice will gain the attention of the considerably wealthy, the reasonably rich, and the virtuous money-holder:—and when these, as in the days of the apostles, will bring the proceeds of their wealth, lay it at the feet of those arrangements so harmonious with nature—so elevating in their tendency—and so beneficial to man. What has been done once, we think may be done again. The force of truth and moral suasion is in our hand.

Truth is powerful, and must prevail.

We only need to enlist oratory and talent on our side, and the work will be done. Apostles, teachers, and preachers must be engaged in our cause. All that can generate society—all that can bring happiness to universal man, is involved in our cause. No other Gospel is worth propagation—no other principles can rectify the mistakes in which mankind are involved—no other doctrines can elevate the world from its present degraded and immoral state. Then, let us say to the rich, here is valuability to engage your attention. Here is a work, calling loudly upon your treasures,—here are stupendous and most magnificent principles, worthy of your profoundest attention.

In the present arrangements, the mind is constantly perplexed with awful forebodings of darkness, doubt, and trouble; but under the arrangements we proposed, lovely calmness, and angelical serenity will spread itself over the once perturbed mind, like the golden hues of evening

over the sleeping lake. And of what use is your life, except it be devoted to the good of your fellow-men? your bodies will soon dissolve in the dust, and in process of time, be swept by the winds to the four quarters of the earth—and that fire of existence which now glows within you, will be reduced to a single spark, and extinguished in the ashes of immortality. Behold that wreath of smoke, curling its way upwards, and vigorously pursuing its aerial flight beyond our mortal vision—it acts as a pioneer to the soul of life, and points out the way to the heaven of rest, and tells man that he must be divested of all such solids as sordid selfishness, mercenary gain, and practical sinfulness, before he can enjoy a heaven of blessedness, or cause the wilderness to blossom as the rose—and when this is done, what a happy state!

Then glad would be the mind of man,
While lakes and hills—the healthy wild—
Earth's balmy air, and heavenly plan,
Would all have charms for nature's child.

Mountains be glad with fruitful crops—
The vale presents a charming sight—
Earth would be ridden of her fops—
Rest would be sweet at dawning night.

'Tempests might battle with the wave,
And earthquakes rent the rocks in twain,
But man would cease to be a slave,
His rights and liberties maintain.

Supremacy of truth would gain,
Grand trophies unto nature's laws;
And peace adorn earth's wide domain,
And man perceive effects have cause.

The fighting-hero, and the drone,
The gorgeous monarch, and the slave,
Would seek each other's mind to crown
With wisdom, and their souls to save.

There has been a rather singular and high-handed measure transacted in the classes of the Dutch Reformed Church, which is an ecclesiastical council, respectable, pious, and orthodox in its own estimation; but we purpose to give the proof of their sin, fearless of their sectarian persecutions: we shall also find that Dr. Brownlee is a sinner, "one of its brightest ornaments," which will be in perfect harmony with his well known character.

"O, dear Doctor!"

"*Genus et proavos, et quæ non fecimus ipsi vix ea nostra voco.*"

We recommend the following article, which has been handed to us by a working-man, Mr. H. Fithian, as the ebblings of a more improved plan, to which we have no doubt the following may give rise—and in this place would exhort the working producer to think more about plans and schemes, or arrangements which might tend to save them from the grinding power of the capitalists.—Ed.

Articles to establish a Public Store, on a plan to secure the best interests of the working classes, mechanics, artisans, and working-men of the City of New-York.

Art. 1st. Each member shall contribute a sum sufficient, as the society may think, according to the necessity of the case, in shares, as the aforesaid shall agree.

Art. 2nd. All articles of consumption, shall be kept on hand. All the members shall produce such articles as their several occupations may enable them to do.

Art. 3rd. The raw materials of manufactured articles to be kept on hand, so as to afford the mechanic and artisan to produce articles necessary for use and comfort, so that every member may have them without going to any other establishment.

Art. 4th. Each mechanic, artisan, or workman, shall give the necessary account of his debts when he takes out any thing to manufacture, to the end that a just calculation may be made.

Art. 5th. All amendments, alterations, and additions to these articles, shall be submitted to the society, at a full meeting of the same.

[Communication continued from our last number, page 64]

Then, wherefore do ye stray? wherefore do ye burthen your soul with your imaginary day dreams, crying peace, peace, when there is no peace? Why endeavor to persuade yourselves that all is well, when each man's hand is lifted against his neighbor, ready to smite him? Can the religion you follow be a true religion, which leads you to be eternally at war with each other's true interests, and to set each man and his neighbour at defiance, and thus dictate against the universal law of God and nature, which teaches every man to love his neighbor equally with himself? Surely the religion of the present day cannot be a true religion, otherwise we should see men acting in greater uniformity with its injunctions, and each alike striving to make his neighbor happy. But how adverse to this do men appear to be in their general disposition towards each other? Instead of man being actuated by that golden rule of nature, universal love, self! self! self!

is ever uttermost and foremost--the beginning and the end of all his thoughts--and this too, under the garb of professional religion. This, to a firm mind, is indeed a melancholy contemplation--'tis serious in its effects--'tis a pity, that man should suffer his animal propensity to outride moral precept, and thus put a cheat upon his own judgment, and make him forget that he was born for nobler purposes than the mere personal gratification of his sensual appetites. If man would seriously contemplate his own existence in a rational manner, he would easily perceive that he was every thing that unerring wisdom could dictate--that he is as perfect in himself, as the laws of harmony could make him--"a perfect image of the Deity, instead of that grovelling creature which the priestcraft of the day would fain persuade him he is--he will find that he is a creature, stamped with the Godhead, and endowed with faculties capable of rendering him little inferior to the great Creator himself. Cease then, ye sectarian instructors in your attempts to persuade man that he is a lost creature, and thus deprive him of that happiness which the God of nature originally designed him to enjoy; in conjunction with his fellow-man, be entreated for once, to consider well of your doings, lest a greater curse come upon ye.

J. W.

New-York, April 24th, 1844:

SOMETHING TO TOUCH THE HEART.--Coleridge somewhere relates a story to this effect:--"Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquest. Gold being offered to him he refused it, saying that his sole object was, to learn the manners and customs of the inhabitants. 'Stay with us,' said the chief, 'as long as it pleases thee.' During the interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this:--The one had bought of the other a piece of ground, which, after the purchase, was found to contain a treasure, for which he felt bound to pay. The other refused to receive any thing, stating that when he sold the ground, he sold it with all the advantages apparent or concealed, which it might be found to afford. Said the chief, looking at the

one, 'you have a son,' and to the other, 'you have a daughter--let them be married, and the treasure given to them as a dowry.' Alexander was astonished. 'And what,' said the Chief, 'would have been the decision in your country?' 'We should have dismissed the parties,' said Alexander, 'and seized the treasure for the king's use.'--'And does the sun shine on your country?' said the chief--'does the rain fall there?--are there any cattle there which feed upon herbs and green grass?' 'Certainly,' said Alexander. 'Ah!' said the chief, 'it is for the sake of these innocent cattle, that the Great Being permits the sun to shine, the rain to fall, and the grass to grow in your country.'

A STORY OF A FLEA.

Before I skip back to the point from which my own flea and the Poitiers' flea have led me, I must tell a story of an English lady, who, under a similar circumstance, was not so fortunate as Pasquier's accomplished friend. This lady, who lived in the country, and was about to have a large dinner party, was ambitious of making as great a display as her husband's establishment, a tolerably large one, could furnish; so that there might seem to be no lack of servants, a great lad, who had been employed only in farm work, was trimmed and dressed for the occasion, and ordered to take his stand behind his mistress's chair, with strict injunctions not to stir from the place, nor do anything unless she directed him; the lady, well knowing that, although no footman could make a better appearance as a piece of still life, some awkwardness would be inevitable, if he were put in motion. Accordingly, Thomas having thus been duly drilled, and repeatedly enjoined, took his post at the head of the table behind his mistress, and for a while he found sufficient amusement in looking at a grand set-out, and staring at the guests.

* * * This lady was in the height, or lowness of fashion; and between her shoulder blades, in the hollow of the back, not far from the confines where nakedness and clothing met, Thomas espied what Pasquier had seen upon the neck of Mademoiselle des Roches. The guests were too much engaged with the business and the courtesies of the table to see what must have been worth seeing, the transfiguration produced in Thomas's countenance by delight, when he saw so fine an opportunity of showing himself attentive, and making himself useful. The lady was too much occupied with her company to feel the flea; but to her horror she felt the great finger and thumb of Thomas upon her back, and to her greater horror heard him exclaim in exultation, to the still greater amusement of the party--"a flea, flea! my lady, ecod I've caught 'en!

What a blessing it would be, if all these tremendous numbers, supported by the public, understood and inculcated the science of circumstances.—Ed.

THE METHODISTS.—It appears that the number of members belonging to the Wesleyan body of Methodists, is now as follows: Under the care of the British and Irish Conferences, 428,729, viz:—In Great Britain, 323,178— in Ireland, 27,047—in foreign stations, 78, 504—under the care of the Wesleyan Methodist Church in Upper-Canada, (in 1840) 16,384—under the care of the American Conferences in 1828, the date of the last return, 692,341—total number of members, 1,137,424. The number of preachers, regular and supernumerary, was, in Great Britain, 1,078—in Ireland, (including 25 missionaries,) 159—in the foreign stations, (including assistant missionaries,) 315—in Upper Canada, 127—in the American connexion, 3,322—total number of ministers, 5,031. Grand total of members and ministers, throughout the world 1,142,465.

ON READING THE HERALD OF THE NEW MORAL WORLD.

To the Editor,

O when will your happy Millennium come!
When Man shall see clear his just rights to pursue,
When each for his neighbour shall provide a good home
And render to each, and to all a just due.

When the grand law of nature shall be his sole guide,
When wisdom and truth shall direct him aright;
When the rich shall no longer the poor man deride,
But they in one spirit together unite.

When life's bitter foe shall no longer sway man,
To strive with his neighbour and lead him astray,
When each man shall rule after Nature's own plans
And the great God of Heaven all men shall obey.

When man's selfish passion shall cease to controul,
His own better judgement; his motives beguile,
When wisdom's dictation shall govern his soul,
And life's happy pleasures in harmony smile.

When Man, in his fellow shall see his presence,
And each feel his neighbour a part of himself,
When all shall partake of the same holy essence,
And Man be no longer a lover of self.

When the mild Lamb shall lay down by the Lion,
And peace be established in our domain,
When Mercy and Truth shall build up our Zion,
And righteousness and peace triumphantly reign.

When the widows heart shall be made to rejoice,
And the poor little orphan be happy and glad;
When all Nations shall sing with one heart and voice,
Thanksgiving and honor to the Lord our God.

Hasten on happy moment when love shall unite,
When friendships right hand shall be held out to all,
When truth, peace and concord shall ever delight,
And all shall be led to obey Nature's call.

J. W.

Our Subscribers and Patrons who are going to move at May, will have the goodness to inform our carriers of the street and number of their house, after May, should this be forgotten, they can correct the mistake by calling at the office of the paper, No. 1 Chatham Square.

ADVERTISEMENT.

NOTICE.—THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS.

The Rev. J. M. Horner will deliver discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Industrious and Producing classes, from the Despotism of competitive arrangements of Society, in the Wooster street Hall, No. 93 Wooster-street, near Spring, every Sunday, at 7 o'clock, P. M.

N. B.—The readers of the above Notice are respectively informed, that the above Society, is connected with and interested in the promotion of the principles peculiar to this Paper, which if adopted would tranquilize the present agitated world.

THOMAS WILLIAM HARPER'S COUGH MEDICINE, for the Cure of ALL diseases of the Lungs; it is a Medicine, that has been out before the Public for 9 years, and it is well known in Europe, as well as America. It cures the following complaints: Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. &c.

Price 12½ cents, 75 cents, \$1 25, and \$2 00, per bottle.

Sold wholesale and retail at the Proprietress office 57½ Bowery, and by the authorised Agents, viz:—

W. Van Embergh, 314 Pearl-street John B. Dodd, 643 Broadway, and corner Ninth street and Broadway. Galen Hunter, 108 Sixth Avenue Alfred Hill, 208 Greenwich-st. Wm. Maunders, 37 Hudson-street, Wm. Brigham, corner Avenue D. and Houston-st. Stanbury & Co. 3d Avenue, corner Twenty-second-street. T. W. Betts, 304 Hudson-st. E. L. Cotton, 253 Bleecker-st. Dr. W. H. Milnor, 183 Broadway, Dr. Lee, 449 Grand-street, James H. Hart, corner Chambers st. & Broadway, & corner Hudson. & North Moore-st. Daniel H. Burtwell, 19 Third Avenue, B. Quackinbush, 709 Greenwich st., & 296 Spring st. J. W. Wadsworth, 141 Eighth Avenue.

POPEY AND CLOSE COMMUNION, IDENTIFIED & EXPOSED.

A Duodecimo Pamphlet of 91 pages, to be sold at Mr. Ashford's Book Store, No. 185 Bowery—Price 25 cents.

TO THE PUBLIC—An advertisement signed W. C. Brownlee, President, and Chas. K. Moore, Secretary of the Protestant Reformation Society, having appeared in the New-York Evangelist and Observer, announcing that the subscriber is no longer an Agent for that society and the Protestant Vindicator, justice to myself, requires that I should state that after being some time in their employment, I found it necessary to obtain an official statement of the general affairs of that association, with a view of fairly presenting its claims before the community, in many intercourse with them as its agent. This subject I soon found myself opposed to by those who control its concerns, and this effort for their good constitutes the causes of their hostility now manifested toward me by those gentlemen. The state and condition of that Association, I believe to be such as to expose any agent to censure who persists, under its present management, to obtain public patronage in its behalf. A full exposition of its general peculiar management, will be given to the public, by gentlemen well acquainted with its concerns, it called for. April 29th.

A. WELTON.

S. B. WHITE.

BOOK AND JOB PRINTER,

No. 1 Chatham Square,

Over Baker's Exchange office.—Books, Pamphlets, Hand-bills, Blanks, Cards, &c. &c. executed to order in the neatest manner, and the lowest Cash Prices.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, avarice is my friend, but Truth is more my friend."

REV. J. M. HORNER,
EDITOR.

NEW-YORK, MAY 27, 1841.

(Vol. I. No. 10.)

PROSPECTUS.

"The Herald of the New Moral World" will contain eight extra large royal octavo pages, printed on good white paper, with new type, making a handsom volume convenient for Binding, at the end of the year, and be issued to subscribers once in every two weeks until 500 subscribers are obtained, when it will become a weekly paper, at the same price, viz. TWO DOLLARS per annum.

This publication will be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the governments thereof have been founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich and impoverish the industrious and producing classes, and generate that ignorance and vice, in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being made up of his constitution and the influence of external circumstances, proving that man is only a vicious being because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances and more noble internal and external influences, he would be more noble, virtuous, and happy.

"In order to achieve this god-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles the industrious poor, and the ingenious mechanic, need not labour more than one half their time, in order to surround themselves and families with abundance of the blessings of this life, both mental and physical: and that they may immediately enter into such an organization and arrangements as would prevent the non-producer from inveigling them out of the fruits of their labour, and preserve to themselves, and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that will dissipate the clouds of darkness that inundate the human mind and reform all the surrounding governments that oppress and mislead the working man.

Editors will subscribe the cause of Human Progress by copying, or noticing this Prospectus.

COMMUNITY.

[Continued from our last number, page 67.]

Leon. Certainly, when I reflect a few moments, it is amazing what a quantity of food may be raised, and how many goods may be manufactured, by 1, 200 adults in a few months. Pray proceed.

Moore. When we were in possession of some machinery, we soon found that it allowed our members more time for the cultivation of the ground, to building a school and to a variety of other useful employments. The result of this excellent management so greatly improved our lands, and increased the quantity of our goods, that we were able partly to make and partly to purchase spinning jennies, an iron furnace, and small locomotive engine.

Leon. I am obliged to you for your satisfactory information, yet if you had not been moral, industrious, methodical, and ingenious, you could never have realized your present property.

Tra. I trust my brother socialists are rational creatures, who see that it is impossible to accomplish any great undertaking without the virtues and qualifications you have mentioned.

Moore. O, I forgot to state that although we now soon perceived that machinery acted for the labourers in a community, while it had often been acting against them in other places, yet we had other resources within ourselves equally efficacious. We found that children could do nearly the whole of the domestic business, and yet look upon it as so much amusement. We divided our labour in such a manner, that when we were not able to work in the fields, we could be manufacturing within doors. Above all, we took every opportunity of calling into use the numerous discoveries of scientific men, and of employing many arts for the production of wealth.

Will. For instance we have a plantation of beet root, which our chemist here, Mr. Trajan, can turn into sugar with very little manual labor, and many an excellent meal we procure from bones, by the assistance of his improved digester. Look too at yonder beehives, they are full of sweets, which cost us absolutely nothing, and which are completely under the care of our children.

Tra. So fond indeed are we of bees, that by supplying our gardens with proper herbs and flowers, these insects have resorted to the trees and made the woods absolutely resound with their humming.

Leon. I do not wonder that you should so greatly admire bees, as they strikingly point out the importance of

three mighty levers in your community,—union knowledge, and industry.

Tra. Our children are taught to look upon them with the same degree of reverence as the Hollander regards the stork, when it is destroying the noxious reptiles of the fens.

Moore. There is one thing, however, we do not sufficiently regard with respect to the poor bess. We do not let the fruits of their industry be as secure as our own.

Leon. Then they will not long continue with you; for without security no community can flourish. Hark! I hear a horn.

[The bugle sounds, a great many children, with their teachers, and several other socialists, appear on the scene, and engage in various sports.]

Well. Now you will have an opportunity of seeing a prettier sight than any theatrical performance.

Tra. We very seldom keep the children longer in school than an hour at a time, and when the weather permits, we allow them to play on the green two or three times in a day. Look at that girl how beautifully she sits her horse; and see Jame Henderson, how he leaps over that wall with merely a stick in his hand. There too is Peter Williamson, trying an experiment with quicksilver and a bladder.

Moore. And do you notice Mr. Sidney, the schoolmaster pointing out to a young urchin the reason why a soap bubble refracts the sun beams?

Well. I am sure, too, that boy is trying to illustrate the laws of motion with his kite.

Leon. See, they are going to dance. How gracefully the move.

[A dance, and the Scene closes.]

SCENE 5.—*A large room elegantly fitted up and lighted with gas, at one end a large table with cakes, fruit, sandwiches, tea, milk, marmalade, &c., &c. A great number of men and women are seen amusing themselves with chess, billiard, microscopes, &c.; while others sit in groups and are earnestly engaged in conversation.*

MOORE and LEON come forward.

Leon. How well is every thing arranged, and how happy does every body appear.

Well. Yes; and what is more surprising, the whole of our comforts in this room have been prepared for us by our children.

Moore. Forgive my impertinence; but I cannot help thinking that you overwork the young people.

Moore. You never laboured under a greater mistake. In such a numerous society as ours, there must be, of course, a number of young persons who are more than sufficient to look after our domestic concerns, especially when it is bourn in mind that nearly the whole of the cookery, washing of linen, cleaning of rooms, &c. is done by machinery.

Well. The machinism of this machinery, too, is of such simple construction, that it requires little more exertion to set it in motion than the turning of an endless screw.

Moore. I was just going to say, if Mr. Wellborn had not interrupted me, that by due attention to method (without which we should be all in confusion,) so many children are allowed to look after the domestic affairs one day, and so many another. Strange, too, as it may appear to you, Mr. Leon, the boys and girls who were chiefly concerned in preparing our dinner to-day and in attending to their domestic duties, have all been to school, and played with their companions on the green.

We shall not stand in need of their assistance for these four days; we have plenty of their companions to supply their place.

Leon. I suppose I see very few of the Socialists in this room. Where are the remainder?

Well. A great many are in the library, or in the lecture room, while others are in their own private apartments preparing most probably for repose. The children of course are in their dormitory, and by this time are lulled to sleep by music of instruments.

Leon. I long to see the interior of one those private apartments, for I must confess that I should not always wish to be in amixed company as we are at present.

Well. Every adult has two rooms neatly furnished, and every way adapted to comfort and retirement; one of course is a sleeping apartment.

Moore. Here in short is another of the blessings of community; a man in five minutes may be in the midst of large company, or be as retired as a hermit in his cell. That we may occasionally devote some of our time to silent meditation, we have erected small summer houses in different parts of our grounds, where we can hold communion with our own hearts, and be at peace with all the world.

Enter.—ELIZA WELBORN.

Eliza. I hope, Mr. Leon, you will excuse my rudeness in leaving you so long, but I am sure you will pardon me when I tell you that I have been putting my infant to bed. That is an office we mothers always carefully look after, although we do not remain with them all night, unless we are called up by one of the nurses.

Leon. I hope that those nurses are not hired.

Moore. No; no; we have no hirelings in a community; thanks to a kind providence, we have all equal rights and privaleges.

Eliza. The nurses are sister Socialists, who take their turn to sit up and watch over our infants. There are three fresh ones every night, and this evening it fall to my lot to be one of the three.

Leon. I suppose, madame, you have no objection to your employment, although there are may fine ladies who would be unwilling to imitate your example.

Eliza. There is nothing very pleasant or unpleasant in the office, and it occurs so seldom, that it is not worth noticing. I am confident the dear little ones are as much taken care of as if I was with them, while the sleep of my husband and myself is never unnecessarily

Well. We who are fathers, friend Leon, know it is not very pleasant to be roused from our repose by a snalling child. Joking however apart, such are the arrangements of this community, that I am certain that all the children are better attended to, and made happier than if they were left to the charge of private individuals. A doctor is always in deadiness to relieve them of pain, and to recommend that diet and course of life which is the best adapted for their age and constitution.

Eliza. Look at them, Mr. Leon, and wherever did you see such healthy and happy children; O that all mothers did but not know blessings of our society, and I then am confident they would not suffer their husbands to have a moment's peace until they got into a community.

Well. We can see our little ones whenever we please, and whenever we think them noisy or troublesome, we can easily avoid them by retiring to our apartments, the library, or some other private place.

Leon. I do not wonder to hear Mrs. Wellborn such an enthusiastic admirer of a community, for, as an affectionate mother, she must feel happy in seeing her children so well looked after.

Eliza. True; but I have other motives for wishing my sex to live in a community. In this little paradise, women are treated as rational creatures, and not doomed all their lives to domestic toils, without having an opportunity of improving their minds or of enjoying the blessings of divine providence. After a certain age, we never trouble ourselves with cooking, washing, cleaning, and I know not what other drudgery, but are only required upon certain occasions to assist our sister Socialists with our advice, and such labour as you saw me engaged in this morning.

Moore. Great as are undoubtedly the advantages of co operation to men, they will be found, upon due inquiry, to be much greater to women.

Well. It is time to retire to our respective apartments. Most of our friends, I perceive, have left the room, and if you have no objection we will follow them. As we are early risers, we will take care to call you, Mr. Leon, in time for breakfast.

Moore. As this is literally the abode of liberty, if you should find your self fatigued, you can keep your room as long as you think proper, and we will take care and send you some refreshment.

Leon. By no means. I shall be up with the sun, and will meet you in your breakfast room. Good night.

Eliza. Adieu!

Moore. Pleasant dreams to you.

Leon. They cannot be more pleasant than the scenes I have just witnessed.

[*Erit.*

[To be continued.]

THE DOCTRINE OF THE WOMEN.

Now for a trial of our readers' liberality and charity. Its procul ite, profani! (Hence, far hence, ye profane!) "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." "For God hath chosen the foolish things of the world to confound the wise."—Paul to the Corinthians.

In obedience to this sacred advice, we shall endeavour to bring our readers to that extremity of folly, which we consider to be the threshold of wisdom. In fact, if we can possibly turn their brains, we shall do it, for men's brains are all wrong side upward. Hence the prophet says, "The world shall be turned upside down." Men shall walk upon their heads—that is, the foundation of society shall rest upon mind, and not upon brute matter. Laying all joking and mystery aside, however, let us proceed.

We promised last week to give an analysis of Woman's Church in faith, namely the Southcottian, or Southcottian Church—to clear the hidden gem it contains from all the rubbish and mystery which surrounds it. The rubbish is no detriment to the gem, but often a good preservative; nor are the children of this generation in general so extremely foolish to despise a jewel because there is a cart-load of trash around it. The Christian church is female church, being taken out of the side of the Jewish church, as Eve out of the side of Adam. Hence the rite of circumcision was abandoned at its institution; the political or ceremonial law, which is man's prerogative, was withheld; the moral law, which is wo-

man's forte, was made superior to the other. The beard which is man's characteristic, has been generally shaven either by churchmen or laymen, and latterly, by both. The great original church of Christianity has been styled the Mother Church; and the Virgin Mother of God has been exalted to the greatest ecclesiastical honors, even to the Father himself; and the impression has prevailed amongst all the mystics and inspirati of the church, that a bride should appear in the latter days. "The marriage of the Lamb is come, and his wife hath made herself ready." "The kingdom of heaven is like unto a marriage." &c.

Accordingly, we find that, in the latter days of the church, the spirit of woman appears to be stirred. Many women in distant countries have appeared, professing to be this long expected, long-promised helpmate to man, of which we shall only mention two at present—namely, Mrs. Buchan, in Scotland, and Mrs. Southcote, in England. Mrs. Buchan had many followers while she lived, and was a most remarkable character,—having so many arguments to adduce in her own behalf, and so many extraordinary circumstances connected with her history, and substantiated by respectable testimony, that old Mr. Bell, a respected and popular clergyman of Glasgow, used to say that she was enough to deceive even the very elect. She died, and was buried after the magistrates of Glasgow interferred to enforce her interment; for she had told her followers that she would rise again, and these seemingly wise men were not foolish enough to know the meaning of it. However, she did rise again—she arose again in Joanna Southcote, at the other end of the island, in 1793 a few years afterwards, and the Buchanites did not know their own mother; so they were scattered like snuff in a world wind of mystery. Joanna lived and prophesied with great reputation for twenty two years; she also died, and was buried, and prophesied that she also would rise again—but the Southcottians were to wise to know the meaning of it, though many of them assert to this day, that when her bddy was opened, the promised Shiloh was seen to ascend into heaven in a column of vapor. These are very wise believers: we are afraid to argue with them. But we prefer our own simple folly to their wisdom; yet we have no hesitation in declaring our firm conviction that Joanna will rise again, and that her son shall appear.

Of all the brides, Joanna is the only one who has succeeded in establishing a church; which church still continues to make converts, but is divided into innumerable little coteries, or private churches, spread all over Britain, even to Aberdeen. Of course she is at present the principal, but not the only representative of the Bride. Her writings are also in preservation, which are applied to as divine authority, in ever respect equal to the authority of the old Bible.

When she comes again she is to come with the Bridegroom and the son, and then the Law and the Gospel are to be united.

We shall now make a few brief observations. Nature, being male and female, is bridegroom and bride. The individual man and woman are made after this great model. The church, or universal man and woman, has the same twofold character. But although the true and only bridegroom and bride are the two principles of nature, all the rest are representatives; and as an individual in monarchy represents a state, so, according to the same law of nature, an individual man and woman represent the two churches. Christ represented the divine nature at the

close of the Jewish church: why should not a woman represent the humane nature at the close of the Christian church, seeing the church is called the bride of God? Answer that, ye Christians of the old school!

Again—it is not the man church who brings forth the son, but the woman church. Hence there must be a third church, the product of male and female church. Christianity must have a son.

Again—it is not the first birth, or the birth of the flesh, which brings deliverance, but the intellectual birth, or birth of the mind. 'Except a man be born again, he cannot see the kingdom of God.' It is not to flesh and blood, therefore, or to a literal birth, that we have to look, but to a principle of truth, which combines the two natures in one. Hence Joanna very beautifully says that the child is born within us.

But did she not deceive and disappoint her followers? Most assuredly. And did they not deserve to be deceived? What were they looking for? A lump of flesh and bones to come and lead them to glory; some expected to be riding in carriages clothed in purple and scarlet, and ruling over the heretics, with great pomp and most enviable dignity. Ungenerous fools! to think that the regeneration of nature consisted of the enthronement of ignorance and brute matter! They were all deceived, and so was she; but still her doctrine is true.

'True!' says the Christian, 'how can it be true when she deceived her followers?' We answer, How can Jesus Christ be true when he deceived his? Did he not tell them he would come in the clouds of heaven to destroy Jerusalem—'there be some standing here who shall not see death 'till they see the Son of Man coming in his kingdom.' Did he not tell his disciples that 'they should sit on twelve thrones judging the twelve tribes of Israel?' Did they not believe this to the last? so that when he ascended, the last question they asked of him was this: 'Wilt thou at this time restore the kingdom to Israel?' and away he went without giving them an answer. If the bridegroom deceives and speaks mysterious to the people, why should not the bride follow his example? But it is ignorance alone that is deceived. Any schoolboy who knows the Science of Nature, even the rudest elements, may understand the whole plot of the drama.

We shall continue this subject, nor shall we forget the other woman, the church of materialism, who also represents the bride, and has originated the doctrine of the emancipation of sex.

We doubt not but the above subject is involved in mystery, not to all, but to a great many of our readers who may be yet unacquainted with the system of nature, or the Philosophy of the New Moral World.

But we hope their charity will suggest the propriety of not denouncing that which they do not understand, and wait for the time when an Eurocliden of the moral kind rises to clear the atmosphere we breathe, and the light of truth appears in her most comely form, the world is engaged in denouncing our principles, for they are in advance of the age, and the people do not understand them.

But the day dawns, the evening shades pass away, the sun is just begilding the tops of the mountains, all nature

seems to be waking from the dark and dreary slumbers in which she has been rocked. The singing of birds and the voice of the herbe is heard in our land, and we wish the rest of our fellow laborers are hastening to prosecute our toils of the day life.

O that all in the day of his dying could say "I have fought my way through, I have finished the work" nature gave me to do. ED

To the Editor of the Herald of the New Moral World.

DEAR SIR,

I hail with deep delight the persevering and undaunted exertions you are now raising, in the honorable and praiseworthy attempt to restore your fellow man, to his original position in which nature first implanted him, and to put a stop to those dire calamities to which in present state of affairs he is ever exposed. It must be looked upon as a propitious moment in the affairs of life, to witness the efforts that are now making to break down the Barrier of superstition, and the strong holds of mans oppressive law, which have for so long a period enslaved his mind, and to uproot the deep grounded prejudice, which is ever seeking to set man at war, both with himself and those around him.

It cannot but excite regret in the mind of the true Philanthropist to witness the baneful effects of Society, in its departure from nature's universal Law, to witness the lost and deplorable condition, to which a great part of the human family have been reduced in consequence. Who, that for one moment will sit down and reflect on society as it is, can lay his hand on his heart and say to himself, "all's well." Who, on witnessing lifes woes and hearing one speak of natural feeling in his heart, can tamely sit down and not feel himself alarmed at the workings of that subtle Hydra Headed Monster, which in humane shape, stalks abroad like a roaring Lion, seeking whom it may devour, and spitting its poison on the heads of all, and wrecking its vengeance on the labouring man. Who, that having his eyes open, cannot see into the intrigues of this cunning and designing reptile, which is ever seeking to allure the mind, and take possession of man's better reason, in the exercise of that baneful and pernicious propensity, which is continually engage him on to acts of the most desperate folly, and to set at defiance Wisdom's better dictates. Say, "Who, on witnessing the ruinous influence which this evil spirit, Self Love, is now exerting over every mind and direful inroads it is making on the natural rights and enjoyments of civilised life. Who, I ask? can be sensible of these things, and yet on the evening of his day, shall lay himself down on

his bed of feathers, and say in his soul, "tho' these be what of that to me," I'll sleep on. Hard and stiff-necked must that being be, that can suffer himself to come to such a conclusion, degenerate indeed must be the times in which he lives, despite the boasted Philosophy of the day can it be possible that any rational soul, under such auspices, so far demean himself, as to imagine in his heart, that the present state of Society is acting, in due accordance with the laws of rights and justice, and to be in continual commotion, and perpetual warfare, and ever and anon striving to outvie each other, virtually cutting one another's throats, is in strict conformity with the laws of nature, can it be, that any man can so far lose sight of that dignity of soul, which alone is capable of elevating him to the first ranks of created beings, as to suffer himself to be actuated by the impression that the present circumstances of life, are such as the all-wise creator originally designed for him, and that all is in the proper course of nature. If so let me exclaim wretched man that I am, who shall deliver me from the body of this death? Who shall restore me to life again? Alas, for man deplorable is thy condition. But there is a propitiation, even the spirit of truth, that shall reconcile us to a better state of things. Yes fellow laborers, a better time awaits us, but it behoves you to arouse from your deadly slumbers, look about and be true yourselves, and assert your rights like men, ye have been lovers of mammon long enough, ye have suffered your selves to be led astray and trampled under foot, and persecuted, and oppressed, and enslaved, and Pries-ridden, and Tax-ridden, and Robbed and Plundered, and Cheated and Impsed upon in all manner of shapes, in all countries and in all places long enough, while ye are almost literally deprived of the rights of life, and with scarcely a standing place to call your own; wherefore it is high time for you to bestir your selves, to be up and doing. O Mr. Editor, often does my blood boil in my veins; when I contemplate the woeful condition of a great portion of the laboring population. Hot indeed doth indignation burn within me when I witness the degrading system of society; more especially so, when I see in my fellow men, exhibited to be the willing slave, and tamely bow, to the rod of the ruling few, suffering himself to be wafted by every gust of wind that blows, like a ship on the ocean; having no bottom of his own to stand upon. Fellow laborers! to you I appeal: to you I address myself; is it not enough that ye should be willing to work, for the little bread you eat? or is it right that you should be made to submit to such portions of labor, as the ruling few may think proper to give or impose upon you, and thereby subject you to

be half your time cheated defrauded half starving and depriving you of the just necessities of life, and life's enjoyments, and in some cases be necessitated to crouch to the pitiful straight of asking at the hands of your lords, a moment's labor; and with fear add trembling, beg of them to condescend to permit you to obtain, to earn by the "SWEAT OF YOUR BROW," that which is barely sufficient to keep, flesh and bone together, say then is this a proper state of things, for ye to be made to submit to; was this the only object your great creator could have in view, when he first brought you into existence; that ye should be the mere servile tools in the hands of the favored few, and be made to stoop to their commands.

What proof of this is there in the wisdom of creation in the experience of natural rights of universal truth; are ye not the health and strength of the land? and your labor the marrow of its produce, are ye not children of the same common parent? Is not your God the God of all? doth not nature bestow her bounties alike on all? are ye not equal with your fellows? and endowed with the same feelings and faculties, and capable of receiving the same impression, and enjoying the same enjoyments, the same rights and privileges, and attaining to the same perfections then why this mad disorder? these tumults, these sorrows, these back bitings, these conflicting interests, why is the hand continually lifted against itself, seeking to slay its adjoining member, yes fellow laborers I ask, why is all this suffering? why all this war against the light of truth? say whence doth it spring, ask yourselves, and let reason dictate, is not the evil chiefly with yourselves.

Does not the sin lie at your own doors, and the case rest upon your own shoulders, is it not that servile mockery, that false adulation, that willingness of disposition to bear the yoke of imposition, that giving honor to those to whom honor is not due, and tribute to whom tribute is not due, "that crouching submission to lordly rule," that fawning parasitical bending of the knee, that readiness to be swayed and governed at will; that bowing to the dictates of cunning and designing men, that disposition to be frightened by the scree-crows and bug-bears of man's crafty and wicked inventions, and above all the want of that exercise of the talent wherewith all are endowed, and which alone can enable man to assert his rights, and maintain his equilibrium in society, 'tis the absence of these noble gifts that subject man to all the evils that are upon him, in that he loses sight of that social economy, for which nature originally designed him.

[To be Continued.]

ASSOCIATION.

To the Editor of "The Herald of the New World."

DEAR SIR,

As one of the avowed purposes of your paper is to advocate associations of common property, I beg leave, through your columns, to call the attention of your readers to a plan of association which, if carried out, would, I think, prove to be highly beneficial to the community.

It seems strange, indeed, that among the many plans for the melioration of the evils of society, that no attention has been paid to the subject of association; and, although the advantages to be derived therefrom are so apparent, yet, when they have been proposed, they have been scorned as chimerical and impracticable.

I am afraid that what I am about to propose will be received in the same light, although, upon the face of it, it is evidently so practicable, and its results so beneficial to the community. It is this.

First.—That a number of individuals (say 100,) who are thoroughly acquainted with the manufacture of boots and shoes, form themselves into an association.

Second.—That each of these individuals put into the common stock of the association one-hundred dollars in cash, forming thereby a capital of Ten-thousand dollars.

Third.—That the above sum be laid out for the express purpose of providing the association with the materials for carrying on their trade,—such as leather, lasts, tools, and the many articles acquired in the manufacture of boots and shoes, both men's and women's. Also, for renting a store, rooms for working in, and lodgings.

Fourth.—That each member of the association, with his wife and family, shall labor ten hours in each day, for the benefit of the association, at such work as shall be most suitable to their abilities, and that in return he and his family shall be entitled equally to the privileges of good and convenient lodging, food, wearing apparel, and every other necessary for making his home comfortable and happy.

Fifth.—The goods manufactured to be placed in a store or stores for sale to the best advantage, and the proceeds to go for the purpose of buying materials for manufacture, and for the maintenance of the members. And,

Sixth.—At the close of the year a regular statement to be made out of the different expenses of the community—amount of goods bought and sold—gross profit made during the year, and net profits after the payment of all expenses.

The above is a simple and easily adopted plan of association for Journeymen Boot and Shoe makers, but would

serve also as a model for the association of members of any other trade; or one general association may be formed on the same principles for the members of every useful trade, including Boot and Shoe makers, Tailors, Bakers, Spinners, Weavers, Carpenters, Masons, Smiths, &c. Some portion of the members, also, should consist of Agriculturists, so that the association should produce within itself as many of the necessaries of life as possible. But, as we could not expect to form so large an association as this at the first start, I would recommend to the serious consideration of your readers, to attempt to form at least a small one, consisting of any one of the abovementioned trades, the success of which I am so certain of, that I do not fear but they would rapidly increase in numbers and consequence.

The working man may here ask what benefit is to accrue to him from the adoption of this plan.

This although, has been fully shown in your paper. I will just notice again. The benefit to himself will be.

1st Regular, but not too laborious employment. How many a man is there now who is idle one half his time in consequence of his employer sometimes not having work for him to do, or engaging more hands than he really wants, in order to get a certain amount of work done in a given time, and then, when trade slacks off, discharges him in a dull season to go beg or starve? This man, instead of being as he is now, obliged to work night & day at one time and have nothing to do at another, will then have regular and constant employment all the year round, & yet at no time be expected to work more than ten hours a day.

2d A comfortable home, good food and raiment, provided for himself and family. Is this the case now with the general run of Mechanics? some of them have, certainly, very good apartments and every necessary comfort, but how many of them live in a single attic room, or a damp basement, scarce large enough to turn round in; where the man works, the wife cooks, and the children play about, each in the others way, and breathing an atmosphere neither conducive to health, strength, or good humor.

3rd In case of sickness he will be carefully attended to, and his wife and family supplied with all things needful, just the same as if he were still able to perform his regular quota of labor. If it were only for this one benefit arising from association, the working man ought eagerly to seize it. No longer would his disease be aggravated for want of proper medical attendance, or good nursing; neither would his mind harassed by the thought that, while he lay pining on the sick bed his family were destitute of the necessaries of life. These miseries would be spared him in association; and the working man

well knows how many of the lives of his fellow workmen have been lost to society from these miseries which await him under the present system; I would therefore strongly recommend the new system of association to him, not only as a benefit, but as a necessity—an absolute want, without which, the working man cannot prosper.

But my letter is already long enough, and I must defer the remainder of my remarks to another time, concluding by an assurance that our principles are the only pure democratic principles of equal rights, and equal liberties; and that the working man never will obtain these until he unites himself with others in Association.

Yours truly,

A WORKING MAN.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, MAY 27, 1841.

THE DESPOTISM, THE WILLFUL, AND THE MALICIOUSNESS OF THE CLERGY, BELONGING TO THE DUTCH REFORMED CHURCH of the CITY of NEW-YORK.

One of the most flagrant, one of the most egregious popish, and high-handed measures that ever passed under our observation, is a case connected with the above body of hierophants, priestly usurpers and aristocratical demagogues. We have been accustomed to men and things, possess a knowledge of human nature, read voluminous and wearisome details of clerical councils, priestly associations, and august assemblages of divine hierophants, but none of the astounding atrocities, none of the mortifying absurdities, none of the wicked inconsistencies that ever disgrace these pompous assemblages, was ever more atrocious than the one above alluded to.

We do not hereby desire to be understood that they have committed such extensive evils as many of their predecessors, but we do most ardently, deliberately, and actually maintain that the only reason why they have not is, because they are prevented by the civil power. Were it not for this, we doubt not, that ere this time we should have been consigned to the inquisition; the Au-to-defee, or to the conflagrating flames, and the ashes of our bodies scattered to the four winds of the Heavens, amid the acclamations of an ignorant, degraded, and priestly-ridden populace. But thanks be to Heaven, and glory to our stars, that we are thus delivered from the ferocious cruelty of PROTESTANT POPEERY.

“Ye men of fame, and hearers of the world,
Who toiled in life and death, freedom to give,
Now let me crown your brows with laurels green,
Because in freedom's days ye made me live.”

We have not time on this occasion to enter into the details of this case, but think that we are bound in duty to give a concise statement, which is as

follows:—

A charge was brought before the classes of the City N. Y. (which is an ecclesiastical body of clergymen of the Dutch Reformed Church) against Dr. William Brownlee, who is a member of that body, for a LIBELOUS SLANDER and WILLFUL FALSEHOOD. This charge was presented to the president of the said classes and read by the clerk in connection with the documentary evidence, names of witnesses, dates of transactions. All in the most orderly, customary, and formal manner. When the clerk was about to read the said document Dr Brownlee rose from his seat, went to the clerk, who was then on his feet ready to read it, and enquired of and searched for the signer of the said charge, at the same time carrying with him the resemblance of a guilty mind, and having got hold of the matter in which he was so deeply interested, he went to the far corner of the chapel, took down a folio, as though he desired to read it, but in an instant he threw it aside, and in the most hurried and confused manner drew some paper from his pocket, as though he was going to take notes of what the clerk was reading; but his hand trembled, his face turned white, and confusion sat in his eye. “Oh dear Doctor!” After the clerk had read the charge with all the references of the proofs. Then the Dr. rose from his secreted corner, and in spite of order, and in the most confused and chagrined manner, without waiting for any motion on the subject, addressed the president, in which address he stated the most outrageous falsehoods—against the most clear and convincing proofs—in which he defamed the character of the author of the charges in the most vilianous, libelous, and slanderous terms that it was possible for his low-lived ingenuity to select from the the defamatory vocabulary of his well known characteristic vulgarisms, and at the same time presenting the appearance of an exasperated asp, determined never to be satisfied without the eternal annihilation of him who had the magnanimity, the faithfulness, and the common honesty to sign such a charge.

We propose to give the particulars of the case and a few animadversions on them in our next.

TROUBLE IN ISREAL.

To the Herald of the New Moral World.

SIR,

As an evidence of your bold and justifiable denunciations of the present arrangements of society, I transmit to your moral and virtuous pages an account of a shameful transaction among the Israelites. Four or five weeks since Barney Levy, of Chatham-street, and president of the Synagogue, Dr. Ashman, 1. Teatenesser, Carpenter Eriessson, Myer May, trustees of the Henry-street Synagogue, employed two police officers and turned a respectable old gentleman out of the Synagogue who is one of the oldest members of the Hebrews of the City of New York. We hope the pious Hebrews will settle their difficulties without throwing them in the hands of the pious Christians, for it is a most awful concern for Heretics to settle the disputes of Heretics.

A LEVITE.

REFLECTIONS ON A CHANGE FROM DAY
TO NIGHT.

Now night drew on; 'twas dark, and the gay stars,
Watching the flowers as they fell asleep,
Were bright above me. They were beautiful,
And in their soft revealing seemed to say,
"Death is but in the dying." This I felt;
And the first break of silence was a burst
Of tearful ecstasy.

What had I seen? The sun of day go down;
The red horizon deepen into dark,
And its life-working influence pass away;
And yet, no death around me: rather life,
Reveal'd in a sweet contrast, beautiful
As was the mid-day life. The accustom'd air
Sparkled with splendor, while above me shone
Centres of systems in a single star
Convolved. "Great God of day and night," I said,
"How wondrous are thy ways! Lo! Nature's half
Entranced in sleep, while on a slumbering world
A thousand living things are looking down."
Thus said I, or thus felt I; for the soul's voice
Spoke it within me, and with accent soft,
Attuned by Nature in her sympathy.

I stood awhile—unutterable thoughts,
Made up of feeling most, and wonderment,
Pass'd to and fro; when like a flash it cross'd,
That what we see in dying is no more
Than the mysterious mother of new life;
That life and death, and light and dark are one;
That all is one, and that the multitude
Of varied life is but a unity
Made so by a wise Maker.—FRANK JOHNSON.

ADVERTISEMENT.

NOTICE.—"THE SOCIETY FOR THE PROMOTION
OF HUMAN HAPPINESS."

On Sunday next at 3 o'clock P. M. the Mr. B. Tims,
will deliver a Sermon.

The Rev. J. M. Herzer will deliver discourses on Boundless
Happiness, Christian Equality, and the Universal Redemption
of the Inlustrous and Producing classes, from the Despotism
of competitive arrangements of Society, in the Wooster street
Hall, No 93 Wooster-street, near Spring, every Sunday, at 7
o'clock, P. M.

N. B.—The readers of the above Notice are respectively in-
formed, that the above Society, is connected with and interested
in the promotion of the principles peculiar to this Paper, which
if adopted would tranquilize the present agitated world.

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for the Cure of ALL diseases of the Lungs; it is a Medicine, that
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in Europe, as well as America. It cures the following complaints;
Asthma, Phthisic, Inflammation on the Lungs, Spitting of
Blood, &c. &c.

Price 12 cents, 75 cents, \$1 25, and \$2 00, per bottle.

Sold wholesale and retail at the Proprietress office 574 Bowery,
and by the authorised Agents, viz—

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street. T. W. Betts, 304 Hudson-st. E. L. Cotton, 253 Bleeker-st.
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James H. Hart, corner Chambers st. & Broadway, & corner
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troubled with a terrible alarming cough, which settled on my
lungs, and threatened almost immediate death. I made use of
many cough remedies, without experiencing any relief, and was
induced to make trial of Pease's Horehound, and it afforded im-
mediate relief, and I now enjoy as good health, if not better,
than I have for ten years, and would commend it to all.

E. B. MESERVE, 121 First-st.

A VALUABLE REMEDY.—To MESSRS. PEASE & SON,
45 DIVISION STREET.—Your valuable preparation of Hore-
hound deserves a few remarks from my own experience. Being
in the habit of addressing frequently large meetings, and my
constitution rendered susceptible of cold from a sea-faring life, I
found my strength and health gradually decaying, my spirits
sinking, my lungs failing and my voice faltering fast. In fact, I
had lost all hopes, and every hour fearful of bursting a blood-
vessel, when your Horehound Candy, and the cures it had
effected, reached me. I believe I took but one package, when
every unfavorable symptom disappeared, and my general health
improved. I feel now regenerated so completely that I am freely
emowered to speak and act better than I did three years ago.
My appetite is good, and my general health restored. You can
make any use you please of this certificate, which it would be
in justice to withhold from the public as well as yourself.

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city.

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THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
 "Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, }
 EDITOR.

NEW YORK, JUNE 10, 1841.

Vol. I. No. 11.

COMMUNITY.

Continued from No. 10.

Leon solus

Surely every thing in this delightful spot is calculated to make me discontented with my present station in life. I must sell my property and live with these happy people. With how much harmony and benevolence are all their plans conducted. They live as one cheerful family, without care and without anxiety.

Enter Trajan.

Trajan. Good morning. I had not the pleasure of seeing you at breakfast, and as most of our brother socialists will be engaged for a few hours, it being hay harvest, I thought I would follow you into the library, and enjoy a little of your conversation.

Leon. You are very obliging indeed. My mind is so full of what I witness in this Eden, that I cannot even read any of your books with common attention; and yet you have an excellent collection.

Tra. We have been particularly careful in selecting our books, although we have some that will suit all tastes and ages.

Leon. I perceive you are not like Plato, Sir. You have not excluded the poets from your shelves.

Tra. There are many of us who seldom read poetry, but then there are others who delight to sit in one of our gardens or groves, and fascinate their imaginations with the effusions of a Shakespeare or a Milton.

Leon. I should judge from your conversation, that your studies were similar to my own. I must confess I prefer history, metaphysics, and the different departments of natural philosophy, to any other literary pursuits.

Tra. They are all subjects of immense importance, and I have studied them with rapture; but I must confess I have derived more profit from mathematics than from any other branch of literature. I have also perused several works on national economy, and have always been surprised that such an important science should be so little attended to be the greater part of scholars.

Leon. Unfortunately, the systems of our political economists are only adapted for the few and not for the many; or, in other words, they may suit competitors, but not co-operators.

Tra. Your remark is just, to a certain extent; and yet I cannot help thinking that there are a few publications on political economy, which may be read with

considerable benefit. Edmond's Practical, Moral, and Political Economy, and More's Utopia are my favourites.

Leon. Of course you except Thomson's Distribution of Wealth, Owen's Essays, and a few other productions of modern writers on a community.

Tra. Undoubtedly; but, then, our way of living is a complete science in itself.

Leon. I thought I heard you praise More's Utopia. What makes you such an admirer of that production? I must confess I have not read it, although I am ashamed to acknowledge the reason.

Tra. What is it?

Leon. I was told it was extravagantly visionary, that it would be complete waste of time to peruse its wild, extravagant statements.

Tra. Ah, Sir! Have you lived so long in the world as not to know that every important reformation has been looked upon as visionary? The fact is, this very work we are speaking about contains many of the fundamental principles of a community, and abounds with admirable reflections on the follies and vices of mankind. At the same time, it cannot be denied that it has some erroneous and preposterous notions, and indeed few books are without them.

Leon. Have you the book in the library?

Tra. There it is in Latin, and here is an excellent translation of the same work. I sometimes think that some of our modern writers on co-operation are more indebted to it than they imagine, although it is very possible, that when two authors write on the same subject, they may unintentionally deliver similar sentiments or remarks.

Leon. To judge from the appearance of this and other books in your library, I should think the members of this society were great readers.

Tra. We have very few among us, either men or women, but what are very studious, and eagerly thirst after the waters of truth and wisdom. It is the information diffused among us that makes our community so prosperous. Without knowledge we could effect nothing; and with it, we can almost accomplish anything.

Leon. Yet, sometimes you must surely have to deal with ignorant and selfish members.

Tra. Yes, and we know how to manage them. Late-ly, for instance, there was a man whose sole delight was eating choice dishes, and yet wholly indifferent to the means by which delicacies could be obtained. So that he could fare sumptuously every day, and sleep

upon a bed of down, he cared not whether the community was in a prosperous or a ruinous condition. Of course, his case came before the committee for regulating public morals, and they determined to reform him. This committee, I should have told you, consists of twenty of our elderly brethren, and is chosen annually, like the other public officers.

Leon. Such a body of men, I should think, must be of great service in your society. But, pray proceed, I long to hear how they reformed this glutton.

Tra. They thought they would not let their unfortunate brother perceive that they took any notice of his folly, but would try to change his mode of life by changing the motives which operated upon his mind. Every punishment, but what naturally follows the perpetration of wretchedness, we, of course, exclude from our community.

Leon. What, reform a man and not inflict some chastisement upon him! You amaze me. O! if our legislators knew your plan of proceeding how much misery they could prevent, and how many lives would be saved, which are now wantonly destroyed by the public executioner.

Tra. We remembered that the best way to make the person that we are speaking of see the folly of his conduct, was to treat him in the same way that a grocer treats his apprentice. We supplied him with such an abundance of rich dishes that he became quite satiated, and soon took to more simple diet.

Leon. But did this stratagem make him industrious?

Tra. Not altogether; but we followed up our plan with conversation and kind advice, till he absolutely became so fond of labouring with his brother co-operative, that he is now one of the best workmen in the society. I remember very well frightening him by showing, in a lecture on chemistry and anatomy, which we got him to attend, that a slothful glutton could not enjoy his meals so well as the labouring man, who gets an appetite by working in the fields, and that such an unfortunate individual must expect, from the effect this improper food would produce upon his blood, that he would either die prematurely, or be terminated with some dreadful disease. We had, however, another person more troublesome to deal with than the one we mentioned, and we really thought, at one time, that we should have been compelled to exclude him from our society.

Leon. I should like to hear an account of him; because, so high is the opinion I have formed of the judgment of yourself and the other censors, that any individual must be a clever fellow that could withstand your kind designs for his amelioration.

Tra. I trust that our proceedings have been always founded upon the beautiful advice of Jesus, "Be ye wise as serpents, and harmless as doves." To return to what we were just talking about. This singular man was a busy-body, or a person who seemed to take a delight in making mischief. By some oversight, he was admitted into our community, although we soon found that unless he changed his conduct, it would be impossible to carry on the important concern in which we had embarked, without great uneasiness. Nothing pleased him. The officers he called aristocrats, and our children slaves. It was a shame, he said, that the females should work in the fields, and that we laid out so much money in machinery. He knew another institution that would be far superior to a community, and he would advise his brother co-operatives to go

with him to America, and live with the Indians in a state of nature. Thus he went on, talking to one member and then to another, till at last, some of our brethren began to think that his nonsense was very plausible and ought to be attended to.

Leon. A most unpleasant man to manage.

Tra. I and the other censors knew very well that there was not the slightest foundation for his charges and complaints. We were certain that in no society could he find half so much freedom and comfort, but still we were aware that mankind do not always know what is good for them, and that they are too ready to listen to idle tales. Fortunately, too, we were all imbued with the philosophical dogma, "that the character of the individual is the combined effect of his peculiar organization, and the influence produced upon that organization by the circumstances by which he has been surrounded. In short, that his character is formed for him, and not by him."

Leon. A most important doctrine, which, if properly understood and acted upon, would fill all mankind with benevolence and every other holy affection.

Tra. Upon this doctrine we resolved to act. But still we were at a loss for those circumstances which should produce a beneficial change in the conduct of our singular brother. We did not like to expel him, and yet, what was to be done? At last, by making a proper inquiry into his character, we found that although he was fond of power, yet he was an affectionate father and particularly desirous that his children should have a good education. This education, too, we well knew he was unable to give them if he were to leave our society.

Leon. With this information, how did you proceed?

Tra. We went to the schoolmaster, and requested him to take every pains in his power with the pupils above alluded to, and to let them be with their father as much as possible. This made our discontented brother more satisfied, and to crown our efforts with success, we at last procured him the situation of superintendent of our kitchen.

Leon. Certainly nothing could be a better stratagem than to give a vain man a subordinate situation; it makes him appear important in his own eyes, and removes strong motives of discontent. Still, I suppose, you are apprehensive that he will become unruly at some future period.

Tra. Not at all. We have constantly been exercising a beneficial influence on his mind, by acts of kindness to himself and his children. We have enlarged his understanding, by putting valuable books into his hands, and, finally, we have fully convinced him, that to be a member of our community, is a greater honor than to be a Lord or an Emperor. I am confident that we have not a Socialist amongst us, who is more zealous to promote the interest of our society, or to enforce its laws.

Leon. Hear this, ye Dracos, ye stern bigots, and tyrannical pedagogues, and learn how easy it is to reform your fellow creatures by acts of gentleness and forbearance; even when their characters have been previously ill-informed.

Tra. Depend upon it, Mr. Leon, that such proceedings as those you have just heard, are not only the most Christian, but also the most efficacious; they are in fact, built upon the words of the Apostle Paul, which ought to regulate all bodies of men: "If thine enemy hunger, feed him; if he thirst, give him drink: for in

so doing thou shalt heap coals of fire upon his head;" or, as the words may be paraphrased, "If the heart of your adversary is not unusually hard, this conduct will soften him and bring him to a better temper. In the best sense of the words, you will heap coals of fire upon his head; you will melt him into penitence, and cast his mind with a new mould."

Leon. I find we are interrupted; our friends have returned from haymaking; and here come Wellborn and Moore to seek us.

(To be continued.)

From the Transcript.

POPERY STRIPPED OF ITS GARB.

An article under the above title, and denouncing a book recently published, was noticed in one of your columns, complaining of "calumnious insinuations and assertions against the characters of several highly respectable ministers of the gospel in this city, by the Rev. J. M. Horner, whose sole object in this publication appears to be, to justify himself and abuse others;" but in which a farther complaint is most miraculously manufactured, that the work "has no reference to Romanism" in any of her ghostly characters.

Now, Mr Editor, it is natural that your readers should enquire for the distinguished denomination of those "highly respectable ministers," who feel the weight of what they call "calumnious insinuations and assertions under the imposing title of "Popery stripped of its garb," and for the cause which gave rise to this work from the Rev. J. M. H. I should judge from that article, that a number of clerical gentlemen in this city, feel a little chagrined at the sight of their "high respectability" called to account before an impartial public. And verily, sir, for what cause has the Rev. J. M. H. drawn aside a sectarian veil, and stripped several "highly respectable ministers in this city" of their "papal garb?" Why are these humble disciples of Matthias and Bockholdt, those intolerant champions of 1533, who deposed magistrates and confiscated goods at Munster, to be classed with the mercenary Romans of the nineteenth century? Why is a "highly respectable ministry in the city of New York" to endure "calumnious insinuations and assertions" for publishing charges false and "calumnious" in their sectarian sheets against "the Rev. J. M. H." for no fault, except that he is an open communionist—a christian and patriot, having the best recommendations from the celebrated Robert Hall, D. D.? But an open-communion, liberal and able divine, has no right, in the opinion of these "highly respectable ministers," to preach against the errors of "Matthias and Bockholdt," nor to vindicate the "communion of all visible saints" to the disadvantage of "an authoritative ministry," making "immersion a line of demarkation between the precious and the vile?"

But these 'highly respectable ministers in this city' have previously felt a shock from the profound reasoning of J. M. H.—against their persecuting system of intolerance, and they have rewarded this scholar and divine for his defence of Christian concord and brotherly love with horrific papal 'calumniation;' their pulpits have resounded, and their presses teemed with unfounded charges against this good man, whose zeal and christian philanthropy contribute to perpetuate civil and religious liberty, and suffering has been his hard lot in consequence of the 'calumnious insinuations and assertions of several highly respectable ministers of the gospel in this city, whose sole

object' in the publication of several false charges against 'the Rev. J. M. H.' appears to be to justify themselves and their unauthoritative system, and 'to abuse' the Rev. gentleman with hard words because they have no convincing arguments.

But these 'highly respectable ministers' are now laying violent hands upon the English version of the Scriptures: after presenting many 'calumnious insinuations and assertions' against the Rev. J. M. Horner and the American Bible Society, they have concluded to new model the Scriptures as to suit their contracted minds, that in the result, they may produce an army of bigoted desperadoes, who will muzzle the press, and forever prohibit the publication of another book entitled '*Popery stripped of its garb.*'

Let the reader turn his attention to a letter recently published by the 'New York Baptist Association,' and satisfy himself that the publication of an 'improved version of the Bible' is contemplated, the title page of which is now entered in the clerk's office of the Southern District of New York: and without which, these 'highly respectable ministers' acknowledge that their system remains unsupported, 'and so far as the ordinance of baptism is concerned, the Baptist denomination have nothing to stand upon.'

In this surprising production many 'calumnious insinuations and assertions' are made and 'their sole object appears to be to justify themselves and to abuse' the learned and pious gentlemen who translated the Bible from the original into the English language.

Why this new and surprising effort, if it be not the intention of these 'highly respectable ministers in this city,' to go onward in a presumptuous and forced march to establish an ecclesiastical despotism, equally as fatal to Christian toleration as was the Spanish Papal Inquisition? Why this presumptuous and rigid dictation? Why this awful and solemn trifling with God's holy word, if there exist no fatal determination that ecclesiastical domination in its most rigid, cruel and intolerant characters, shall triumph over the rights of freemen and the unbounded liberty of conscience.

Indeed, sir, 'the Rev. J. M. H.' in the book complained of in the above article, has attacked Romanism as it exists in full life in the dogmas of these 'highly respectable ministers' now combined in an unholy league to divide 'the household of faith,' and to dictate the use of a sectarian Bible to the people of America; the comfortable influence of which shall in future prevent the 'imposing title of *Popery stripped of its garb,* or the work of iniquity checked in its progress.'

In the work under the above title, '*Popery and close communion are identified and exposed.*'

1st—The Romanists claim to be 'the only authoritative ministry and church, having a regular succession from Christ and his apostles.'

2d—The 'highly respectable ministers' of rigidism assert the same claim.

2d—The Romanists make 'baptism a door into the kingdom of heaven, and a term of admission to their communions.'

3d—The 'highly respectable ministers of this city' consider all baptisms invalid which are not administered by Rigidists, and they admit none to a participation of the mercies of Christ's kingdom who belong to other communions.

3d—The Romanists amalgamate the 'old and the new dispensations or covenants, having separated themselves from all other religions, presuming to change the word of God, and pretending to give authority to the scriptures.'

✠ The 'highly respectable ministers' are grounded on the same amalgamation, and having separated themselves from the American Bible Society, are bold in asserting their authority to give a new sense to the English scripture. ✠

4th—The Romanists violently persecute by force of arms with 'calumnious insinuations and assertions' all who complain of their intolerance and refuse obedience to their dogmas.

✠ The 'highly respectable ministers of this city' have by force of arms, laid violent hands on the author of '*Popery stripped of its garb*,' because 'the Rev. J. M. H. asked for information, why they published against him false 'calumnious insinuations and assertions' which they dare not attempt to support, though repeatedly challenged to the task. ✠

We state positively, that the conduct and the errors attacked and exposed by 'the Rev. J. M. H.' are popery existing in full life, in the nineteenth century, in all the astonishing glory of the dark ages, and that '*Popery stripped of its garb*,' is a faithful delineation of the 'workings of iniquity, and of the deceiver's unrighteousness' foretold by St. Paul.

Should any of the 'highly respectable ministers of the gospel in this city' feel disposed to make it evident that their cruelty to the innocent, on account of difference in sentiment, is no part of Popery, they are now challenged to meet an investigation of the errors and horrors charged against them by the author.

✠ But these 'highly respectable ministers' who have violently maltreated, and published false 'calumnious insinuations and assertions' against 'the Rev J. M. H.' Will 'not be timid with their' new-modelled *sectarian Bible* and 'close-communication creed in one hand, and a bundle of faggots in the other;' and when they have bound brother *Hume*, and *Horner*, upon the fires of *Smithfield*, 'they will not be satisfied until they behold the bones of *Bunyan* and *Robert Hall*, consumed upon the funeral pile.' ✠

Now, 'what I say unto you, I say unto all, watch.' The enemy is at the very door!

HEZEKIAH O. SCHESUCK.

To the Editor of the Herald of the New Moral World.

In different ages of the world different qualities of human nature have been called good and bad; and now a like variety of opinion exists in the various nations of the world, according to the political and religious dogmas which prevail in each, and the unnatural customs which these dogmas have generated. A man who is called bad or good in one country, will not therefore be considered so in another; and there is a considerable shade of difference in the meaning of these terms, not only in distant nations but in different classes and sects in the same country; in fact there is no fixed standard in any part of the world, of a good or a bad man, both terms have ever been the creation of the prejudices and imaginations of the human mind, according to the education it has received; and men have been punished and rewarded, and promised future eternal rewards, and threatened with future eternal punishments, in one age or country, which in another would have subjected them to opposite treatment. It is probable, from present appearances, that this error is destined to be speedily removed, and that these terms will no longer be applied as heretofore: that arrangements for punishing mankind for being what they are formed to be by circumstances, and education, will soon appear to be too glaringly absurd and

unjust to be permitted to remain, and that the language of abuse will no longer be applied to our fellow men, who have been compelled to possess or acquire qualities which are inferior. Men are made to be what they are by their organization, and the eternal circumstances which act upon and influence it. None are or can be bad by nature; their education is always the business or work of society, and not of the individual; the individual is thus evidently a material of nature, finished and fashioned by the society in which he lives, according to the ignorance or intelligence, or the knowledge of human nature, which that society has been made to possess, and by the influence of other external circumstances with which the individual may be surrounded. It must therefore be a grave error to make man responsible for what influences and his predecessors have compelled him to be. If his original organization has been the most unfavourable in its combinations, and if the circumstances by which he has been surrounded from birth, have been of the most inferior description, the individual is more an object for the pity and commiseration of those who have received a superior organization, and who have been placed in more favourable circumstances; it is therefore cruel and unjust in the extreme, still further to punish and afflict a poor individual, after he has been ill-treated by pernicious influences, and the society in which his character has been formed from birth. . . .

One word more. A condition of society so grossly immoral as that which now afflicts the population of the world, has never yet before been experienced in the history of the human race; the sufferings of the mass of the people, and the danger to all classes, fortunately for mankind, render some change to a new and greatly superior state of existence necessary for the safety and further progress of society.

Yours truly,

FRANCIS ARTHOR.

New York, June.

THE HERALD OF THE NEW MORAL WORLD.

NEW YORK, THURSDAY, JUNE, 10, 1841,

The cause and continuance of Dr Brownlee's persecution against our cause and its advocates.

We now hasten to redeem the pledge we made in our last number, to give a true and particular account of Dr. Brownlee's fiery, malignant, and defamatory onset on our holy cause, and one of its advocates. Some years since, our love of charity, and ardent desires for the extirpation of Sectarian bigotry, led us to investigate and to expose to public view the rigidism, exclusiveness, and close communion of the particular Baptists, which was done in an *unanswerable* manner, in a pamphlet, entitled "*Popery and close communion identified and exposed*." This pamphlet, together with a few strictures and oral paraphrases, delivered to the public prior to its publication, brought upon our devoted head all that animosity, all that vituperation and slander, and all that anathematical denunciations, and published libels, that have, during the dark ages characterised the bigots, the sectarianists, and all others

who have been grovelling in the dark relative to the arrangements of the *New Moral World*, the science of circumstances, and the nature of man.

Some time after the publication of the above pamphlet, we were invited to take part in the "American Society to promote the principles of the Reformation." Our main object in complying with the request, was to throw light on the public mind relative to the controversy between Roman Catholics and Protestants, and if any money was obtained, to apply it towards defraying the debts contracted by Mr. Martin and others, who had allowed themselves to be made the tools and dupes of Dr Brownlee's mercenary desires, in giving their responsibilities for monies which allowed him to put other monies in his pocket, which ought, in justice to have been applied to the liquidation of the above debts.

The collection of money not being our primary object, and if obtained to apply it to the liquidation of Mr Martin's debts, which he had contracted for the Protestant cause. Dr Brownlee was not supplied with dollars and cents so profusely as he desired; he consequently rushed upon us with his teeth, treated us with obloquy and scorn, affected in the plenitude of his egotism and imaginary power to withdraw a commission over which he had no controul, and with which it was the very height of impudence and arrogance for him to interfere.

As an evidence that Dr Brownlee estimated the usefulness of those who were engaged in the Protestant cause, by dollars and cents, we only need give a quotation of his own words:—"You have as yet not remitted a dollar, of course it is of no use in continuing the agency." Here then we have the grand, the leading and the ostensible design for proposing to withdraw the agency; it was money, sordid gain, a mercenary and grovelling desire, that same worldly and carnal desire that actuates the controversy between Pagans and Papists, and which is the grand and leading cause of perpetuating the dispute between the Latin and Protestant sects. Therefore, he is by his own showing, guilty, egregiously guilty of promoting partyism and the worst of feelings for selfish purposes, not for the love of God or the good of the country as has been his hypocritical pretension, but because "you have as yet not remitted one dollar." Mark well here is no inquiry whether the agent was sick or not, here is no investigation whether the agent has been out one week or one year; whether he has or has not had an opportunity of preparing a horse and carriage for his itinerancy, or whether he was indisposed or not. The agent might at the time been confined to his bed and unable to travel, or the agent may have been promised money and unable to collect it; but the *Right Rev.* Dr. does not stop to make these important inquiries, he is so much in haste to get hold of money that he cannot act rational, he is too dogmatical to act with docility, and too pugnacious to wait for a calm investigation, all that he is concerned about is whether "*one dollar*" has been "remitted."

We have not a word of inquiry whether the agent was competent to discharge his duty, effect any reformation on the subject of Romanism, or beget a public sentiment in favour of Protestantism. On this subject we could have furnished him with the most ample testimonials from some of the best men in the country; but this was not the subject of the Doctor's inquiry, "you have as yet not remitted one dollar, of course it is of no use continuing the agency." You may have made the country resound with your astounding appeals in favour of the Protestant cause, you may have effected more good than any other agent, or all the agents put together, but that is a matter of no moment, "you have as yet not remitted one dollar." This is the sum total of the Doctor's inquiry; as a professing Christian, and a pretended lover of the cause of Protestantism, he ought to be ashamed. Alas, alas! we are reminded of the old adage, "*mana vitiis neme sine nascitur.*"

The Dr. having committed a most egregious outrage and fallen into a dilemma from which he finds it difficult to extricate himself, now runs for shelter under the assumption that Mr H. is a bad man, and the most powerful proof he can assign for his visionary opinion is, he thinks so.

We cannot see why the opinion of the Roman Catholics that Dr Brownlee is a very bad man, should not be valid as well as Dr. Brownlee's opinion that Mr H. is a bad man, because he attacked the Popery of the Baptists. We conclude by referring our readers to the work entitled "*Popery and close communion identified and exposed.*"

N.B.—We propose to let others speak in our next, and bring forward such a host of testimonials as will subvert all the wicked machinations and carnal subterfuge of Dr. B.

We have been requested by our friends in the country to give some account of our meetings in New York; in compliance with this request we state that last Sunday in the afternoon, Mr Masquarre lectured, in which he showed that the idea for the desire to seek after the supernatural, had led to civilization and the cultivation of science. In the evening Mr Horner delivered a discourse on the best method of promoting the rational religion of "the *New Moral World.*"

We find by a glance over our books that there are no less a number of persons who have left and gone to new residences at May, without letting us know where they are gone, who owe for our paper not less than *one hundred and fifty dollars.* and yet we are told that we ought not to take pay for our paper in advance. Those who urge this argument can have but little knowledge of men and things, and still less regard to the publishers of our paper.

We were in hopes of being able to publish our paper every week by this time, but this drawback upon our funds and list of subscribers will throw us back for a considerable time. We hope our patrons and friends will be as patient as possible until we have had time to recover from

such a shock. In the mean time we take this opportunity to declare that in future, if any others prove defaulters in the like dastardly manner, we shall publish their names to the world, for it is a mean principle that people should order papers without designing to pay for them.

In consequence of this loss we hope our patrons and friends will help us to their respective payments as soon as possible; indeed we feel ourselves necessitated to be very urgent and solicitous, for our printers must and will be paid.

We should like to hear from our friends at Philadelphia. It is strange they take so little interest in our paper and principles. Will not some one of our friends there act as agent for our paper? To a responsible person we will hold out all the inducements in our power. A good canvasser might be of great use to himself and serviceable to others in that city, and are confident that he might get from fifteen dollars or more, per week, for his services, besides the gratification of being instrumental in promoting the cause of rationality and the religion of the New Moral World.

For the New Moral World.

CHRISTIAN HARMONYISM.

In consequence of the labours of one who is now labouring in the ranks of Christian Harmonyism, in this country, a foundation was laid for the promotion of the same holy cause in Great Britain, which in these latter days is assuming an influence that will not easily be overcome, and will in the end obtain a life and power to generate a seed and produce a Saviour to ameliorate the present deplorable condition, and ultimately achieve the salvation of universal man, from the thralldom and hell of present competitive individual and demoralizing arrangements of the present vitiated state of society.

One of these labourers from the ranks of "Christian Communism," have directed a letter to the editor of "The Working Bee," a paper published in England, and devoted to the cause of community of common property, from which we copy the following interesting letter.

We do not mean to subscribe to all the sentiments of the letter, for the "Christian Communists" are where they were (like all other christians around us) ten years since, without a correct knowledge of the nature of the Jewish and Christian Covenants, the abrogation of the one, the introduction and perpetuation of the other; and also without a knowledge of the nature of man and the science of circumstances: Still, if they do not advance we are gratified to find them standing to their post without retrograding. and think there is much in the following letter worthy the attention of the Sec-tarionists and the professing christian.—V. D. M.

TO THE INTELLIGENT AND WELL DISPOSED PART OF THE WORKING POPULATION.

Men and brethren, many plans have been adopted by the benevolent mind to save you from that abyss of wretchedness, and misery, which you have been doomed to experience, but none of them have succeeded, and you are now convinced that nothing from without can alter your position, and if ever you are to be delivered from such a degraded state, the salvation must come from yourselves, but this will not be done until you are united: *Union is Power*—We need not inform you that there are two ways in which you can work out your own salvation,—first, by force and violence, and secondly, by climbing up the ladder of united labour and good will among yourselves,—many have, and many will, attempt the former and be foisted, the result will be confusion, distress, and death. The latter, will assuredly succeed, because it is founded on justice, and goodness, and will give life, liberty, and peace. Not only is union power, but money is power; and this you have for all that is wanted. Make us and others for six months your Saving Bank, by depositing your 1s. per week, and before the expiration of that time, out of 20,000 subscribers 1000 men and women could be removed not to New South Wales, but to a colony of their own. The 20 or 40,000 tee-totalers in Ireland, at 1s. per week would give you possession in one year, of one of the best estates in England,—and let us tell you, that several noblemen have already offered part of their estates, and will be glad to get such customers for their land.

Pardon us, therefore, in directing your attention, and soliciting your co-operation to the adoption, of a plan we do not say a new one, whereby you might become proprietors of the land, have an opportunity of enjoying the fruits of your labour, and be enabled to give to your children, that physical, mental, and moral education, which you are at present deprived of doing.

1st We would propose that a Society should be established, for the purpose of purchasing land, to locate and give employment to the intelligent, and well disposed part of the working population.

2nd That this society should be based on the principle, "Thou shalt love thy neighbour as thyself," or "Do unto others ye would they should do unto you."

3d That a sufficient capital should be raised, in shares of £40 each, to purchase freehold estates in England, Scotland, Ireland and Wales, and for all the mechanical and agricultural materials.

4th That the subscriptions for the shares of the working men should be as low as 1s per week.

5th That branch of associations should be established in the district where the subscribers reside to collect subscriptions, and to nominate members for each colony.

6th That when the number subscribed amount to 2000, a meeting should be called to appoint a provisional committee of honourable and upright men, for the purpose of obtaining offers of land, and to organize the Society.

7th That as the object of this society is to establish colonies in different parts of the United Kingdom, each colony should have full power to establish any Institution that was calculated to promote the social comfort and moral good of the members and any form of religious worship, provided all were agreed.

8th That the operations of each colony should be for the good of all, or "all for each, and each for all," with this limitation, that those who "will not work, neither shall they eat."

9th That the members of each colony should have equal

rights, benefits, and privileges, means of enjoyment, liberty of conscience, and freedom in the expression of opinions, not interfering with the equal rights of others.

10th That the children belonging to each colony should be taught a knowledge of the various arts and sciences, and such portions of the Scriptures introduced into the school, as were thought necessary.

11th That moderation or temperance, in word and in deed, in every colony, should be strictly adhered to, and that no intoxicating liquors should be used, in any of the colonies.

12th That none should be received or excluded from a colony, but by the consent of all its members, above 21 years of age.

13th That the rule for dealing with members in each colony where offences take place, should be that recorded in Matthew 18. ch. 21 to 25 v.

14th That should any difference or disagreement take place, in any of the colonies, and such difference could not be settled, the same should be referred to the directors of the society, whose decision should be final.

15th That the directors or managers for conducting the general affairs of the society should be chosen by the unanimous voice of the colonies.

16 That all the office bearers in the different colonies should be persons possessing the character described in 1st Timothy 4th chapter.

17th That the property belonging to the different colonies should be the common property of the society.

18th That two-thirds of the nett profits, after deducting the expense of the colony, viz: food, clothing, education of the children, and all other incidental expenses, should be the common property of the society, and the remaining third should be the individual property of the shareholders, who could use it in any way they thought proper.

19th As it would be desirable that all or the greater part of the property belonging to the society should consist in useful and various productions, and all the profits to be divided amongst the shareholders should be paid in articles manufactured by the society at a fair valuation.

20th That shareholders, paying by instalments, should not receive any dividend of profits until their shares were paid up.

MEN AND BRETHREN,—If those who lay no claim to Christianity are endeavouring to carry the above system into practice; it surely becomes those who profess to be guided by the law of love, to be in a situation that would enable them to live, and love as brethren, and we hesitate not to say, that unless Christians are congregated together in societies similar to the above, they will never be able to obey that law—"Do unto others as ye would they should do unto you." We are also convinced that such institutions will be the only places of safety from that mighty torrent of distress that is threatening all classes and we would hope that the distress, which you have already experienced, and the knowledge you now possess, will lead you to see the wisdom and goodness of such institutions.

We are men of no sect, or party. We worship no man. Truth, liberty, and love, are our idols. We speak to wise men. Judge ye what ye say, and all that we want of you at present is, to get your mind, to get your name.

THE OPPRESSION OF INDIVIDUAL ARRANGEMENTS.

The following table of State or Governmental expenses, which presents a most terrific amount of wastefulness, ex-

travagance and prodigality, all of which is extracted from the sweat of the working and industrious man, shows most forcibly and conclusively the expensiveness of the present competitive organization of society. Without unfounded assumption, removed from all desire to be officious or dogmatical, we inform our State and Federal Legislators, and all the working and producing classes, that were it desired our Society would depute a committee who would state and demonstrate the practicability of new arrangements of society, which arrangements would not extract a single dollar from the working man, better the condition of the working and governing classes, tranquilize the present agitated state of the country, and surround all the people with peace, harmony, and plenty.

Could this be done and these enormous expenses be thrown from the shoulders of the people, and that vast amount of useless labour growing out of individual arrangements be saved, we should then show, according to the announcement in our "*Prospectus*," that the laboring and producing classes need not labour more than six hours a day in order to surround them with abundance of all that can contribute to their mental and physical wants; and yet we are upbraided with visionary notions, unfounded hypothesis, and a want of a reverential regard for established usages and customs. But let those who would thus persecute the Saviour that would redeem them from their present slavery and oppression, look at the following financial chain, forged for the purpose of their enslavement, and binding them to drudgery and degrading slavery; and if they choose let them kiss the chain and hug it about them. But as for us we will collect together our little all, and "come out from among them, and be separate, touch not and taste not the unclean thing" belonging to competitive and ungodly arrangement of society.—Ed.

We find in the Tuscaloosa Monitor, a very interesting table, prepared no doubt with much labour and industry by the editor, showing the annual cost to the people of each state, of their several departments of government, viz: Executive, Legislative and Judicial. The editor observes—"To exhibit at one view the entire sum expended for all purposes, was more than we had materials to do; it varying with contingencies for which no uniform estimate could be made, and depending solely on the annual appropriations of the legislature." The table therefore shows only the actual cost, annually, of the three departments of the government.

We subjoin this table in another form, in order to enable our readers to contrast with more facility the cost of each of the three departments in New York, with the cost in other states.

	Exec.	Leg.	Jud'y	Total.
Maine,	5,700	20,000	11,800	37,500
New Hampshire,	5,000	20,183	10,959	36,142
Vermont,	1,800	15,000	7,325	24,125
Massachusetts,	14,800	65,250	51,285	131,365
Rhode Island,	1,800	8,100	1,750	11,650
Connecticut,	4,734	11,840	5,650	22,224
New York,	13,300	29,880	52,400	95,580
New Jersey,	3,050	22,000	7,380	22,430
Pennsylvania,	11,600	23,600	45,546	90,746

Delaware,	2,733	14,580	5,850	23,163
Maryland,	10,950	15,840	23,300	50,090
Virginia,	15,253	41,280	45,550	102,083
North Carolina,	5,300	49,620	24,330	79,250
South Carolina,	9,100	43,520	33,000	85,620
Georgia,	15,000	91,500	23,225	129,725
Alabama,	7,000	45,000	33,975	85,975
Mississippi,	10,000	30,800	34,750	75,550
Louisiana,	16,000	31,250	60,000	107,280
Tennessee,	6,250	25,450	33,910	65,610
Kentucky,	9,500	25,920	39,150	74,570
Ohio,	5,750	20,520	31,359	57,620
Indiana,	2,900	28,050	13,850	44,830
Illinois,	4,200	10,800	14,850	29,850
Missouri,	8,250	25,200	17,750	50,200
Arkansas,	5,200	18,460	10,150	33,830
Michigan,	4,300	13,500	7,100	24,900
	198,470	747,253	646,185	1,591,908

All the productions of wealth should be a community of common property, and to beget this state of things, we must do our utmost endeavours, not to take possessions from the rich and affluent, but to induce the producers of wealth to unite and concentrate their efforts, and organize themselves so as to reserve all the productions of wealth under their entire control.

For the Herald of the New Moral World.

How long will simple and misguided man,
Array himself against his maker's plan;
How long contend for that which gives not bread;
Nor rest nor sleep unto the weary head.
How long submit to be the willing slave
Of mammon's love—or be a pamper'd knave;
Or seek to satisfy by fraud and stealth,
His vision'd pleasures or his love of wealth.
How long submit to toil, and toil in vain,
And toil for others for their exclusive gain;
And thus deny himself life's blessings, which
Nature bestows alike on poor and rich.

Why then this diff'rence—why this rich and poor;
Why are not all alike, blest with happy store;
Doth nature show a partial love to man;
Is it a part of wisdom's righteous plan?
To bless one portion with a goodly gain,
And doom the rest to sorrow, toil and pain.
What proof of this, doth not the blessings fall:
On all alike; is she not god of all?
All are her sons, who doth her laws obey,
Such she will teach the true and only way;
Which leadeth man in surety to find
The long sought treasure, of a perfect mind.

Hear then, ye sons of men, hear what she says,
Cease, cease your strivings, and amend your ways;
Throw off your love of self, and gird your loins
With wisdom's armour—hear what she enjoins,
First, seek to know yourself, and righteous ways
Shall then attend your path throughout your days;
And love the Lord, the first great moving cause,
And bow thy knee to nature's holy laws.
She is thy god, and she will thee defend,
And lead thee safely to a happy end;
And thou shalt then a happy creature be,
A perfect image of the Deity.

(To be continued.)

NOTICE.—THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS, on Sunday next at three o'clock, P. M. will deliver discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Indolent and producing classes from the despotism of competitive arrangements of Society, in the Wooster street Hall, No 18 Wooster street near Spring, every Sunday at 7 o'clock, P. M.

N. B.—The readers of the above notice are respectfully informed, that the above Society is connected with and interested in the promotion of the principles of this Paper, which if adopted would tranquilize the present agitated world, and surround all men with happiness.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. Price 125 cents, 75 cents, 50 cents, and 25 cents per bottle.

Sold wholesale and retail at the office of the proprietress, 57 1/2 Bowery, and by the authorised agents, viz: [W. Van] Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway. Golden Hunter, 108 Sixth Avenue, Alfred Hill, 208 Greenwich street, Wm Maunders 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co. Third Avenue, corner of Twenty-second street, T. W. Betts, 301 Hudson street, E. L. Cotton, 253 Bleeker street, Dr. W. H. Milnor, 163 Broadway, Dr. Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burtell, 19 Third Avenue, R. Quackenbush, 708 Greenwich street, and 296 Spring, J. Weadover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible hacking cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoorhound, which afforded immediate relief, and I now enjoy as good health, if not better, than I have for ten years, and would commend to all.—E. B. MESSERVE, 121 First st.

A VALUABLE REMEDY.—To Messrs. Pease and Sons, 45 Division street. Your valuable preparation of Hoorhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea-faring life, I found my health and strength gradually decaying, my spirits sinking, my lungs failing, and my voice faltering first. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel when your Hoorhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please of this certificate, which it would be injunctive to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son.

Closed on the Sabbath.—Agents: Rushon & Aspinwall in all three stores; Cabandam, 57 Sixth Avenue; Allison 488 Grand street; Axford, 1-3 Bowery; Wood, corner of Grand and Division street, Wooster, 304 Second st. Timpon, corner of Fulton and William street, Stuart, corner of Houston and Clinton and Houston st. Pickford, corner of Goerick and Stanton street, Swarta, 30 East Broadway, Wadsworth, Providence, R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Fadlers and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors,

J. PEASE and SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it will become a weekly publication, at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at Phelan's Book Store, 36 Chatham-street.

No paper will be discontinued unless due notice is given and all arrears are paid.

N. B.—All communications to the Editor, must be directed to 98 Wooster street, or 66 Eldridge street; at any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, buth Truth is more my friend."

REV. J. M. HORNER, }
EDITOR.

NEW YORK, JUNE 24, 1841.

Vol. I. No. 12.

PROSPECTUS.

The Herald of the New Moral World

Contains eight extra large royal octavo pages, printed on good white paper, with new type, making a handsome volume for binding at the end of the year, and is issued to subscribers once in every two weeks until five hundred subscribers are obtained, when it will become a weekly paper, at the same price, viz.—TWO DOLLARS per annum.

This publication will be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the Governments thereof have been founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy, and customs have one invariable tendency to enrich the rich, and impoverish the industrious and producing classes, and generate that ignorance and vice in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being, made up of his constitution, and the influence of external circumstances; proving that man is only a vicious being, because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances, and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles, the industrious poor, and the ingenious mechanic, need not labour more than one half their

time, in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the non-producer from inveigling them out of the fruits of their labour, and reserve to themselves and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that will dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments that oppress and mislead the working man.

✍ Editors will subserve the cause of Human Progress by copying or noticing this Prospectus.

Present arrangements—The present competitive & individual arrangements of Society operate in creating monotonous pursuits—opposing interest—constraint—fear of want—party strife—general distrust—deceptive actions—ignorance of men and things—odiousness, or a want of respect which always attaches itself to helpless poverty—a perpetual promise of delusive reforms in State and Federal Governments—mischievous, unhappy, isolated and repulsive labour, often resulting in the death of the father and the ruin of the children—inadequate reward for labour and useful arts—an erroneous and unwise application of sex, age, skill and ingenuity to mechanical operations and laborious productions of the essentials of mental and physical happiness. Bitter conflicts of trades, occupations and professions—deceptive and envious competition—disagreements in plans, and opposition in their execution—scanty reward for labour, and general want—individual, national, severe oppression—disastrous wars and the consequent numberless evils—extravagant salaries of government officers, and their oppressive influence on operators and producers, and all those evils incident to the lives of all who live amid conflicting interests, and opposing unnatural arrangements, which most conclusively indicate that the present organization of society is not in harmony with the laws of God or nature, nor the mental and physical wants of man, and therefore we need a change, such an one as

we propose, which would benefit all classes and conditions of men.

FUTURE ARRANGEMENTS.

The adaptations of the principles, doctrines and arrangements to be advocated by this paper, would annihilate competitive institutions and arrangements, which bring upon society all the miseries, vices, and disasters under which it is labouring. They would generate universal confidence and unity of action—cultivate the science of circumstance and the nature of man, lead him to harmonious pursuits, which would redound to the elevation of the universal family,—a thorough cultivation of their moral and intellectual faculties, by creating virtuous influences suited to their nature; leading them to honourable and profitable occupations and pursuits, taking away that odiousness which, in the present arrangements of society, always attaches itself to the most useful labour and industrial pursuits and operators. These arrangements would bring about a variety of occupations subjected to the untrammelled choice of the various tastes and inclinations of producers—unity and concert of action in all undertakings—appropriate application of sex, age, skill, mind and muscle to trades, labour and all kinds of productions. They would generate abundance for consumption—attractive industry—universal riches and contentment—untrammelled liberty—perpetual peace and co-operation in all important undertakings calculated to benefit the human family, and unite them together in unity and charity, and bind them in the bonds of one common brotherhood, where each would labour for all and all for each.

COMMUNITY.

Continued from No. 11.

[Enter Wellborn and Moore.

Tra. Welcome home! How did your work go on this morning?

Well. We have carried all the hay, and shall now have little or nothing to do in the fields for two or three weeks to come.

Leon. Then you are not always obliged to toil in the field.

Well. Really, our labour is not worth talking about. As I said yesterday, why should we not work at some useful employment, instead of tiring ourselves with shooting, and other unprofitable amusements. The other evening, I declare I was more fatigued with dancing in our ball room, than ever I was with ploughing or gardening.

Moore. I hope, Mr. Leon, our brother Trajan has been entertaining you in our absence.

Leon. I am afraid I have been very troublesome, for I have been plaguing him with my impertinent questions a great part of the morning.

Tra. On the contrary, your conversation has been highly gratifying. I could talk for ever about a community; and, seriously, intend turning missionary, to induce more of my fellow-creatures to adopt our way of living.

Moore. We have already been the means of establishing six communities in different parts of the kingdom, and five in New Holland.

Well. If you remember, the venerable Mr. Owen observed, that; if we could establish one well-conducted

community, similar institutions would start up in every part of the world.

Leon. You may rest assured that your establishment will completely change the face of the country, and in a few years the inhabitants of every civilized nation will congregate together, as brethren, and will be astonished that they could ever struggle against one another as competitors.

Moore. I am afraid you are too sanguine in your expectation; however, judging from the rapid progress of our views, it is not, perhaps, unreasonable to suppose that a great change for the better will soon take place in every part of the world. If the American government has effected such important reformations in the habits and manners of the Americans, surely we may anticipate much greater blessings from the influence of our institutions, which are certainly as much superior to a republic, as a republic is superior to absolute despotism.

Enter—Mr Sidney.

Sidney. I am sorry to interrupt your conversation; but I am requested by our door-keeper to inform you, brother Wellborn, that the tax-gatherer is waiting for the poor's rates and king's taxes.

Well. I will go to him. In the mean time, give me leave, friend Leon, to introduce you to our worthy schoolmaster. Being one of the treasurers, I must attend to my duty.

[*Well. exit.*

Leon. I perceive, Mr. Sidney, you are liable to the same demands from government as we poor competitors.

Sid. Surely, Sir. It is right that we should contribute our mite towards the protection and well-being of our country. Because we are socialists, that is no reason we should cease to be patriots.

Moore. Undoubtedly not. Indeed, we flatter ourselves that we are the best patriots in the kingdom, because we offer to our fellow-countrymen an opportunity of delivering themselves from poverty, ignorance, vice, and wretchedness.

Tra. We are, too, in every respect, amenable to the British laws.

Sid. A community is a sort of *imperium in imperio* although our laws are not so numerous as the *statutes at large*.

Leon. I perceive they are very few, and that, like the twelve tables, they are inscribed in different public places in your community. But how do you contrive to have them enforced?

Moore. Such, indeed, is the admirable arrangement of our society, and the judicious conduct of our censors, that our members never think of transgressing their laws. They know, too, that when necessary they have the power of altering them.

Sid. As the whole of our property is in reality vested in the hands of the members themselves, and administered for their benefit by the trustees, and as the fundamental laws are enrolled by an Act of parliament, we feel confident we have every protection we can desire, and are perfectly satisfied that our community can never be dissolved, unless all public property should be destroyed.

Re-enter Wellborn.

Moore. So! You have soon got rid of the tax-gatherer. I hope he was perfectly satisfied with our assessment.

Well. He was so much pleased, that he gave me to understand that as we had been the means of diminishing the poor's rates in the parish more than one-half, by either taking into our society several indigent men, or by giving them occasional employment, the overseers had resolved not to apply to us for any further poor's rates.

Tra. Of course you will mention this circumstance to the committee for looking after our pecuniary transactions, although I am confident they will decline our neighbours' kind offer.

Sid. We should act very meanly if we discontinued our contribution for the relief of the poor and the distressed.

Moore. I understand, Mr. Treasurer, that you have more specie in your possession than you very well know what to do with.

Well. Where there is economy, and union of efforts, as in our society, it is not at all surprising that we should get rich.

Leon. From the conversation we held yesterday on the lawn, I now fully understand how co-operation has increased your finances; but really, when I see you not only in the possession of the comforts but also luxuries of life, I am astonished to hear you talk of economy.

Well. Even in private families, I think it is possible to be economical, and at the same time to live in splendour. Supposing that, however, not to be the case, yet, if you would look at our resources, and at the peculiar management of our affairs, you would perceive that no establishment could be conducted with more prudence and economy.

Sid. Notwithstanding, we are willing to acknowledge that this economy arises, in a great measure, from our peculiar situation. In your towns and villages, Mr. Leon, so many run away with the wealth of the nation, without contributing anything in return. Lawyers, tradesmen, manufacturers, soldiers, noblemen, private gentlemen, and a number of persons who are engaged in useless trades and professions, live entirely upon the labour of others, and, of course, prevent the workers from partaking of all the fruits of their industry. I might also have mentioned other persons who never produce any wealth, although they may be of great service in other respects to mankind,—I mean parsons, doctors, schoolmasters, and other characters of a similar description. Have I made myself properly understood?

Leon. Yes; but how do your observations apply to your society?

Sid. Simply because we have not a single soul but produces some wealth by his labour. Even our very doctors, schoolmaster, and also all our women, and two-thirds of our children, increase the quantity of our wealth by their industry. Not a week passes but almost every individual among us may say "I have increased the property of this community, and am not indebted to another for what I eat and wear."

Well. Yesterday my wife was sowing wheat and I was breaking stones; and to-day she, myself, and nearly every member were making hay, and yet neither of these employments prevented me from officiating as a surgeon, my wife as a nurse, or Mr Sidney, as a school-master. Is it to be wondered at, then, that we should have an abundance of almost everything, when we are all such economists of our time as to cause nearly every individual to increase our store by his labour?

Tra. Do not, Mr Leon, misunderstand these gentlemen. They do not call tradesmen and master manufacturers idlers, but they show that those persons neither produce wealth, nor are they wanted in a community.

To be continued.

THE HERALD OF THE NEW MORAL WORLD.

NEW YORK, THURSDAY, JUNE, 24, 1841,

Feeling afraid of being considered over zealous in self-defence, and as an evidence of the veracity of the following statements, as well as to confute the calumnies, the libellous slanders of Dr B. and prove him to be a deceptive and malicious man, with all the wicked and most diabolical statements he has uttered relative to our character and cause, we submit the following documents and testimonials to the public, which demonstrate all we have said, and must in the end satisfy every rational mind, and place the controversy beyond the possibility of dispute.

To the President of the Classes of New York.

Sir,—Duty to myself and to others demands that an investigation of certain proceedings of a Minister belonging to your Classes, Dr William C. Brownlee, should take place; as I am ready to bring forward evidence in support of the following complaint against him.

I complain of William C. Brownlee,—

First. That he is guilty of fraud in reference to contracts made on account of the "Protestant Vindicator;" either by violating them himself, or inducing other persons so to act.

1. That he caused an agreement made between Alex. Martin and myself to be cancelled, without any right on his part to interfere.

Proof. The agreement itself as attested by the witness. Letter of Dr Brownlee to me of July 5th.

2. That he openly violated the agreement which he made with Alonzo Welton, in the same unjust manner.

Witness; Mr Welton.

3. That he cancelled the agreement which he made with the Rev. G. Bourne, on account of the "Protestant Vindicator."

Witness. The agreement itself, and Mr Bourne. Thereby actually defrauding all those parties of the recompense which they would have received, if these agreements had been fulfilled; and subjecting them to loss of money, embarrassment and reproach.

Proof. Letter of Albert Bicker, Clerk of the Church at Lafayette.

Second. That Dr William C. Brownlee, to conceal and justify these violations of contracts, has been guilty of wilful falsehood and libellous slander.

1. By hindering the publication of notices which sanctioned the Agents of the "Protestant Vindicator," when duly engaged by Mr Martin.

Proof. The "Protestant Vindicator," in which these Notices did not appear.

2. By employing Mr Sparry to obtain possession of my credentials as Agent, that he might destroy them, and also by employing the said Sparry to publish false, calumnious and libellous Advertisements respecting me.

Proof. The paper itself, and the Advertisements and Notices in the "Massachusetts Spy."

3. By publishing Advertisements in the "Protestant Vindicator," with Mr Martin's name to them, which Mr Martin never authorised or saw, until after they were published, and by afterwards publishing them contrary to Mr. Martin's wishes.

Proof. The "Protestant Vindicator," and "New York Evangelist;" Mr Elias Nixon and Mr Bourne.

4. By writing false and slanderous letters thereby to disgrace the persons whom he had thus injured.

Proof. Certificate of the Trustees of the Church at Jamesville, of which the following is a copy :

Jamesville Congregational Church and Society.

We, whose names are hereunto subscribed, certify that the Rev. J. M. Horner has laboured as a Gospel Minister, in our Society, four or five months, during which time we have seen nothing in his deportment, either public or private, derogatory to the character of a Christian or Gospel Minister. But we feel it our duty and privilege further to state, that several reports have been published and communications made against the character of said Mr. Horner, by Dr Brownlee, of New York: that immediately upon hearing such reports, we caused said Brownlee to be written to for an explanation and for evidence of the truth of said reports, and on receiving his answer, which is evidently evasive, together with two other letters, directed to Rev. Mr Amerman, in which appears contradictions and inconsistencies, and his entire unwillingness to communicate evidence or names of individuals, from whom he pretends to have heard such reports, although respectfully requested so to do, and from documents which we have seen in the hands of Rev. Mr. Horner, we believe the charges and reports so made against said Mr Horner, are untrue, and that he is worthy of the confidence of the community, as a Gospel Minister,—and we hereby authorise Mr Horner to publish this certificate as he shall think proper.

April 15, 1839.

Cornelius Vandenburg.
Benj. S. Gregory,
George Tibbotts,
John C. Brown,
J. W. Brewster,
Horace B. Gates,
Ezekiel Thorn,
Thomas Barnum,
John Smith,
John Pinny.

Also, Dr M'Clelland, of New Brunswick; Dr M'Clelland's letters in the "Journal of Commerce;" Dr Brownlee's letters to Mr Douglas concerning Mr Bourne.

To which will be added, as proof of Dr Brownlee's slanders, the following certificates:

To all who feel interested, I take opportunity to say, that the Rev. Mr Horner, Agent of the American Protestant Society, for promoting the principles of the Reformation, has preached for me this day, on the subject of his Agency, and I think to the general acceptance of the congregation. He is eloquent and interesting, and I think presents his subject with propriety and force, and in a manner well calculated to do good. I hope he will be successful in his Agency, and that the Great Head of the Church will bless his labours, and make him instrumental in destroying "the man of sin," and promoting the advancement and influence of truth.

JAMES D. FARNSWORTH,
Pastor of the Church in Paxton, Mass.

Blandford, July 30, 1838.

Dear Brother,—Rev. Mr Horner, Agent for the *American Protestant Vindicator*, and of the *Society for promoting the principles of the Reformation*, lectured in this place on the subject of Romanism. It is one of great importance to every Protestant and American citizen, and his mode of presenting it worthy of being heard. He is affectionately recommended to your attention.

Yours respectfully,

CHARLES J. HINSDALE.

I can adopt the language of Mr Hinsdale, with regard to the person and subject of which he speaks, substituting my place of residence for his.

E. MARSH.

Ellington, Sept. 24th, 1838.

To whom it may concern, this may certify that the bearer, the Rev. Mr Horner, an accredited Agent of the *American Society for promoting the principles of the Reformation*, has delivered two discourses to my people on the subject of *Romanism*, which were characterised by candor, sound argument, and a Gospel spirit; and which were well adapted to do good, and to arouse the christian community from its guilty slumbers over a subject which ought deeply to interest the christian and the philanthropist.

O. ROCKWOOD.

Woodstock, Sept. 16, 1838.

To the Friends of Protestantism and Religion.

This may certify, that the Rev. Mr Horner has lectured to our people on the subject of Romanism, very much to their satisfaction and profit. I think the manner in which he treats the subject—his historical deductions, his logical conclusions and religious appeals, cannot fail to interest any Protestant religious congregation.

J. B. EVERTS, Pastor of the Church in Delphi.
Delphi, Nov. 1838.

C. RANDALL, Pastor of the Church, Lenox.
Clockville, Nov. 19, 1838.

A. K. BARR, S. S. of the Congregational Church,
Nor. 26th, 1838. Lafayette.

These two charges I present to the Classes, against the said Dr. C. Brownlee; and request the Classes to take the usual Order, that I may be permitted to prove them in self-defence against the injustice and injury that I have suffered from the said offender.

J. M. HORNER.

New York, April 19, 1841.

In conclusion of this subject, we most devoutly, and in the name of justice and humanity, call upon the *Massachusetts Spy*, *The New York Evangelist*, *Zion's Watchman*, *The Gospel Witness*, or its successor, *The Baptist Advocate*, to retract their steps, or contradict the libellous charges which they, through want of better information, were induced to copy from the *Protestant Vindicator*.

As for the last named publication, we most ardently call upon all our friends not to patronize it, for its Editor, as will be seen by the above statements, is unworthy of patronage; he is a sordid, mercenary, and selfish man, as all

are persuaded who know him best; but not only this, he obtained the editorial department of this paper from the hands of one far more competent to edit it than himself, in a most barefaced and underhanded manner; for these and several other reasons, which we have not time to enumerate, we call upon our friends to drop it as they would a serpent that would sting them.

If there should yet be any who are not convinced by the above, let them call on us and we will unfold a scenery of Dr Brownlee's corruption and conjuring transactions that will astound their amazed astonishment.

In concluding this subject we promise not to trouble our readers with it again, unless some extraordinary circumstance shall occur, which in the estimation of all, shall justify us in so doing.

Our patrons and subscribers are reminded of one of the laws that controul our and every other periodical in the country, namely, that "*no paper will be discontinued until due notice is given, and all arrears are paid.*"

WANTED, a respectable man to canvass or obtain subscribers for this paper.

To the Editor of the Herald of the New Moral World.

ASSOCIATION.—NO. II.

In my former letter in No. 10 of your paper upon this subject, after pointing out a plan which may be adopted, I proceeded to show some of the advantages to be derived by the working man from such a system of combination of his labour with that of others. I would now call the attention of the mechanic to a further consideration of this important topic.

Mr. Jefferson, in the celebrated "Declaration of Independence," of which every American citizen is so justly proud, says:—"We hold these facts to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Mr. Jefferson says well, **THEY ARE SELF-EVIDENT FACTS**, and the world believes them to be so theoretically; but alas! for human consistency, they do not believe them to be so practically. It is to bring about this practical equality that we advocate association; for in association only can all men be free and equal. Then might the mind of the working-man expand to its full energy, and not be cramped by selfish fears, and bowed down by despotic rules. Liberty of thought, liberty of action, liberty of feeling—all would be his then; his body healthful, his soul happy, and his affections untrammelled; no fear of a sordid and selfish creditor would crush his manly spirit to the dust; no hard task-master would then have it in his power to torture him into bodily disease, by binding on his shoulders burthens grievous to be borne, or by obliging him to labour day and night in close and unwholesome dwellings for a pittance so scanty as scarcely to provide the common necessities of life for himself and family; neither would

his children, as they grow up in life in want of education, be induced to join the gangs of profligate and debauched wretches, who tempt them into vice and prodigality: their sons would have no inducements to be drunkards and thieves; nor their fair and comely daughters be tempted to prostitute their persons for a paltry sum of money by the imperative necessity of starvation.

Fathers and mothers! can you look upon the present system of society unmoved? Can you quietly and unconsciously continue to uphold the vicious arrangements of the present immoral world! thereby leaving to your children only an inheritance of shame, of disgrace, of misery! And this too, when so sensible, so feasible, so practicable a way is opened before you—that of Association. Associate then; form yourselves into a community of common property, where every man will equally enjoy the profits, as he also shares the labours of the whole. Let not the capitalist, because he has wealth, rob you of the proceeds of your own labour, the work of your own hands, the sweat of your own brows, the wear and tear of your own sinews, your own strength—in fact your own capital! Is not the soul more than meat, and the body than raiment? and will you give your bodies and your souls, your happiness, and your liberty, in order that some luxurious aristocrat may revel in pleasure, add house to house, and land to land, and heap unto himself riches, which his heir may squander to the four winds of heaven, or use to perpetuate the misery of the human race. Working-men of America! you who have achieved for yourselves a political independence from the despotism of the Old World, achieve also for yourselves a social independence, or you will speedily find yourselves ensnared within the meshes of that net which the wealthy man of Europe has cast around the working man, until he has enslaved him body and mind in a worse bondage than ever yet desecrated the earth.

"Who would be free themselves must strike the blow."

And I therefore call upon you to act; speedily and decisively, form yourselves into associations, combine your own efforts, keep your own property, and you secure your own independence.

A WORKING MAN.

ANNUAL REPORT

Of the Central Board of the Universal Community Society of Rational Religionists, to the Delegates Assembled in Congress, at Manchester, Eng. May, 1841.

The Executive, during the past year, have experienced a most anxious and trying period of official existence, although it was nearly the end of June before their labours commenced, on account of the detention, and occupation of the Secretary at Leeds and Birmingham, with the preparation of the Report of the Proceedings of Congress for the Press.

The affairs of Tytherly speedily occupied much of the attention of the Board; and, after fully investigating the state of the establishment, they deemed it expedient to issue a Circular to the Society, in order that they might convey to the members full information thereon. The first

Circular is dated 25th July; and although the Board thought that a Monthly Circular would be required, they were glad to find the aspect of affairs so materially improved by the measures adopted, that four only have been issued. The other Circulars are respectively dated 22d August, 31st October, and 9th March. Of the topics contained in these documents the following is a brief summary:—

POSITION OF QUEENWOOD ESTABLISHMENT.

It is in the remembrance of all, that, prior to and during the sittings of last Congress, considerable uneasiness existed at Tytherty; and Congress appointed Mr. Green with certain instructions relative to the diminution of the number of residents there.

This was a necessary, but most unpleasant, duty; and, combined with other causes, tended to place the Governor in a position most unfavourable to the realization of the hopes of those who had appointed him.

The total number of residents at that time at Queenwood was fifty-seven men, woman, and children. Many of those who had been employed in fitting up the Farm Buildings, and who afterwards found themselves less useful than they could have wished, left the Establishment; and thus, in the course of July and August, the numbers were reduced about two-thirds. The members remaining are as follows:—

MEMBERS.	HOW OCCUPIED.
William Sprague,	} In the Fields, and as Harness Maker, Clerk, and Storekeeper
George Crompton,	
Robert Swindells, -	} Ploughman, &c., and since the decease of Mr Anderson, Farm Superintendent.
Joshua Hill, - -	
James Flitcroft, -	- Farm Work, Shepherd, &c.
John Smith, - -	- Gardner and Sawyer
James Gillow, - -	- Bricklayer and Farm Assistant
Henry Smith, - -	- Wheelwright and Carpenter
	- Gardener, &c
Mrs Hill, - - -	- Farming and Mechanical Work
Mrs Flitcroft, -	} Engaged in Domestic Work, Washing, Cleaning, &c.
Mrs John Smith, -	
Mrs Smith, - - -	
Frederick Smith,	} Aged Ten Years, employed in Garden, and Farm Labour.
Johnson Hill, - -	
Alice & Jos. Flitcroft,	} Aged Ten Years, employed in Garden, &c.
Robert & Susan Smith,	
	Children.

Mr Joseph Smith has been occupied, during the last six months, lecturing in the various localities in the north; but recently he has returned to Queenwood.

The zeal of the members for the promotion of the welfare of the establishment, and the general order and harmony that prevails, and has prevailed during the last seven months, is of the most gratifying and encouraging description.

Resignation of Mr Green.

The difficulties Mr Green had to contend with in endeavouring to carry out his views in directing the affairs of Queenwood were such as to render it necessary for him to resign; and the board perceiving that great difficulties were gathering around him, and finding that a change had become necessary, in the beginning of August brought together some of the leading Friends of the cause, and consulted with them as to the best course to pursue under the circumstances. Previous to this meeting, Mr Owen was

requested to visit the estate, in order that the Board and Friends might have the benefit of his advice.

Meeting of Friends.

The meeting held on the occasion referred to, lasted several days, and the results were:—

1. A confirmation of the views of the Board as to the desirability of making the farming department successful.
2. A determination to establish a Normal Community School, for the instruction of young men in the principles and practice of agriculture.
3. To give effect to the resolution of Congress by establishing a School for Children as soon as possible.
4. To raise Funds to meet the present wants, to the extent of £800.
5. To procure a Farm Superintendent; and
6. To appoint Mr Rigby as Governor, in the room of Mr Green, who gave his resignation on that condition.

The circular issued explanatory of these arrangements, contained also an announcement to the society, that Mr. Owen had withdrawn from the Presidency of the Board, for reasons which it is now unnecessary to state.

The appointment of Mr Rigby.

Mr Rigby commenced his duties as Governor in the beginning of October; and, from that date until now, the Board have every reason to believe that there has been a marked and rapid improvement in the comfort of the Members, through the arrangements introduced by him. There can be no more decided proof of his success in this respect, than the love by which he is regarded by all the residents. An attention to minor comforts was much required throughout the establishment, and this has been supplied, as far as possible, by Mr Rigby. By this means, and by a proper distribution of the accommodation obtained through the diminution of the number of residents, an approximation to comfort has been attained.

Farm Superintendent.

Mr Anderson, the gentleman selected to this office in the beginning of September, continued to fulfil his duties satisfactorily until the end of March, when he died suddenly from an attack of apoplexy. His experience as a farmer was extensive and valuable, and his general demeanour was kind and attractive.

The difficulty, however, of finding another person generally so well qualified, is considerable; and has induced the Central Board to postpone the appointment of a successor until the meeting of Congress.

In justice to Mr Anderson, it should be said, that he ever indicated a strong desire to see the cause prosper; and though not a member of the society, he had resolved to devote his life and experience to render the operations successful, if his services were found to be useful to the society.

Schools and Printing Office.

Perhaps the most important feature in the present position of the society, as well as in the circulars of the Board, is the urgency of establishing the Schools and Printing Office, as contemplated by last Congress. The Board have done every thing in their power to impress these matters on the attention of Members.

With regard to the school, the resources under the control of the society render it necessary to limit the number of pupils, at the commencement, to about sixty-five; that is, twenty-five children of residents, and forty others. The cost of education, clothing, food, and every other requisite expense, would average about £19 each, and could be

met by a charge of £18 for children under seven years of age, and £23 for those above that age.*

The Board would beg to add that although the scale of charges proposed is not, at present, suited to the condition of the poorer Members, yet it is only by making a beginning on a *sound basis* that these can ultimately, and it is hoped at no very distant period, receive the benefit of the schools to be established on the scale proposed. As a means of aiding the poorer members in each branch, it has been suggested by Mr Hall, of London, to establish a fund by subscriptions of pennies and otherwise, for the purpose of sending one or more children to the school, according to the amount. The selections to be made by ballot.

The Board, feeling that the interests of the society required, not only that a guarantee that forty children should be sent to the school when established, but that half-a-year's payment would be advanced with each child, intimated their intention of not commencing the school unless these conditions should be complied with; but, as yet, not one-eighth of the number have been positively offered. It is to be hoped, however, that the resolutions to be adopted by Congress may have the effect of calling into action the ardor of our friends for the attainment of this most desirable object.

As to the Printing Office for the *New Moral World*, &c. the Board have shown, from data derived from actual experience of the present working of the paper, that the society may, with a very moderate cost, meet the demand now existing for Social publications recognised by the society, and realize a handsome profit.

The estimates on those heads will be laid before Congress in detail.

* In describing the arrangements for a school, in the fourth Circular, the Board stated that, "The children to be educated will consist of those of the residents—say twenty-five in number; with forty more, whom, in the first instance, it is proposed to take for education."

"The first year's expenditure and income, calculated on the lowest estimate, for the above purpose will be:

Interest on capital for building and furnish-	£	s.	d.
ings, food, clothing, salaries for teachers,			
stationery, cost of domestic attendants for			
forty children (or say £19 for each child)	758	0	0
Income (at the rate of £18 for twenty chil-			
dren under seven years of age, and £23			
for twenty children above seven years.)	820	0	0

Balance to cover contingencies, £ 62 0 0

"Besides which balance, the children would necessarily be, to some extent, beneficially employed, as a part of their education.

"These estimates of income and expenditure are made according to the lowest scale of outlay and charge that can be adopted *at the commencement*; and they have been framed with the greatest care. The board have, however, to state that they will not consider themselves warranted in taking any steps with reference to this matter, unless the number of (40) be previously guaranteed, and an advance of at least half a year's payment be made with each pupil. Had the Society possessed sufficient capital, these rates might have been lower; but they are imperative, in the *first instance*, as the only means of forming the nucleus of an establishment, which the Board confidently anticipate will, in the course of two years, enable them very greatly to reduce these terms, and ultimately to render it a self-supporting institution, requiring *no money advances from parents*, and yet yielding a profit to the Society."

Buildings and Plans.

The accommodation required to enable the Board to carry these objects into effect, has been stated in the fourth Circular to be about five houses, forming part of the general plan of permanent buildings.

According to the instructions of last Congress, the Board have obtained a survey of the site of the proposed buildings, and given particulars to several architects for the purpose of preparing plans and estimates for the consideration of the Board. But a variety of considerations and circumstances, amongst which, perhaps, the want of funds to pay for plans, was not the least important, have prevented the Board from moving in this matter until lately; and therefore, they do not expect to be able to lay any designs before Congress during its present sitting. The Board exceedingly regret this result, but it has been unavoidable, and contrary to their most anxious wish to comply with the instructions of the last Congress.

Designs of Buildings obtained under a public competition, such as was recommended by last Congress, being deemed in general of little or no value to the parties advertising, the Board have considered it the best course, under the advice of friends, not to advertise, but rather privately to invite architects, having some knowledge of our wants, to undertake the preparation of plans on condition that the best only would be taken, and a certain sum given for it.

The Board, however, could not have ventured thus far had not one of our members, well known to a large circle of friends in the metropolis, generously come forward and furnished the amount required, as a donation to the society.

Finances.

For the purpose of erecting the Buildings above referred to, as necessary for the School, Printing Office, and domestic uses, the Board have stated that about £3,500 will be required; and in order to secure as far as possible the means for these purposes prior to the meeting of Congress, they authorised Mr Fleming to visit all the more important Branches to explain, to the members, the objects in view. This tour of agitation has already produced lists of subscribers to the extent of upwards of *two-thirds* of the required amount.

The Board are much encouraged by the result of Mr Fleming's tour; and they feel assured, that the information he has collected will be of great service to Congress, in its deliberations on this and other subjects.

The Board further expect that the decisions to be adopted by Congress, will have the effect of enabling their successors to go on with certainty in the course above indicated.

As stated in the circulars, it became necessary to raise funds on loan or otherwise, towards the end of the year, to meet some of the heavier wants of the estate; and it was also necessary, in order to pay part of the rent, and avoid the sale of too much of last year's produce, to negotiate a bill of exchange for £150, payable on the 4th of January, 1842.

The Board have thus, aided by the ordinary contributions of the members, (which they regret to say have fallen short considerably, through the deplorably low state of trade, &c.,) been enabled to carry on the operations of the farm, and to clear off old and current accounts. The supplies have been transmitted weekly by the Secretary as they came in, and were required at the farm.

Community Fund.

In the Fourth Circular, the Board have offered to the society some suggestions relative to certain improvements

in the Community Fund, so as to give members a more direct interest in that fund.

The leading principle of the alterations proposed is, that a certain proportion of the contributions should be reserved as an available fund in cases of sickness, want of employment, &c.; and that under particular circumstances, annuities should be granted.

This subject has received much consideration from the Board; and they endeavoured in the circular, to present the proposed changes in as simple a manner as possible. Several communications have been received from the branches approving of the arrangement proposed. But of course there are details to be maturely considered by Congress, and worked out by the Executive, which could not conveniently be stated in the short compass allotted to the circular of the Board. Among these the following points may be noticed:—

1. Some parties are contributors to the Community Fund from a desire to lend their aid in establishing the Rational System, without any intention of going into community themselves. In order that provision may be made for them, so that they or their successors may receive an equivalent benefit from the funds contributed, it is desirable that some scheme of assurance should be adopted. The former contributions of members might, on this footing, be placed to the account of such assurance.
2. To give contributors the liberty to withdraw two-thirds of their subscriptions in cases of sickness, &c., and to claim residence in community on completing the full payments required by law, or to obtain repayment of two-thirds of such payments.
3. To provide accommodation for annuitants and others as boarders at Greenwood.

The Board have obtained the rules of several societies of the nature of mutual assurance benefit societies, enrolled under the Friendly Societies' Laws, showing that the principle of assurance may be legally adopted by our society:

Neighbours near Greenwood.

The Board have learned with much satisfaction, that an almost universal respect for the inhabitants at Queenwood has grown up amongst the neighbours. This is indicated by the fact, that some of those who formerly aided our opponents in the outcry, are now foremost in speaking well of the establishment, and in a desire to meet the members on their festive occasions. To these meetings, several of the farmers' families have from time to time been invited. At first the individuals seemed to come reluctantly; but, subsequently, they were so well satisfied, that they introduced other members of their families. Some come many miles to participate in the amusements; and the farmers and others in the neighbourhood of Queenwood begin to like the opportunity thus offered to them of meeting each other under circumstances where little expense is incurred, and no intoxicating drinks are allowed, but the general entertainment is promoted by the exercise of the talents and good feelings of the company.

Throughout the year many members and other persons have visited Queenwood from different parts of the country; and several persons of distinction have been there, as was afterwards discovered, though at the time of their visits they preserved a strict incognito. Such persons usually made numerous inquiries as to the principles and practices of the society.

(To be continued.)

NOTICE.—"THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS." Every Sunday, at three and seven o'clock, P. M. Discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Industrious and producing classes from the despotism of competitive arrangements of Society, will be delivered by Mr B. Tins and J. M. Horner in the Wooster street Hall, No 98 Wooster street, near Spring.

N. B.—The readers of the above notice are respectfully informed, that the above Society is connected with and interested in the promotion of the principles of this Paper, which if adopted would tranquillize the present agitated world, and surround all men with happiness.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. Price 12½ cents, 75 cents, \$1.25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietors, 57½ Bowery, and by the authorised agents, viz. W. Van Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill, 208 Greenwich street, Wm. Maunders 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co. Third Avenue, corner of Twenty-second street, T. W. Bots, 304 Hudson street, E. L. Cotton, 253 Bleeker street, Dr. W. H. Milnor, 183 Broadway, Dr. Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burnett, 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring, J. Wendover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and I now enjoy as good health, if not better, than I have for ten years, and would commend to all.—E. B. MESSERVE, 121 First st.

A VALUABLE REMEDY—To Messrs. Pease and Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea faring life, I found my health and strength gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel when your Hoarhound Candy, and the cure it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please of this certificate, which it would injustice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son. Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Galsband, 57 Sixth Avenue; Allison, 488 Grand street; Axford, 153 Bowery; Wood, corner of Grand and Division street, Wooster, 304 Second st. Timpon, corner of Fulton and William street, Stuart, corner of Houston and Clinton and Houston at Pickford, corner of Goerick and Stanton street, Swartz, 30 East Broadway, Waldsworth, Providence, H. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors,

J. PEASE and SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it will become a weekly publication, at \$2 per annum, or \$1.25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at Phelan's Book Store, 36 Chatham-street.

No paper will be discontinued unless due notice is given and all arrears are paid.

N. B.—All communications to the Editor, must be directed to 98 Wooster street, or 66 Eldridge street; at any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
 "Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, }
 EDITOR.

NEW YORK, JULY 8, 1841.

Vol. I. No. 13.

THE FATHER'S CATECHISM FOR HIS SON.

BY A. J. D. M.

Son. Father, what do you mean when you speak of matter.

Father. All that which exists in the universe, under the denomination of solids, fluids, or gasses.

Son. Did this matter always exist?

Father. A noted philosopher has remarked, "most assuredly there never was a time when nothing existed, because that condition must have continued; universal blank must have remained; nothing could rise up out of it; nothing could have existed since; nothing could exist now."

Son. Well then, father, matter must be eternal, and can never be annihilated.

Father. It may undergo modification of form.

Son. What is meant by the terms powers, properties, and qualities of matter?

Father. The word *powers* signifies its capabilities to produce, and the word *properties* has reference to its capabilities to undergo a change.

Son. What has produced such a vast variety of qualities in matter?

Father. The vast variety of its elements, each producing irrevocably the effects for which they were constituted by nature.

Son. Father, I heard the clergyman observe last Sunday, that one of the prominent exhortations of the scriptures was, "*man know thyself.*" I would therefore ask what is man.

Father. Man is a compound being, made up of his constitution and the influence of eternal circumstances, which circumstances and constitution are constantly acting each upon the other, and make the man precisely what we find him to be in every nation, kindred and tongue; hence Chinese circumstances make a Chinese; Jewish circumstances make a Jew; Popish circumstances make a Papist; and Protestant circumstances make a Protestant.

Son. What do you conceive the highest duty of man while he is in this time state.

Father. To use every means in his power to through himself into the best and most elevating influences, so that his nature may be improved, his mental happiness enhanced, and to be qualified to promote the intellectual wealth, the physical enjoyment, and the highest probable share of happiness of all around him.

Son. What means would you recommend to be adopted in order to attain so noble an object.

Father. We must in the first place form a knowledge of our own mental and physical functions, the operations of the external parts of the universe, and the laws by which they are controlled; and then we must frame the institu-

tion of society in harmony with them, so that those institutions, like the laws of the universe, may work in unity; harmony, and concord.

Son. But this father, is such a great work it has to be undertaken by government, and by the combination of religious bodies in the world.

Father. Yes, all governments and ecclesiastical councils should enter into such arrangements as should,

1. Place all their subjects and votaries on an equality.

2. Distribute mental happiness and physical enjoyments alike to all.

3 Adopt such arrangements as would be in harmony with the laws and institutions of nature, and which would lead men to act on the golden rule of "do to others as you would others should do to you;" it is one of the finest qualities of human nature to will the good of every man, and therefore much may be said against those arrangements and institutions which lead men to oppress others for the sake of their own profit and sordid interests.

Son. Father, you spoke of the various combinations of the elements of matter; is it these which produce motion.

Father. Yes, and therefore motion could not exist prior to matter, for where motion is there must be a body to be moved.

Son. What do you mean when you speak of mind?

Father. I mean all the fundamental functions or organs of mind, including the mental, moral, perceptive, and animal faculties or organs of the mind, from whence proceed what we call ideas.

Son. I heard you in one of your discourses last Sunday, speak of organic laws: what do you mean by organic law?

Father. An invariable mode of action, such as if you put your finger in the fire it will burn.

Son. You speak of desire what do you mean by it?

Father. I mean those acts of the mind which are the result of the activity of the reflecting and perceptive faculties.

Son. Do you suppose that mind can exist independent of matter?

Father. It would seem that mind and matter are inseparably connected, as much so as the lungs and respiration.

Son. It would seem then that matter acts upon matter and produces all the phenomena around us.

Father. Most assuredly, and proves that man is the creature of circumstances or surrounding influences.

Son. If this is the case how can man be a free moral agent, or accountable to God for his actions.

Father. It is incontrovertibly true that men's actions are always the result of either internal or external operations, which operations are not created by himself, nevertheless nature never suffers her laws to be trampled upon with

impunity, consequently nature or God always calls him to an account.

Son. What do you mean by internal circumstances or operations?

Father. I mean that combination of the faculties of the mind, and the physical organization peculiar to it, over which the individual partizan has had no controul, and which he has inherited from his parents; the atmosphere in which he has existed, the food he has eaten, and the society in which he has been trained.

Son. Can you give any clearer proofs of this so as to make it more evident to my mind?

Father. Well, you should remember that there are two sets of actions, one of which we call involuntary, and the other the result of reflection and comparison: Involuntary actions are those which result from sudden and powerful impressions,—such as when we are frightened, &c., and such as are the result of external causes, and the observations of the reflecting faculties.

Son. Does this prove that man has no free-will?

Father. It proves that man has no free-will but that which is created for him, for when an object is presented to his mind, the amount of evidence which his mind possesses creates his will, and disposes it to action. Matter is the agent in the hands of God, by which mind is created, and thus mind being operated upon by matter creates the will; and therefore *free-will* is in all circumstances created by the influence which surrounds it. You may have a will to be a President, a Monarch, or a Hero, but whether you are, or not depends upon circumstances over which you have no controul, and therefore your will is in this as in every other case, the result of circumstances by which it is bound and controlled, consequently it is a reflection on common sense to call it "*free-will*."

Free-will is either a substance or a power; if it is a substance it cannot be self-active,—to say that it can, is contrary to general observation and universal fact; or if it is a power it cannot be independent, consequently it is absurd to call it "*free-will*."

Son. Do not all the professed christians, sects and parties, believe in *free-will*; and if so, does not their admission of this doctrine militate against what you say on this subject?

Father. No more than if they were to say as the Latin, the Greek, and the Asiatic churches once said, "a general council is infallible." Facts are neither proved nor disproved by general consent, but exist independent of, and frequently in despite of general consent.

Son. What is the best way to obtain a correct knowledge of this subject.

Father. Examine the operations of the mind; trace its actions to legitimate causes; and read the history of all nations, with a view to examine the subject, and remember that difference of nationality, so observable in the result of circumstances and influences created by their predecessors, and consequently over which they had no control.

Son. Does the belief in a free moral agency do any injury in the world.

Father. Yes, because it is that which has created wars, murders, prisons, inquisitions, ignorance, despotism, excommunications, tythes, treason, debts; it has converted saints into brutes, made slaughter-houses of the temple of God, destroyed innumerable millions of lives, made millions of virtuous women widows, and millions of helpless children orphans. In a word, it has divided the present great family of man into two great distinctions, surrounded the one with unrequited toil, poor-houses, and abject poverty; and the other with wealth, prodigality and vice,

ever inducing the latter to oppress and grind down the former, and thus made them dwarfs in intellect, swindled them out of a rational education, and thus reduced the intellectual man to a hireling and a slave.

Son. Does the New Testament inculcate the idea and doctrine of *free-will*?

Father. No, it is impossible that the New Testament, when properly explained, can contradict matters of fact. Paul, who was the chief of the apostles, says, and to whose history and biography the New Testament was mainly devoted, "when I would do good evil is present with me, and how to perform that which I would I find not, so that I with the mind serve the law of God, but with the flesh the law of sin and death;" so that his not doing what he would, clearly shows that his *will* was trammelled or bound by circumstances, and gives the lie to nearly all who profess to believe in his testament.

It is this *free-will* doctrine of *free-will* which induces the strong to oppress the weak, and the brute to lord it over the gentle hearted; it disposes the lion to tear the lambs, and the covetous wolf to seek the blood of the poor the ignorant and inoffensive sheep of the human flock of God. It is this which has caused idleness to glitter in the palace, while honesty is covered with poverty; it is this which makes idleness revel in luxury, and laborious industry pine in want; it is this which reddens the records of history with human gore, and poured out the life of man like water; it is this which has given rise to vice, to ignorant superstitions, ghostly inventions, the result of which has been to becloud the clear sky of science with the smoke of human tortures, yet it is this which has whirled from the stage of comparative usefulness some of the most eminent men; it is this which gives chains to the African, deadly weapons of death to the hunted Indian, triumph to intrigue, horrors to intemperance, and victory to the despot. It gives pain to the helpless, misery to the innocent, and all the evils which abound, of every form, nature and colour throughout the whole family of man. Nay, it is this doctrine of *free-will* which has generated the present arrangements of this old immoral world, which produces misery to the human race, tempts and seduces man to take every possible advantage of his fellow man, and entice him to resort to chicanery, slander and falsehood, to accomplish his selfish objects, and resort to every species of immorality and vice, so that they often lead to the perpetration of slavery, murder, and wretchedness of every grade and description. It is the cause of all wars and rumours of wars; of the divine rights of kings and the institutions of beggars; of the perpetuity of vice, and the suppression of virtue; of the wealth of the prodigal and the poverty of the virtuous widow; of the power of evil and the destitution of the orphan. In a word, there is not a single vice nor an evil but what may be attributed to the present corrupting and demoralizing arrangements of society, which are most conclusively subjected and fostered by the doctrine of "*free and independent will*."

For the Herald of the New Moral World.

Continued from page 88.

Then hear again, do thou thy neighbour love
Even as thou lovest thyself, nor seek to move
In higher sphere of life, for this pursuit
May tempt thy soul to choose forbidden fruit.
On this depends thy blessings or thy woes,
In seeking pleasure where no pleasure grows;
For knowest thou, without thy neighbour's aid
Thou canst not live thyself, thou wert not made

To be thy own protector, nor canst thou move
 Without partaking of thy neighbour's love.
 Then as thou wouldst have him to do to thee,
 So do to him, in perfect charity;
 On these two laws depend life's happiness—
 All that is lovely, all that leads to peace.
 If then, unhappy man, thou wouldst enjoy
 A happy mind, then seek not to annoy
 The minds of others, but rather thou forgive
 Thy neighbour's faults, then happy shalt thou live;
 Nor ask of him that which thou wouldst not give,
 Nor offer him what thou wouldst not receive.
 Remember that for him thou livest in part,
 And he for thee (in unity of heart.)
 And each for one another; by this abide,
 'Tis nature's law, and 'tis the Christian's guide.
 Adopt this system, O ye simple men,
 Then Eden's pleasures may be yours again:
 Forsake your vain forebodings, and draw near
 To wisdom's better teachings, listen and give ear—
 Are not my ways all equal, saith the Lord;
 Are not my truths declared in work and word?
 Then wherefore do ye stumble, fallen man,
 Are not your ways unequal and in vain,
 And do ye not the law of God profane,
 And all his precepts utterly disdain;
 And set at nought his counsels in your pride,
 And wisdom's dictates stubbornly deride?
 Then herein dwells the cause of all the pain,
 Of which mankind so loudly do complain;
 From thence proceeds all sorrows, grief and strife,
 The sad effects of a misgoverned life.
 O when will man let reason guide his soul,
 And all his inward thoughts in love enroll;
 To feel his neighbour's wants, of them partake,
 As portions of his own; each try to make
 Life's burthen's easy, laborious toil redress,
 And render life a life of happiness.
 Say, shall it be so, shall these things ever be,
 Shall perfect love extend her charity
 On every one alike, both great and small,
 And Heaven's blessings be diffused to all?
 O yes, these things shall be, if men will join
 In one harmonious strain, themselves combine,
 And say the word, we will, we will be free,
 And now no longer folly's slave will be;
 Throw off the yoke of Mammon's iron chain,
 No longer build our hopes on deadly gain;
 We will return to nature's ancient laws,
 And with one heart espouse her holy cause;
 No longer will we bow to lordly rule,
 Nor worship man, nor longer be the fool
 Of those who seek to live upon our toil,
 Or would our rights, our happiness bespoil.
 O no, indeed we've had enough of this,
 Long have we known no peace, and shared no bliss;
 We fools and slaves have been quite long enough,
 And therefore now we'll throw our burthens off—
 We will be free, we'll follow wisdom's ways,
 And in her service we will end our days.
 Then shall earth's produce freely grow and thrive,
 And then shall God to us his blessings give,
 While we with gratitude his truths proclaim,
 An sing hosannas to his Holy name.

J. W.

Admit not sleep into thine eyes, till thou hast thrice examined in thy soul the actions of the day. Ask thyself, where have I been? What have I done? What ought I to have done?—*Pythagoras*.

ILLUSTRATIONS

Of the Competitive State of Society, depicted in the character of
 MARY BAKER.

When such as me, who have no certain roof but the coffin-lid and no friend in sickness or Death but the hospital nurse, set our hearts on any man and let him fill the place that home, parents and friends filled once, or that has been a blank through all our wretched lives, who can hope to cure us? Pity us, lady, pity us for having only one feeling of the woman left and for having that turned by a heavy judgment from a comfort and pride into a new means of violence and suffering—*Oliver Twist*

The following sketch is presented to our readers as one "romance of real life," out of hundreds which must, under the existing competitive arrangements, be constantly taking place. It is not submitted on account of the extremity of suffering which the unhappy victim had to pass through; thousands of her sex experience as much, and more, in *Old England*; but on account of the eloquent and able manner in which she justified herself, and convinced her deluded persecutors, and punish her much as their mistaken zeal could wish, she was innocent and blameless, and no more able to controul the causes which had made her what she was, than those who condemned her to pay such heavy fines, and suffer so many cruel punishments, had in producing the circumstances which had placed them in a situation to sit in judgment over her.

In *Old Society*, many Mary Bakers may be found—in community none. The arrangements prevent such direful evils taking place, and our friend Mr. Roebuck, of Lincoln, may feel assured the evils he mentioned will as seldom be found in community as they are of frequent occurrence out. But we will proceed to relate the history of our heroine, whilst we deeply lament that the same causes which existed then to make such characters, also exist now, and that out of number of similar cases, but few, indeed, are as fortunate as the subject of the following sketch, as will be found as we proceed with our narrative.

Mary is no fictitious person. She was the only daughter of Thomas Baker, a reputable mechanic of Connecticut, in New England. She was religiously brought up, and educated according to her rank in life, in reading, writing, and plain work; and what is of more consequence, taken home, early from the Day School to be instructed in the useful and domestic duties of life. She was gifted with what is called a masculine understanding, but she united with it that female grace and captivating softness of nature, which render the former the most charming acquisition a woman can possess. She had just finished her nineteenth year, and as her light and airy form moved gracefully along, she seemed the child of innocence, the picture of beauty. Can it be wondered at then, that with such superior mental attainments, added to great personal attractions, that Mary had many admirers? Amidst the crowd who swarmed round her there was only one, the son of one of the principal magistrates of the Town, who found his passion returned with all the ardour and sincerity his utmost wishes could desire. They experienced the usual difficulties of love which are always increased by inequality of condition. The repeated injunctions and remonstrance of their families only served to make the young couple more diligent in procuring interviews, and to enhance the value of those precious moments when procured.

The customs and usages of society, the remonstrances of the friends of the young man presented an interminable

barrier to their union, and the result was she soon found herself pregnant; forsaken by him she loved—without a friend—the pains of childbirth were added to wretchedness and loss of reputation. After her recovery, those who supported her became clamorous in their demands, to satisfy which, and save herself and infant from impending distress, she became the mistress of a neighbouring trader. She was once the darling of her family, doated on by a lover, looked up to and respected for virtue and good sense by all her acquaintance; but now how, changed! a wretched outcast from society, the ridicule and contempt of many with less virtue, who had never been placed in such trying circumstances as herself, and reduced by a strange necessity to obtain a livelihood by illicit practices, to tread the odious and disgusting path of infamy. Such conduct was not to be passed over without legal punishment in New England, at that time the hot-house of Calvinistic puritanism. In consequence of this, and other natural children, she several times suffered fines, stripes, and imprisonment. On one of these occasions, being brought before a court of justice, she surprised her hearers by the following remarkable address:—

“I am a poor unhappy woman, who has no money to fee lawyers to plead for me, and find it very difficult to get a tolerable livelihood. I therefore shall not trouble your honours with a long speech, for I have not the presumption to expect that you will deviate from the sentence of the law in my favor. All that I humbly hope is, that your honours would charitably move the governor in my behalf to remit the fine. It is not, I confess, the first time I have been dragged before this court on the same account; I have paid heavy fines; I have been brought to public punishment. I do not deny that this is agreeable to the laws; but since some laws are repealed from their being unreasonable, and a power remains of some what dispensing with others from their bearing too hard on the subject, I take the liberty to say, that the act by which I am punished, is both unreasonable, and in my case particularly severe. I have always led an inoffensive life in the neighbourhood where I was born; and defy my enemies (if I have any) to say I ever wronged man, woman, or child. I cannot conceive my offence to be of so unpardonable a nature as the law considers it. I have brought several fine children into the world, at the risk of my life; I have maintained them by my own industry, without burthens the township; indeed I should have done it better but for the heavy charges and fines I have paid. Can it be a crime in the nature of things, to add to the number of his majesty's subjects in a new country that really wants peopling? I own I should think it a praiseworthy, rather than a punishable action. I have deprived no woman of her husband—I have not debauched or enticed any apprentice, nor can any parent accuse me of seducing their son. No one has any cause of complaint against me, but the minister and justice, who lose their fees in consequence of my having children out of wedlock. But I appeal to your honours if this be a fault want sense; but I must be wretchedly stupid, indeed, not to prefer the honourable state of marriage to that condition in which I have lived. I always *was* and still *am* willing to enter it; and I believe most who know me are convinced, that I am not deficient in the duties and necessary qualifications for a wife as well as a mother—sobriety, industry, cleanliness, and frugality. I never refused an offer of that sort: on the contrary, I readily consented to the only proposal of marriage that ever was made me. I was then a virgin, and confiding too readily in the sincerity of the person who made it, unhappily lost my own

honor, by trusting to his. After yielding to him all that woman can give, on my being pregnant he ungenerously forsook me. He is well known to you all, and since that time is become a magistrate. Indeed I was not without a hope that he would this day have appeared on the bench, to try to moderate the court in my favour. I should then have scorned to mention it, for I cannot but complain of harsh and unjust usage, that my betrayer and undoer, the first cause of all my failings and faults, should be advanced to honour and power by that government which punishes my misfortunes with infamy and stripes. But you will tell me what I have been often told, that were there no act of assembly in the case, the precepts of religion are violated by my transgression. If mine then be a religious offence, leave it to a religious punishment. You have already excluded me from the church communion! You believe I have offended heaven, and shall suffer everlastingly! Why then increase my misery by additional fines and whippings? I own that on this subject I do not think as you do. Your honours will I hope, forgive me, if I speak a little extravagantly. I am no divine; but if gentlemen must be making laws, it would rather become them to take into consideration the great and growing number of bachelors in this country, many of whom from the mean fear of the expences of a family, never sincerely and honourably courted a woman in their lives! By their manner of living, they leave unproduced (which is little better than murder) hundreds of their posterity, to a thousand generations. Is not this a greater offence against the public good than mine? Compel them by law either to marry, or to pay double the fine of fornication every year. What must poor young women do? Custom forbids *their* making overtures to men; *they* cannot, however heartily they may wish it, get married when they please.”

The effect which this appeal produced was at once conclusive in her favor. Her judges, as well as all present, were strongly affected by the circumstances of her case; she was discharged without punishment, and a handsome collection made for her in court. The public became interested in her behalf, and her original seducer, either from compunction, or from the latent seeds of affection which had been suppressed, but never eradicated, married her shortly after. The arguments of our heroine, it must be confessed, were strong and powerful, and particularly when she endeavors to prove herself the victim of circumstances, and her failings not contradictory to religion. We here see the influence of circumstances over this unfortunate daughter, who after subjecting herself to difficulty, disgrace, and punishment for a number of years, was at last married to her original seducer.

The charge of *Atheism* has been so much hacknied in religious controversy, as to have passed almost into ridicule. It was the common charge among the primitive christians, and has hardly ever failed to be urged, one pretence or other, against every man who has dissented from the generally received faith.

If I were to retort upon my adversaries, I would say, that a man who believes that *one effect* may exist without a cause, (which I maintain to be the cause with every person who denies the doctrine of necessity) may believe that any other effect, and consequently that all effects may exist without a cause, and therefore that the whole universe may have done

THE HERALD OF THE NEW MORAL WORLD.

NEW YORK, THURSDAY, JULY 8, 1841,

Mr Bartley, of Toronto, Canada, Mr. Ashton, Pawtucket, Mass. are authorized to act as Agents for this paper.

We wish some one of our friends at Boston, and another at Philadelphia, would take an active part in promoting our paper; if they are willing to do so, they will not fail to let us know. Direct to 66 Eldridge st., New York.

We desire to call the attention of our readers and patrons to one of the laws regulating the publication of our paper, viz., that "no paper will be discontinued unless due notice is given, and all arrears are paid." This is a law, connected we believe, with every annual or weekly publication in the city, except Sunday papers, and it is indispensable, or how would proprietors and agents know who did, or who did not, desire to continue their papers. Some have chided us for not stopping their paper without notice, and others without paying for them, but this cannot be done. See rules in last page.

In consequence of a misunderstanding growing out of the Fourth of July, we are obliged to omit our Editorial remarks this week.

We are informed that there is a Society at Philadelphia, who approve of the doctrine of a community of common property. With us, with which Mr. J. Y. is more or less connected, we wish the above gentleman, or some other member belonging to the said Society, would correspond with our paper on the subject, and inform us of their principles and prospects; or if any of them visit this city we trust they will not fail to call upon us; if on Sunday, at 98 Wooster street, or any other day, at 66 Eldridge street.

The following quotation is from the speech of Mr. Hunt, delivered before the Congress of the Socialists, at Manchester, England:

Mr. Hunt—"I hope that all the lecturers, whenever they address audiences, will dwell on the economies of Socialism, and cautiously avoid all matters of Theological disputation." (Hear.) Perceiving the above sentiment to be prevalent among the English Socialists, as may be seen by the recommendation of the Board of Managers to their lecturers, that they will abstain from Theological disputation. In this pleasing reform they have our devoted co-operation, for certainly they who do not understand Theology should neither recommend nor condemn it. Although we have read many of the lectures and writings of the English Socialists, we have always remarked in all of them that they have mistaken Sectarianism for Christianity, which has led them to such rashness and severity, till they have brought odium upon what they designed to recommend.

ANNUAL REPORT

Of the Central Board of the Universal Community Society of Rational Religionists, to the Delegates Assembled in Congress, at Manchester, Eng. May, 1841.

(Continued from page 96.)

MANCHESTER, WEDNESDAY, MAY 12.

Loans to Community Fund.

At the beginning of December last, the Board brought into operation the scrip for loans, which had been enrolled and completed as part of the laws. Since that time loans of various amounts, from £1 to £50, and for different periods have been received. A table of these sums and the lenders' names, &c., has been prepared. These funds are repayable as follows:—

In August next,	- - - -	£ 34
In November next,	- - - -	30
In February, March, and April,	- - - -	95
In January, on promissory note for Rent,	- - - -	150
In February, March, and April, 1843	- - - -	195
In February, March, April and May, 1844	- - - -	67
In April and May, 1846	- - - -	11
In March, 1848	- - - -	50
		632 0

There have been certificates also granted for some old loans taken in 1839, repayable as follows:—

In May, 1843	- - - -	£ 50 13
Sums to which no date is fixed,	- - - -	173 0
Sum lent by Mr Green, at Queenwood,	- - - -	130 0
		353 13

Total up to 10th May, - - - £985 13

These funds were obtained chiefly in aid of the Community Fund, for the purpose of carrying on the operations at Queenwood, and have been so applied.

Secretaryship and Accounts of the Society.

The Board deeply lament that the continual pressure of business on the hands of the Secretary has prevented a regular quarterly adjustment of the accounts of the society; they are, however, in a forward state, being partly in proof in the hands of the printer, and will be completed immediately.

The accounts at Tytherly have been kept in a regular manner by Mr Sprague; but there are some improvements which should have been adopted in the form of keeping the books, both for the sake of accuracy and simplicity: this point will be noticed in the report of the auditor.

With regard to the duties of the General Secretary, it is evident, from the experience of the past year, that, with the attention to be bestowed on Tytherly, and the branches generally, it is almost too much labour to impose upon any one person, even with the assistance of a clerk, to perform them satisfactorily to himself and to the society. The details of the Society's affairs are exceedingly numerous; and the Board believe the present Secretary has been unceasing in his exertions to overcome all difficulties. He has had one assistant since July, and has engaged another latterly, for the accounts.

It remains for the Congress to examine this subject in all its bearings; and, as far as possible, to regulate the affairs of this important office, so that neither the society may be inconvenienced, nor the individual oppressed with duties.

Missionaries and stationed Lecturers.

The Board feel pleasure in stating that the labors of the missionaries, during the past year, have fully sustained the character given of them in the last annual Report.

Most of the missionaries have been kept in the same districts during the year, on account of the difficulty and expense of removal; and the Board cannot too earnestly express their hope that the different branches will, as much as possible, facilitate the removal of the missionaries, by providing missionary houses, and otherwise promoting their endeavours to meet the wants of the members and public by frequent changes.

The following statement shews the appointments of missionaries last Congress, and the removals since:—

Appointments last Congress.		Present State.
Dundee District	J. Farn	Still there.
Glasgow do	L. Jones	Removed to London in November.
Leeds do	J. Rigby	Tytherly, from the end of September.
Do do	J. Ellis	Manchester in November, T. S. Mackintosh instead.
Wigan do	G. Connard	Still there.
Manchester do	A. Campbell	Do.
Do do	J. Watts	Removed to Glasgow in November, and still there.
Great Yarmouth do	J. G. Clarke	Now at Norwich.
Leicester and Birmingham do	H. L. Knight	Still there.
London do	C. Southwell	Removed to Birmingham in November, and still there.
Bristol do	G. Simkins	Still there.
Lambeth do	H. Jeffrey, (stationed)	Still there, but recently taken as a District Missionary.
London do	J. N. Bailey	Same—partially employed.
Paisley do	J. Spiers	Liverpool in November and still there. Paisley vacant.
Manchester do	R. Buchanan	Resigned in January.
Liverpool do	F. Hollick	Removed to Edinburgh in November, and still there.
Sheffield do	J. Campbell	Resigned, casual assistance instead.
Birmingham	T. S. Mackintosh	Removed to Leeds in November.

The appointment of a Missionary for the Tytherly District was intended; but the Board found it useless to attempt to carry into effect the resolution of Congress in this respect, on account of the unsettled state of affairs at Queenwood, up to the end of last autumn. In conse-

quence of the delay, the services of the new missionary, who would have been appointed, had Mr Campbell been sent as proposed, were not required. It was also found to be necessary to delay the appointment of another gentleman, who was proposed for the Leeds District; he has, therefore, continued to follow his profession. The friends at Worcester have for some months, had the valuable services of Mr Holyoake, as stationed lecturer, at their own cost; but an engagement has now been made with him by the Branch in Sheffield.

Early in the year, the Board issued to the several missionaries, schedules for a record of their labours, with instructions to return them at intervals. By this means the Board have acquired some knowledge of the nature of the lectures and audiences of the missionaries. Two portions of the information obtained, have been thrown into general tables; and from these some interesting results may be given to the society.

One of the tables referred to shews the chief places where the missionaries have delivered lectures, and the number of persons attending. From this it appears, that the audiences throughout the country have been generally about 10,000 or 12,000 weekly, even without taking into account the lectures of two or three stationed lecturers whose returns are not furnished, and also the returns of honorary lecturers. The Board have pleasure in adding, that the labours of Mrs Martin and Mrs Chappellsmith, of whom favourable mention was made in the last report, have been conspicuous during the past year. They have made extensive tours throughout the country with much advantage to the cause.

The other table referred to gives an analysis of the subjects of the lectures by most of the missionaries; and the Board beg to offer the results of the labours of those from whom returns have been received to the attention of the society:—

Lectures of a practical nature relating to	
to communities	128
“ Social	127
“ Economical	159
“ Ethical	336
“ Educational	110
“ Scientific	107
“ Political	207
“ Religious	268
“ As answers to opponents	16
Total	1468

From the above abstract it appears that, next to the ethical, or moral subjects of discourse, those on religious topics have been the most numerous. Then follow in numerical order, political, economical, practical, social, educational, scientific, and, lastly, lectures in answer to opponents.

Thus we find that much of the time of lecturers and audiences is taken up with the clearing away of errors in religious and political matters. These may be attractive according to the past education of the people; but it is to be hoped that the next year's returns will exhibit an increase in the more useful and practical departments.

The schedules of the missionaries are very interesting as a record of the subjects selected from week to week, for the instruction of the public. If it were possible to afford space for their publication, they would form a most valuable index of the state of mental and moral elevation prevailing amongst audiences attending the calumniated Social Institutions.

Progress of Socialism.

The progress of the principles throughout the year has been satisfactory. The result of last year's agitation in the House of Lords and elsewhere are apparent in the silent current of events—many persons who were opponents or indifferent to the subject, being induced, on calm reflection, to join the advocacy of social improvement, or to think more favourably of the members of the Social body. In some places masters have ceased to persecute their workmen, by depriving them of their employment on account of their opinions.

The outcry raised by the Bishops and their emissaries last year has had little effect on the magistrates and others against the Social body.

In Bristol, where a strong opposition has been maintained since the opening of their new hall in December, the result has been equally successful, in establishing the principles of the society. The efforts of Dr Durnnall, a barrister, seconded by the vicar of St. Peter's in that city, and other clergy, and a body of riotous young men, were of no avail against the good humour, tact, and good sense of Mr Jones, both on the rostrum and in the police courts, aided by some professional, and other friends in Bristol. The learned Dr Durnnall, and the Rev. Mr Woodward and others, who relied upon finding blasphemy or illegality in the proceedings of the body, have now retired discomfited, and objects of the pity of all rational men.

Mr Owen opened the new Hall at Bristol and discussed the subject of Socialism with Mr Brindley, on three nights. The arrangements were made by a committee of clergymen and other principal inhabitants of Bristol. Much excitement and indeed violent opposition ensued, but notwithstanding great efforts made on the part of Mr Brindley and his friends to prejudice the public mind, the result was very favourable to the cause of Socialism.

The discussions maintained by Mr Jones and other missionaries with Mr Brindley, in different parts of the country, have also had an excellent effect in arousing attention to the subject. It is to be regretted, however, that the opponent on these occasions should not be a man of more rectitude of principle, and actuated by better motives, as Mr Brindley is wholly reckless of the kind of objections and arguments he may use against Socialism, and he never departs from the substance of his three anti-social lectures, on Infidelity, Atheism, and Immorality.

In the public papers and reviews, the Socialists are now alluded to as one of the many classes into which the British public is divided; and though no weight is, in general, attached to the Social views, or only a sneer is awarded to them, there is in some important and liberal journals a frequent use of sentiments very nearly akin to the principles of the Rational System.

Branches.

Many of the smaller branches are at present in a backward state, from the difficulties they have had to contend with on account of lowness of trade, want of lecture rooms, and other local causes. In some places, however, revivals to some extent have taken place, and new places of meeting are in contemplation, or in actual progress. Bristol and Halifax have most recently opened Halls for the purposes of Social Institutions.—To the following Branches charters have been granted during the year—Tower Hamlets, New York, and Nottingham. The latter branch has the benefit of a good Secretary, and promises to prosper well.

Foreign Affairs.

It was with much pleasure that the Board, in September last, received from New York, an application for a

charter for some old members and friends of the Society, who had emigrated to the United States. This application was complied with, and reports of progress have been received from them at different times. Their present position is not, however, sufficiently known to enable the Board to form any very decided opinion as to their ultimate success.

In Australia there are several members and friends residing, and very desirous of concentrating their efforts for the advancement of the system.

In France a rather strange manifestation of the principle of co-operation has been made during the past year, on the part of General Bugaud, who is intrusted with the government of Algeria. He is known to have been long impressed with the truth and advantage of the principles of co-operation, having realised them to some extent on his own estates. He has, therefore, proposed to give effect to them in the new French Colony, by the establishment of military agricultural villages, or colonies for the better and more economical management of the cavalry department of the French army in Africa. A very elaborate report on the subject appeared in the public papers from the general, and addressed to the government of France, developing the mode of management to be adopted in those military colonies; and showing how great a saving of expense would be effected according to the plans proposed, both with respect to the better direction of the energies of the soldiers, and the facilities to be found for the rearing of cavalry horses. The Pasha of Egypt has also begun an attempt after the example of Russia, to adopt a sort of co-operative military colonies.

It is gratifying to think that even for such a purpose the principle of co-operation should be esteemed worthy of the patronage of such a government as France, as it proves this principle, though perverted, has sunk deep into the minds of men directing the affairs of that great Empire. It is to be hoped that what is deemed beneficial to horses and soldiers may, ere long, be extended to the promotion of the welfare and happiness of the industrious and peacefully disposed citizen.

Petitions to Parliament.

Previous to the assembling of Parliament, the Board issued to the branches, through the *New Moral World*, a form of petition for adoption. A considerable number of branches have complied, and the petitions have been presented by the members to whom they were sent, though rather reluctantly on the part of some of them.

About twenty petitions, as far as yet known, have been presented to the House of Commons, containing between seven and eight thousand signatures. In the House of Lords petitions have also been presented, but the list is not easily seen.

These petitions answer the purpose of an advertisement to the society, in its attempts to obtain inquiry as to its principles and practices; and, no doubt such notices tend to create curiosity on the part of those, who otherwise would be indifferent to the matter.

Publishing Department.

The Board feel that every year makes it more and more important to the society that a proper publishing depot should be established for the society; and they have noticed the subject in the fourth Circular in connection with the printing department.

The attention of the affairs of the society must also be directed, at the earliest period, to the systematic preparation of tracts, as well as an account of the rise and pro-

gress of the society, recommended by Congress last year. School books are also wanted, suitable to the proper development of the youthful mind. In aid of this latter department, the Board are happy to state that they have received from Mr Holyoake the manuscript of an Elementary Work on Geometry; which will require to be well considered before publication.

The Board have much pleasure in stating that the tracts continue to be distributed in very large numbers; and the "Outline of the Rational System," has been printed in the Welsh language by some friends in Manchester, with the concurrence of the Board.

Constitution and Laws.

The revision of the laws during the session of Congress may perhaps be again limited to the improvements required in the community department; as it is desirable to defer the reprinting of the whole till that can be done by the society itself, or more time can be spared for the performance of the duty.

It is perhaps worthy of attention, whether, in future, every candidate should not be required to take a copy of the rules, on becoming a member of the society.

Deaths of Friends.

The Board regret to have the painful duty of recording the deaths of two valuable and highly esteemed friends of the social cause during the past year, Joseph Weston, Esq. and John Borthwick Gilchrist, L.L.D., of Paris. The life of the former gentleman was prematurely brought to a close by an accident in Leamington, and has left us to deplore the loss of a disciple of thirty years' standing, whose life and character were in accordance with, and an illustration of, the principles he professed. Dr Borthwick Gilchrist had also long been attached to our views, and lost no opportunity of exhibiting that attachment. Though resident in France for several years past, he was always anxious to be informed of the movements for the advancement of our cause in this country, and took a deep interest in them. At the time of his death, it is believed, that he was engaged in the preparation of an account of the grounds of his adherence to the social views, in preference to those of political and other reformers, as formerly he was one of the first promoters of radical principles, whilst residing in England some years ago, and advanced gradually to a conviction of the necessity of higher principles. He had been many years in India, and devoted his attention to the study and lucid exposition of Hindostanee and other eastern languages in the works prepared by him.

Conclusion.

The whole proceedings of the year lead the Board to believe that the society is in a condition to progress rapidly, if proper means can be adopted to keep the organization of the society in efficient working condition, which mainly depends on the establishment upon the land of such operations as will realize a portion of the benefits anticipated from the practice of co-operative principles.

Signed by order, and on behalf of the Board,

WALTER NEWALL, General Secretary.

Central Board Office, 7, Dyer's Buildings,
London, 8th May, 1841.

The reading of the Report having been concluded, on the motion of Mr Campbell, seconded by Mr Goddard, it was resolved—

"That the Report of the Central Board be received and printed for the use of members of the Congress."

NOTICE.—"THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS." Every Sunday, at three and seven o'clock, P. M. Discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Industrious and producing classes from the despotism of competitive arrangements of Society, will be delivered by Mr B. Tins and J. M. Horner, at the Wooster street Hall, No 18 Wooster street, near Sping.

N. B.—The readers of the above notices are respectively informed, that the above Society is connected with and interested in the promotion of the principles of this Paper, which if adopted would tranquilize the present agitated world, and surround all men with happiness.

THOS. W. HARP'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation of the Lungs, Spitting of Blood, &c. Price 15¢ cents, 75 cents, \$1.25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 574 Bowery, and by the authorised agents, viz. W. Van Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Fifth Avenue, Alfred Hill, 208 Greenwich street, Wm. Maunders 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co. Third Avenue, corner of Twenty-second street, T. W. Betts, 304 Hudson street, E. L. Cotton, 353 Mercer street, Dr. W. H. Milnor, 183 Broadway, Mr Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burnett, 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring, J. Wendover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I used many cough remedies without experiencing any relief, and was induced to make trial of Pease's Honkround, which afforded immediate relief, and I now enjoy as good health, if not better, than I have for ten years, and would commend to all.—E. B. MESSERVE, 121 First st.

A VALUABLE REMEDY.—To Messrs. Pease and Sons, 45 Division street. Your valuable preparation of Honkround deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea faring life, I found my health and strength gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel when your Honkround Candy, and the cure it had effected, reached me. I believe took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please of this certificate, which I would be unjust to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son. Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three cities; Gahandam, 57 Sixth Avenue; Allison 488 Grand street; Oxford, 183 Bowery; Wood, corner of Grand and Division street, Wooster, 304 Second st. Timpsom, corner of Fulton and William street, Sunart, corner of Houston and Clinton and Houston st. Pickford, corner of Goerick and Stanton street Swaris, 30 East Broadway. Wadsworth, Providence, U. I. Hays, 139 Fulton street Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors,

J. PEASE and SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it will become a weekly publication, at \$2 per annum, or \$1.25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

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THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, }
EDITOR.

NEW YORK, JULY 22, 1841.

Vol. I. No. 14.

COMMUNITY.

Continued from No. 12.

Moore. A fencing master may be very industrious in his calling, but it is quite evident that he is a useless member of society, and that he is supported by the labour of others. Only admit this self-evident proposition, and then you will thoroughly comprehend Mr. Sidney's and Mr. Wellborn's arguments.

Leon. I was at first very much surprized to hear you speak of so many respectable persons living upon the property of others, but now I see clearly that many thousands of mankind are not only engaged in frivolous pursuits, but that vast numbers, such as tradesmen and merchants, are not *producers*, but merely *distributors* of wealth. Of course too, the saving of their maintainance must greatly enrich your community.

Well. There is another source, too, from which we derive much wealth. I mean the saving we effect in our domestic arrangements. I remember, when I was a youth, that a gentleman who kept a boarding school observed to his friend, in my hearing, that two or three additional boarders made very little difference in his annual expenditure, and certainly no remark ever more strikingly displayed the economical effects of co-operation.

Leon. You mean to say, that if the members of this community were, either individually or as small families to live as competitors, there would be a deal of unnecessary money expended, and that it would be morally impossible for them to enjoy their present comforts.

Moore. Conceive how much more fuel and light we must save by having only one fire to warm our rooms, and a few gas lamps to light them up, than if our families dwelt asunder, and purchased fuel and candles for their own particular use, and then you will judge pretty accurately of the vast sums of money we must save by acting upon the same principle in our other domestic concerns.

Well. One more illustration, and then we will drop this pounds, shillings, and pence conversation. Four of our present members, before they joined this community, had each a large house and fifteen acres of land; but by becoming members of this society, they find they have collectively saved as much property as the value of three of their former estates.

Leon. Undoubtedly; because they have adopted a similar plan to that which was once pursued by four brothers, who had four little estates. The mutually agreed to dispose of three of them, and to make one house and land an-

swer the purpose of *four*, which you may suppose could be easily accomplished, without inconvenience to either brother, while this plan allowed them to enjoy each other's society, and saved nearly two thirds of their joint property.

Moore. These brothers formed something like a community in miniature, and enjoyed its benefits to a certain extent.

Leon. Yes; and the example only proves what may be done by co-operation.

Well. For the future, then, friend Leon, do not wonder that we are able to possess so many comforts, and to be, at the same time, more economical than the miser, brooding over his gold.

Sid. It is time to give over this conversation, and for our visitor to walk over our cemetery, where he will see the tombs of departed worthies, and the monuments of several eminent men.

Leon. I shall most cheerfully accompany you. But stop one moment, and allow me to carry Sir Thomas Moore's Utopia to my apartment, that I may read some of it before I retire to rest.

Well. Do not trouble yourself with carrying it, I will desire one of my boys to come for it.

SCENE.—A beautiful cemetery, surrounded with trees, and adorned with the monuments of men and women eminent for their wisdom and virtue.

Enter—LEON, WELBORN, and SIDNEY.

Leon. What solemn and holy feelings does this excite in the human breast, and how strangely constituted must the mind of that man be, who can look upon the statues of departed worth and genius, and not resolve to bless and enlighten his fellow-creatures.

Well. Yes; and while his soul is awakened to generous deeds, a holy melancholy creeps through his frame when he reflects that the soul beneath is pregnant with all that remains of mortality.

Sidney. If his ambition and pride were before excited, he now becomes humble in the sight of God and man; for he sees also, that his best efforts are altogether vanity.

Well. No, my dear Sidney; a confident and divine faith will inspire his bosom with better prospects. He will know that no good effort can be lost, and that his good deeds will leave an everlasting fragrance behind them.

Leon. I think I heard sounds of music. Look through yonder trees, a solemn procession of men, women, and children glides along.

Well. It is the funeral of an aged socialist, one of our best friends and indefatigable advocates. I knew of his

death, but would not mention the circumstance, that I might surprise you with the ceremony of his burial.

[A great number of Socialists walk in, with a coffin drawn in a car by two beautiful white horses. The men and boys, dressed in purple cloth, stand on one side, and the women and girls, dressed in white, stand on the other. The relations of the deceased place the coffin in a tomb, and Mr. Trajan comes forward and delivers the following address:]

Socialists and Brothers! I would have now addressed this assembly on the character of our late friend, Nestor, had he not earnestly begged me to be silent on the subject. O! may the mild radiance of his virtues fall upon us and our children, and may all our days be spent in acts of love and kindness, that we may at last fall asleep like our aged brother, with the testimony of a good conscience, in the bosom of the brave.

[The children sing a funeral ode, and the procession slowly moves off, leaving Leon, Wellborn, Trajan, and Eliza Wellborn.]

Tra. Perhaps, Mr. Leon, you wonder a little that I did not mention the illness of our revered brother; but it is a custom in this community to hide every appearance of affliction, excepting at the interment. We cannot perceive what advantage the living can derive by the mere show of grief, although such are the arrangements of this society that the particular friends and relatives of the deceased can always evince their regret in a way the most congenial to their feelings.

Eliza. We strive, in short, to dissipate grief rather than to increase it by the outward lamentations which are so common among competitors. Accordingly we endeavour, by every method in our power, to withdraw the mourner from thinking of departed joys; and nothing we find so completely answers this purpose as a tour to some foreign country.

Tra. Supposing, for instance, a man dies and leaves a widow and four children. After a while, several intimate companions visit the mourners, and, by suitable conversation, persuade the mother to travel on the continent. Of course permission is granted by our society, and all the necessary expenses are defrayed from our funds.

Leon. Then you have arrangements, it seems, by which you are able to travel occasionally?

Well. Every member may, in his turn, visit the continent, and so much leisure have we at our disposal, that by accommodating one another, many of us can leave the community for a month together, without injuring its property. Indeed, we generally contrive to make these excursions a source of profit and instruction to the community, by the opportunities they afford of adding to the stores of our museums, library, and gardens. I do assure you, however, my dear Leon, that we are so happy and contented in this delightful place of ours that we seldom wish to leave it.

Sid. We have not only attended to our comfort and convenience, but we have been particularly careful to make the air round us as salubrious as possible. By our industry, and the ingenuity of some of our members, we have removed a vast number of trees from a neighbouring wood, that we might keep off the miasma of the adjacent common.

Eliza. Our springs are excellent, and by several hydrostatic contrivances, every part of the community can be liberally supplied with good water.

Tra. In fact, our health is so much improved by proper diet, exercise, good air, ablutions, and, above all, peace and cheerfulness of mind, that we have not only few invalids among us, but also fewer deaths than in any other part of the world.

Leon. Happy as I am certain the members of this society must be, yet I am afraid, that, within a few years from this period, this community will be unable to support the great population which is starting up within its borders.

Eliza. How, Mr. Leon? Do you not think with the psalmist, that "children are an heritage of the Lord, and the fruit of the womb is his reward? As arrows are in the hand of a mighty man, so are the children of the youth. Happy is the man who hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

Well. My dear, our friend's observation was a very natural one, as it is quite evident that ultimately we must so greatly increase in number, that we cannot possibly provide for the rising generation, within the limits of the present establishment.

Tra. By your permission, brother Wellborn, I will remove our visitor's alarm. The present land we are cultivating will more than supply ten times our present population with the same means of enjoyment which we are already in possession of. Lest, however, our posterity should be put to any inconvenience, we annually inclose a certain number of acres of a large uncultivated common in our immediate district, and gradually prepare it for an incipient community. Either a portion of our members may resort, and adopt these plans which will raise them to an equality with ourselves.

Sid. By paying a proper attention to agriculture, and to real political and domestic economy; there will always be a deal more land than mankind can inhabit. Rest assured, too, if ever the blessed day should arrive, that communities covered this land as the waters covered the sea, the members would imitate the bees, and swarm to the wide plains of America or New Holland.

Eliza. Very likely, gentlemen, my hypothesis may be very visionary, and quite erroneous; but nevertheless, I firmly believe that such will be ultimately the effects of the united efforts and scientific improvements of Socialists, that they will be able to transform rocks and deserts into plentiful orchards and fragrant gardens. The power of union is so gigantic, that the mind cannot conceive what it is able to accomplish. When "each for all, and all for each," becomes the mighty watchword of the human race; when "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice even with joy and singing; the glory of the Lord shall be given unto it."

Leon. Madam, I believe there is nothing very extravagant in your expectations; especially when we consider what has been effected in the Home Colonies in Holland. The soil where these colonies have been established was, in its natural state, the most barren, not only in the Netherlands, but probably in the whole of Europe. The land produced no vegetable substance except heath, and in order to render it productive it was an indispensable preliminary that its very essence and composition should be altered by tillage. "The application of manure alone would not have realised this object. To bring about this effect, it was found necessary that the heath should be destroyed, that the sand of one stratum should be mixed with the clay of another, that these different elements should be well intermixed, and that by dint of labour and industry, a perfectly new soil should be created from this amalgamation."

Well. I and Mr. Moore went over last summer to visit these Dutch colonies, for the purpose of gathering some useful information from their superintendents. Among other things, we learnt how to improve bad soil by making a particular compost; and I have great satisfaction in saying, that on our return home we were the means of turning some barren land belonging to our community into extremely productive soil, by putting this compost upon it, and by enclosing it with a plantation of firs.

Eliza. It was this very circumstance that made me think, that in the course of ages the deserts of Africa will be transformed into good land. To be candid with you, I do not like Malthus, and I and the other women in the community exerted ourselves so much, that we prevented a statue being erected in this country to his memory.

Leon. Ha! ha! ha! It was well for that political economist that he was not a member of this society, for he would have led a sad life with the women.

Eliza. If he were here, we would punish him by making him the only old bachelor among us. Talking of marriage, I must not neglect to inform you that my daughter is so much of an anti-Malthusian, that she is going to marry Mr. Sidney, our worthy schoolmaster.

Leon. Forgive my prejudices, but surely this match will be thought very imprudent on the part of the lady's parents. Few fathers and mothers of your property would consent to bestow an accomplished daughter upon the son of a poor mechanic.

Well. When I heard of the courtship, the leaven of my old absurd notion so operated upon my feelings, that I felt my pride wounded, and partly resolved that the marriage should not take place. Upon my declaring my sentiments upon the subject to my wife, I was surprised to find her shocked that such irrational prejudices should be harbored in my bosom. She justly exposed the narrowness of my views, and very properly remarked that, as we had renounced competition, and all its abominations, nothing ought to be more abhorrent to our feelings than to refuse an amiable man for our son-in-law, because he was not possessed of that very wealth which we had despised; and truly thought the cause nine-tenths of the evils in the world.

Trajan. A wise and Christian observation; and allow me, brother Wellborn, to add, that your wife might have remarked, that you would be more honored by an alliance with an industrious man, than he by marrying into a family who derived their wealth through the merits of their ancestors. Remember, labour is the source of wealth, and that certainly the working bee appears more estimable in our eyes than the lazy drone which fattens upon the industry of others. O! I wish that our aristocrats and purse-proud gentry would study the polity of a bee-hive, and then they would be ashamed of boasting of rank, title, hoards of gold squeezed from the blood and marrow of the labourer.

Leon. I really am ashamed that I made any remarks upon the intended wedding of Miss Wellborn and Mr. Sidney. Alas! I find I am so beset with the follies and corruptions of the unhallowed state of society in which I have been accustomed to live, that I am afraid my spirit is unqualified to breathe the pure air of freedom and benevolence.

Tra. I ought to apologize for my rudeness, especially if any thing I said led you to suppose that I was referring to your sentiments. My remarks were intended for those unfortunate men who fancy they are raising themselves in the estimation of others by despising or under-rating the industrious members of society.

Eliza. In this happy place, Mr. Leon, we never think

of money or rank, but are only desirous of making our brethren wise, good, and happy. Accordingly, when two young persons have formed an attachment, and they have seen enough of each other to form a pretty just estimate of each other's temper and disposition, (and it would be a singular circumstance if they had not sufficient opportunities for that purpose, seeing they are brought up from their infancy as play-fellows,) they are allowed to marry according to the customs of the community, and the laws of the kingdom.

Leon. Well, I must candidly confess that I admire Milton's and Bonaparte's views upon matrimony, and when mankind become sufficiently informed upon the subject, they will adopt them as not only best calculated to promote human happiness, but as perfectly consistent with the spirit and letter of the gospel.

Tra. How! I have certainly read the many writers upon this subject, but I was not aware that there was any countenance in the Scriptures for separating man and wife, excepting in the case of adultery. I shall study this subject further, and in the mean time, it may not be improper to remark, that we cannot say, with Dr. Watts, that there are few happy marriages in our community; inasmuch as the husbands and wives have cemented their union with wisdom, modesty, and good temper; the friendships of their youth have ripened into love, and their hearts and souls are truly one.

Well. I am sorry to interrupt your conversation; but it is time I should prepare myself for delivering a lecture on anatomy to the young people.

Leon. In the morning I intend visiting your school; this afternoon I shall walk over the workshops; and then I must retire to my apartment, for the purpose of writing to my family.

Eliza. We shall see you in the evening, and the mean while, farewell.

Leon. Adieu.

To the Editor of the Herald of the New Moral World.

Sir—The advantages to be derived from a community of property, where all are united as one family, are I believe quite undeniable; it is the feasibility of such a community of property and interests that is doubted. But it is only when regarded superficially that apparent difficulties exist in carrying into effect so desirable an object. I have commenced by saying its advantages are undeniable, if we once admit their practicability: there are, however, those who, surrounded by wealth and its influences, may deny this; but among its advocates we may number the really greatest, the most highly gifted and noble-minded men, of every age. The dreams of the Poet—the orations of the Statesman, unprejudiced by party—the writings of the Philosopher and the Philanthropist—are they not all crude and undigested plans of the scheme we now advocate? And as we believe great and gifted minds have that power of searching into futurity which belongs not to a common order of intellect, they in those dreamy musings have beheld that future fraught with mutual interests, and undivided love and peace which is (in our hearts we trust) not far distant. Diogenes, Pythagoras, the golden souled Plato—all who denied the advantages of wealth wrung from the heart's blood of the poor—of ambition, unsated even

by the thralldom of a world—all who advocated the cause of simplicity, of content, when the moderate desires of life were gratified—all whose dreams were of a brighter and a higher world, a world unpolled by sin, exempted from the curses alike of luxury and poverty, free from the taints of scorn and wretchedness, and fresh with youth, and hope, and love, the power and the beauty of goodness—were they not, are they not with us and of us.

When we have once admitted the beauty and the truth of a doctrine or system, it becomes a duty we owe to mankind and principle, to advance as far as we can its interest and its power over others; and the greater difficulties we have to encounter the more it behoves us to buckle on the armor of faith, and to press forward to the good fight. Among the moderns, those who with moral talent have advocated the cause of equal rights have been, alas! amongst the first to desert its banner—that genius which most readily appreciates the true and the beautiful, being also most susceptible to the influences of disappointment and injustice. Shelley, Coleridge, Southey—the first of whom its most powerful and talented advocate—died young; but not, alas! until weary of endeavoring to excite the energies of those for whose rights he fought, and with the susceptibility of a high and generous nature, hurt by the pettiness and meanness alike of friends and opponents, he yielded up all hope of effecting the happiness of mankind, and thought of the fervent and prophetic imaginings of his soul as but a wandering and wayward dream. So we fear it must ever be;—it is for genius to devise, to consult, and to guide; but it is for the slower and less susceptible mind to execute. Less hurt by disappointment, and less stung by injustice, it is more pertinacious in its efforts to attain that which it believes conducive to its good. The feasibility of these plans therefore, necessarily rests with ourselves—in our union there is strength, and it is by union alone we can succeed; let those who doubt the truth or feasibility of our doctrines test them, calmly and without prejudice—we are not apprehensive of the result. Let those whose hearts are with us, give us also their minds, and even we may live to see the day when wealthy and titled infamy shall no longer screen its possessor from disgrace—when poverty and crime shall no longer be synonymous—when the prayer and prophecy of one gifted victim of our present social system—"Merciful God! that so foul a blot on human nature should be suffered to exist"—shall be heard and fulfilled:—

Then let us pray that come it may,

As come it will for a' that,

That man and man the wide world o'er,

Shall brithers be for a' that.

A. Z.

Common Interests of Men.—Yes! It is the most beautiful truth in morals, that we have no such thing as a distinct or divided interest from our race. In their welfare is our's; and, by choosing the broadest paths to effect their happiness, we choose the surest and the shortest way, to our own.—*Bulwer.*

Woman's Love.—What state could fall, what liberty decay, if the zeal of man's noisy patriotism were as pure as the silent loyalty of a woman's love.—*Idem.*

THE HERALD OF THE NEW MORAL WORLD.

NEW YORK, THURSDAY, JULY 23, 1841,

TO OUR READERS AND FRIENDS IN GENERAL.

The self-styled Clergy, united with the stern unbelievers, have been as busy as bees in pouring on our devoted heads every species of abuse: by them the principles of Harmonyism we advocate have been represented as leading to every species of crime and wickedness—yea! they have well nigh exhausted the vocabulary of Billingsgate to put down our principles, which are as evident as the sun—as conspicuous as nature—and as eternal as truth. One might however have passed over their uncharitable vituperations with a sigh to express our pity, if they would not inveigh at our moral character. But such a sacrifice on their part would not administer to the gratification of the predominancy of their animal propensities. It will strike the readers of these slanderous documents to which we advert, that all their generalities are unsupported by specific demonstrations. What a mean, low-lived, and jesuitical manner this is of creating a sectarian and party prejudice against those whom they have not the magnanimity to face, and by whose side they *dare not* stand to disprove a single position. What bold, courageous warriors are these when seated among the dwarfs of an uncultivated generation; but how silent and subdued are they when confronted with those who understand their own rights, and are determined in their own justification.

The combat of our enemies has been for sectarian partyism and political liberty—let ours be for benevolence and universal charity. Although they are our enemies, yet human nature must be respected, because of its susceptibility to dignity. We may be under lasting inducements to sacrifice good feeling; but we should always remember that the partial and mistaken views of our enemies are created for them, and not by them; therefore, being smitten on the one side of our moral character, we must lend the other also.

Look round this competitive and conflicting world, where men's minds are bound down with sorrow, until withering and conflicting influences have left their deep traces on his dejected brow, as though the sun of happiness had never shone upon him, or as though the balm of peace, plenty, and harmony, had never been applied to his perturbed mind. Our motto is—a reform co-extensive with earth's wide domain—we must therefore be up and doing: for where much work is to be done there is but little time to lose. The adoption of our principles is the birth note of freedom to age and to youth; then let us join the alarm with trumpet deep tongued against the foul evils of competitive institutions, until the stern votaries of individual and conflicting interests are driven from their strong-holds, and

made to hide their heads beneath the rubbish designed for their glory.

The adoption of our apostolical principles, and the harmonious arrangements of society, and the parental government we would bring about, would place the glory of the creation of man in a conspicuous and satisfactory light. Truth, reason, the science of circumstances, and the nature of man, are its foundation: philosophy, nature, science, and common sense, are component parts of our system, which when generally adopted, will bring back the human mind to its ancient and pentecostal purity, and generate peace on earth, and happiness to man.

Our principles and arrangements have taken deep root in the minds of some who will cause them to flourish and grow, until the great family of man shall with one consent acknowledge their healing virtue and redeeming qualities.

It is said that Washington was the defender of our rights and liberties; but our principles are the defenders of our health, wealth, lives and happiness. They would give us freedom without mixture of slavery; they propose to revolutionize the nation without the shedding of blood. The government we advocate would be divested of that harshness and severity characteristic of the present irrational governments, as manifested in blood and slaughter, death and carnage; and in the execution of helpless convicts, the incarceration of defenceless circumstantial defaulers, unhealthy and dangerous dungeons, surrounded with the dregs of society, exerting a vitiating influence on the mind, debauching the soul where improvement was intended,—but although we may be determined we must be patient.

Behold yon eagle how she flutters, just ready, and plunging her sky cleaving pinions, anon she steers her airy flight, bidding defiance to the most scrutinizing light that ever shone upon the dark corners of the earth, filled with the habitations of cruelty, so with our rational doctrines. Behold how they struggle for dissemination and elevation in the minds of their devoted disciples, dreading not the most brilliant light, nor the scrutinizing investigation of which the old competitive world can boast; they are determined to ransack the vocabulary of universal nature, and bring all that is important in history, all that is eloquent in oratory, and all that is sublime in nature, to substantiate the positions they advance,—and throw light upon light, evidence on evidence, and conviction on conviction, until the mind is wrought up to a love of truth, and they enabled to recline their weary souls in the meridian rays of the sun of truth, until their minds are elevated and redeemed from the thralldom of error,—their souls placed in the haven of rest, the paradise of the "*New Moral World*," and there bask in the pleasures of harmony, in the abundance of wealth, and the glory of riches.

We see yonder sun just sending a glimmering light which at first but a small portion of mankind perceives, yet he gradually rises until he has blessed the whole of the

human family with the benign influences of his fertilizing rays: So will it be with our most glorious principles, the force, the brilliancy of which but a small portion of the human family perceive, yet their adherents must take a conspicuous stand, and look upon themselves as a city set upon a hill, who, by the light and the truth of their principles, carried by means of their orators and presses, must dissipate the clouds and fogs of the morning, and cause them to bear on the conscientious and the mental sensibilities of man, whether hirelings, hirephants, or laymen, until the world is baptized with their salutary effects.

Behold there's a "star spangled banner," with its folds in the breeze so gracefully streaming; there's a silvery light of a bright northern star, diffusing its refulgence, until the tyrant of oppression and competitive institutions will let fall their barbarous arrows, and flee before the light of truth like vanquished cowards:—

O long may it wave in triumph and truth,
Till the gloom of death, the dread of the grave,
Shall vanish and fall, and grace shall appear
To ennoble man and his liberty save.

This number commences the Second half year of our paper. It is a gratifying consideration that out of all the number of half-yearly Subscribers we had on our books, not three have sent in a notice to have their papers stopped. If at the end of the year, our yearly Subscribers stand by us as well as our half yearly ones, we shall soon obtain an eminence from whence we can blow the Ram's horn of truth, and make the old tottering walls of this competitive Jericho fall with one tremendous crash; and the Babel builders will cringe, hide, and flee in every direction.

It is also gratifying to recollect, that although our doubting friends united with our courageous enemies in prophesying that we should not be able to bring out a second or third number, yet we have been able to keep our heads above water *for one half year*.

Where these holy seers will hide their heads by the time we have completed our first volume, is not easy to foretel, but we conjecture they will retire to their excavations which are sanctified by time, and canonized by popular prejudices. However, let them not give up their prognostications, for if they are guilty of venial faults they can always obtain absolution at the hands of his holiness the *Rev. Dr. Brownlee*.


MANEA FEN.

We transcribe the following account of the Community at "*MANEA FEN*," (England), for the purpose of meeting the assertion so frequently made, (and we think without suitable investigation, and therefore without suitable know-

ledge,) "your principles are good, but they are impracticable." The persons who urge this objection are not, generally, aware that our principles, to an extent sufficient to demonstrate their practicability, are in operation. We wish persons would listen to matters of fact—it is lamentable that people should be more inclined to believe fiction than fact. Our principles are founded upon facts—consequently it would be more noble for our opponents to bestow a little labour in the investigation of those facts, rather than spend so much zeal in denouncing what they do not understand. Our pages are open to any respectable person inclined to combat our principles; our stripling sheet has already vanquished one son of Gath, one haughty Philistine in the character of Dr. B.; and knowing that almighty truth is on our side, fear not an host of such infidels. We are determined to maintain our unabated zeal in exhibiting to the attention of the public such proofs as the following.—Ed.

We observe that our recent remarks upon this subject have been noticed in the *Working Bee*, in the same friendly spirit as that in which they were made. It seems however, that we have erred in ascribing so much of the recent prosperity of the colony to the exertions of its Secretary, to whose worth willing testimony is borne; while, at the same time, it is stated that justice to the parties who have laboured on the spot, through good and evil, since its commencement, requires that the correction should be made. It was far from our intention to give pain to any parties by our remarks; we believe that the sentiments expressed were correct, and have therefore thought it a duty to give the counter-statement of our contemporary. Passing from this matter, trivial, save as affects the feelings of our co-labourers, we have great pleasure in bearing testimony to the progress of the colony, which we visited in returning from Norwich to Leeds, and stayed among them for a day or two.

The building and agricultural operations are proceeding with great vigour and determination; the winter-sown crops are looking well; and though there is yet that unfinished appearance about the place that may be expected from large works in the process of execution, it is evident that the colonists possess a command over many substantial advantages, and their steady well-directed efforts will speedily effect all that can be desired. Another harvest will place the success of the establishment beyond doubt, and afford an example to capitalists which we earnestly hope many of them will follow. "Mr. Hodson has 'bated no jot' of the enthusiasm or hope with which he commenced his exertions, although he has had very many difficulties to encounter, arising from inexperience, want of proper individuals, and many concurrent causes, which were inseparable from the mode in which the concern was started. These things, however, only tend to shew the immense benefits that may be derived from the combination principle, and to prove that even under most unfavorable circumstances, it is able to realise results which competition can never produce. The success of this establishment will be hailed by the Social Reformers as one of the strongest and pleasing instances of the efficacy of that principle ever yet offered to the world, and as affording a powerful inducement to 'go and do likewise.'"

 **WANTED**, a respectable man to canvass or obtain subscribers for this paper.

For the Herald of the New Moral World.

THE INFLUENCE OF TRUTH.

BY A. V. D. M.

Hail! harbinger of Peace, let millions hail
The Herald of the New and Future World;
For now the Tyrant's heart thy name makes quail:
For thou art bringing on what prophets told,

Thou 'rt not a meteor with a moment's blaze
Across the azure sky, to fit the way;
No satellite to shine with borrowed ray—
Thou 'rt leading man unto a happy day.

Thou art not periodically doomed
In circl'd orbit round same sun to roll—
Thou 'rt not a borrowed light, altho' illum'd
With Truth, to light the mind and bless the soul.

Thou art the *Herald of a noble truth*—
And not of minor magnitude or growth,
And full as yon bright star which guides the north,
Resplendent, bright, and clear, of heavenly worth.

Thy bright light the bondman's hopes revive:
Anon he'll feel his pristine strength return,
And like mere flax his galling fetters rive,
Which once did bind his limbs and make him yearn.

No more shall monied men oppress the poor,
Nor silence freedom's voice, nor goad the slave;
But music shall be heard from door to door,
And freedom's banner shall be raised to wave.

A new and moral world thou shalt create,
Of all the nations, kindreds, tongues, and town,
And peace shall reign, as monarch of the state—
Thy records held in glory and renown.

Aided by thy bright rays and light divine,
Mankind from their abode despair shall send;
And on their minds the hope of peace shall shine—
Benevolence and truth shall in them blend.

O glory to thy name, almighty truth!
How splendid is thy sway—thy moral strength
Shall burst the bonds that chain with venom'd wrath
The human mind, and make it free at length.

O! hail bright day, and let thy beams divine
Illumine the path we tread, and cheer us on,
Until the sun of peace is made to shine,
When truth has gain'd the day, and victory won.

So vast is the mind of man, so various its faculties, so measureless the range of his powers, that if we had lived from the beginning of the world till now, we could not have compassed a millionth part of that which our capacities, trained to the utmost, would enable us to grasp. It requires an eternity to develope all the elements of the soul!

PROSPECTUS.**The Herald of the New Moral World**

Contains eight extra large royal octavo pages, printed on good white paper, with new type, making a handsome volume for binding at the end of the year, and is issued to subscribers once in every two weeks until five hundred subscribers are obtained, when it will become a weekly paper, at the same price, viz.—**TWO DOLLARS** per annum.

This publication will be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the Governments thereof have been founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy, and customs have one invariable tendency to enrich the rich, and impoverish the industrious and producing classes, and generate that ignorance and vice in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being, made up of his constitution, and the influence of external circumstances; proving that man is only a vicious being, because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances, and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles, the industrious poor, and the ingenious mechanic, need not labour more than one half their time, in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the non-producer from inveigling them out of the fruits of their labour, and reserve to themselves and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that will dissipate the clouds of darkness that inundate the human

mind, and reform all the surrounding governments that oppress and mislead the working man.

PRESENT ARRANGEMENTS OF SOCIETY.—The present competitive and individual arrangements of Society operate in creating monotonous pursuits—opposing interests—constraint—fear of want—party strife—general distrust—deceptive actions—ignorance of men and things—odiousness, or a want of respect which always attaches itself to helpless poverty—a perpetual promise of delusive reforms in State and Federal Governments—mischievous, unhappy, isolated and repulsive labour, often resulting in the death of the father and the ruin of the children—inadequate reward for labour and useful arts—an erroneous and unwise application of sex, age, skill and ingenuity to mechanical operations and laborious productions of the essentials of mental and physical happiness. Bitter conflicts of trades, occupations and professions—deceptive and envious competition—disagreements in plans, and opposition in their execution—scanty reward for labour, and general want—Individual, national, severe and protracted oppression—disastrous wars and the consequent numberless evils—individual and national frauds—a prostitution of the representative system to individual, party, and selfish purposes. Ecclesiastical and inquisitorial persecution for difference of faith; individual and superabundant wealth in connection with august and splendid palaces on the one hand, and dilapidated evils and inconvenient dwellings, accompanied with extreme poverty on the other. The oppressive, expense of making laws; the fluctuations in Commerce, and the ruin of individuals. The absence of capital from Agriculture and some of the most useful productions. The tyranny of capitalists over the humble artisan and industrious producer. The erroneous training of children, and their immorality. Extravagant salaries of government officers, and their oppressive influence on operators and producers, and all those evils incident to the lives of all who live amid conflicting interests, and opposing unnatural arrangements, which most conclusively indicate that the present organization of society is not in harmony with the laws of God or nature, nor the mental and physical wants of man, and therefore we need a change, such an one as will be advocated by this paper.

FUTURE ARRANGEMENTS.

The adaptations of the principles, doctrines and arrangements to be advocated by this paper, would annihilate competitive institutions and arrangements, which bring upon society all the miseries, vices and disasters under which it is labouring. They would generate universal confidence and unity of action—cultivate the science of circumstances and the nature of man, lead him to harmonious pursuits, develop his moral and intellectual faculties, give equilibrium to his organization, and cause the symmetry of his mind to redound to the elevation and good of the universal family; and this would be done by creating virtuous influences suited to their nature: leading them to honourable and profitable occupations and pursuits, and make their occupations attractive by taking away that odiousness which, in the present arrangements of society, always attaches itself to the most useful labour and industrial pursuits and operators. They would produce untrammelled liberty of speech, actions, and pursuits, and perpetual peace and concord in the universal world,—generate the benign effect of unsullied charity and unity among all the families of the earth bind them in the bonds of one common brotherhood, all of whom would be producers as well as consumers, and owners consequently interested in the branches in which they might be engaged. These arrangements would produce a constant supply of industrial operations and generate all that contributes to the mental and physical wants of man. There would be no lurking shifts, no swindling frauds, no deceptive transactions. The aid, the protection and the wealth of the community would be guaranteed to the weak and the needy. They would free man from abuse and animals from cruelty. Produce unity and concert of action in all undertakings: appropriate application of sex, age, skill, mind and muscle to trades, labour and all kinds of productions. They would generate abundance of consumption, attractive industry, universal riches and contentment, untrammelled liberty, perpetual peace and co-operation in all important undertakings calculated to benefit the human family, and unite them together in unity and charity, and bind them in the bonds of one common brotherhood where each would labour for all and all for each.

An awful situation.—He had been thus far spared for a darker purpose; it had been resolved that he should perish at the stake, with all those refinements of torture, by which the savages know how to enhance the bitterness of death. The depths of the forest were chosen as the scene of sacrifice. The victim was bound entirely naked to a tree: large piles of fuel were laid in a circle around him, and while these

fearful preparations were in progress, they were rendered more appalling by the wild songs and exultation of the Indians. When all was ready and their victim was awaiting the hour of death with the fortitude which never failed him, the fire was set to the fuel about him; but a sudden shower extinguished the flames. After repeated efforts, the blaze began to rise from every portion of the circle. Putnam's hands were closely bound, but he was still able to move his body, and his convulsive writhings to avoid the flame gave infinite diversion to his tormentors, who accompanied their orgies with songs and dances, and their usual terrific expressions of delight. All hope of relief was now at an end, and nature was beginning to yield to the excess of suffering, when a French officer rushed through the throng, dashed aside the blazing brands, and cut the cords of the prisoner. A savage, touched by some sudden impulse of humanity, had hurried to inform Molang of the proceeding of his fellows; and it was this brave partisan himself, who had thus, at the last extremity, redeemed from the most horrible of deaths a gallant foe.—*Library of American Biography: General Putnam.*

A cheering circumstance.—It appears that the Hebrews of the town of Rossemberg, the capital of the district of Oppelen in Prussian Silesia, understanding that the erection of the new Lutheran church in that place was impeded for want of funds, subscribed the required amount for its completion, and accompanied the gift by a letter, expressing their desire for the spread of the feeling of *universal brotherhood, undisturbed by differences of religion.* Verily the Jew is another character lost to the page of European romance!—*Ibid.*

A Commonwealth.—Neither by reason, nor by experience, is it impossible that a Commonwealth should be immortal; seeing the people, being the materials, never die; and the form, which is motion, must, without opposition, be endless. The bowl which is thrown from your hand, if there be no rush, no impediment, shall never cease; for which cause the glorious luminaries, which are the bowls of God, were once thrown for ever.—*Harrington's Oceana.*

An excellent resolution.—A public meeting has been held lately in Woonsocket, Mass. and the following preamble and resolution adopted: "Whereas it is currently reported, that in one of our neighboring villages, 'a man made during the last year 1,500 dollars by minding his own business, and 500 dollars by letting other people's alone;' therefore resolved, that we recommend to some of the good people of our village to try the experiment, not only as a source of emolument to themselves, but of satisfaction to their neighbours."—*American Paper.*

I am very far, however, from charging my opponents with *actual Atheism*; notwithstanding *atheistical conclusions* may be drawn from their principles, they themselves do not admit these conclusions, and I am satisfied that were they convinced of the justness of those conclusions, they would readily abandon the principles from which they were drawn.—*Priestly on Necessity.*

Reputation and reward lie rarely in the path of opposition. I have preferred trusting to the labour of the oar, rather than to taking advantage of the wind. My sheet anchor is a spirit of independence, which makes the hermit's fare sweeter to me than the parasite's feast. If I have little I want even less, and thus am richer than those who have much, and want yet more.—*Mrs. Grimstone.*

NOTICE.—"THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS." Every SUNDAY, at seven o'clock, P. M. Discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Industrious and producing classes from the despotism of competitive arrangements of Society, will be delivered by J. M. Horner in the Wooster street Hall, No 98 Wooster street, near Spiling.

N. B.—The readers of the above notice are respectively informed, that the above Society is connected with and interested in the promotion of the principles of this Paper, which if adopted would tranquillize the present agitated world, and surround all men with happiness.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation of the Lungs, Spitting of Blood, &c. Price 12½ cents, 75 cents, \$1 25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 57½ Bowery, and by the authorised agents, viz. W. Van Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill, 205 Greenwich street, Wm. Maunders 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co. Third Avenue, corner of Twenty-second street, T. W. Betts, 204 Hudson street, E. L. Cotton, 253 Bleeker street, Dr. W. H. Milnor, 153 Broadway, Dr. Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burnett, 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spiling, J. Wendover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many good cough remedies, without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and I now enjoy as good health, if not better, than I have for ten years, and would commend to all.—E. B. MESSERVE, 121 First st.

A VALUABLE REMEDY.—To Messrs. Pease and Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea-faring life, I found my health and strength gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel when your Hoarhound Candy, and the cure it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My age this is good, and my general health restored. You can make any use you please of this certificate, which it would be injustice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, B. ooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son.

Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores: Gabaudan, 57 Sixth Avenue; Allison 488 Grand street; Oxford, 153 Bowery; Grand, corner of Grand and Division street, Wooster, 304 Second st. Timpon, corner of Fulton and William street, Stuart, corner of Houston and Clinton and Houston st. Pickford, corner of Gorrick and Stanton street, Swatts, 20 East Broadway, Wadsworth, Providence, R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Fruit and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors.

J. PEASE and SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it will become a weekly publication, at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at Phelan's Book Store, 36 Chatham street.

No paper will be discontinued unless due notice is given and all arrears are paid.

N. B.—All communications to the Editor, must be directed to 98 Wooster street, or 66 Eldridge street; at any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend; Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, }
EDITOR.

NEW YORK, AUGUST 5, 1841.

Vol. I. No. 15.

COMMUNITY.

Continued from No. 14.

Scene—An apartment—Leon writing.

Enter Wellborn, Sidney, and Moore.

Sid. I hope we are not disturbing you?

Leon. No; I have just concluded my letter, and shall be ready to join you presently.

Well. I hope you were pleased with our manufactories yesterday. They are not upon a large scale, but they are sufficiently extensive to supply this community with an abundance of useful articles.

Leon. I was not only much gratified with the ingenuity of the men and women, in the way they made the goods, but was astonished in seeing how the most laborious and unpleasing part of every trade was carried on by machinery. I noticed, too, that in many of your shops were farmers and gardeners engaged in manufacturing different commodities.

Sid. While we are convinced, with Adam Smith, that a division of labour is in many instances highly essential, to increase the quality of almost every kind of goods, and to bring them to greater perfection, we find in our society that our members can not only skilfully engage in various occupations, but greatly enrich the society by so doing. What, indeed, should prevent a ploughman, when not wanted in the fields, from working as a tanner, a fustian cutter, and a schoolmaster? If a lady can draw, sew, and play on the piano forte, why may not a man work at different trades.

Well. It is true, we so manage to work at our respective trades, that they may not interfere with our agricultural labours. Generally, in the winter time, we weave and spin, or make a sufficient number of shoes to last us all the year, and in the spring we sow our fields, or work at some other out-door employment.

Sid. Of course, we have no occasion for many kinds of manufactories which are too common amongst competitors, such as sword manufactories and distilleries, nor are we obliged to injure our health by any occupation or pursuit.

Leon. Alas! I wish thousands and ten of thousands who are engaged in many of our manufactories were in the same favorable circumstances as yourselves; but alas! their lives are shortened, and their minds demoralized, by the abominable haunts in which they are compelled to assemble. Nor are our tradesmen and merchants free from fraud, cunning, and several other low vices,—vices, re-

member, which spring entirely from the shocking state of society in which they live.

Well. So great are the tricks and artifices of too many of the persons whom you have mentioned, that I verily believe a large volume might be filled with an account of their misdeeds. To so great a pitch are some of these abominations carried, and so hardened are the hearts of those individuals who are engaged in them, that I believe they often lay the flattering unction to their souls that they are righteous and upright men, at the very time they are lying to their customers, and defrauding them of their money.

Moore. I know something of the chicanery and impositions of trade, and it has always been a matter of astonishment to me, how some fathers could blame their children for uttering falsehoods, or how they could have the assurance to condemn an unfortunate pickpocket, who robbed, perhaps, to keep himself from starving, when these hypocritical censors had, perhaps, that very moment either adulterated the goods in their shops, or defrauded their workmen of the reward of their labour. How often, Mr. Leon, have I heard these men laugh in their sleeves, when they have just made a bad article appear a good one in the eyes of their customers; and what wretched commodities are palmed upon the world as things of sterling value, to please the caprice of fashion, or to fill the pockets of designing men.

Sid. From these and a thousand other evils arising from competition, we, of course, must be exempted.

Leon. Yes; you must be extremely foolish if you can cheat yourselves by manufacturing bad goods, or by adulterating your own commodities.

Moore. So true is one of our maxims, that every Socialist who injures his brother must injure himself.

Well. But a truce to this conversation. We must leave you awhile, that you may prepare to visit our school. As the day is likely to be wet, you will have a good opportunity of seeing a great number of our boys and girls at their studies.

Sid. It may be necessary to inform you, Mr. Leon, that our system of education is so unlike the institutions of our neighbours, that you will scarcely fancy yourself in an academy. Not that we have preferred any mode of instruction merely on account of its novelty. We have merely adopted those plans which appeared to us the most judicious, and the best calculated to combine the *utile* with the *dulci*.

Well. Not a word, Mr. Sidney, upon the subject, let our friend come to the school and judge for himself

Leon. I am sure that all your institutions are so excellent, that they need no encomium of mine.

SCENE.—A spacious school-room, in the form of an amphitheatre, with doors leading into several apartments. A great number of children improving themselves in various ways. The walls are covered with pictures, maps, &c. In a conspicuous part of the room is a stage, with a green curtain before it, and every way fitted up for dramatic representations.

Enter Wellborn, Leon, Moore, and Sidney.

Leon. I perceive that your youngest pupils are learning to read and write, while they are learning to draw. Some of them too, I perceive, are busily engaged in scrawling little epistles

Sid. Away, you little urchins, and help your school fellows to prepare the dinner

[Some of the children go out.]

Leon. What, can such small children be useful? Surely it is a pity to make them work at so young an age.

Well. Will you never put any confidence in us old acquaintances, that you can imagine; for one moment, that we would make the most precious members of our community unhappy? Be assured, that not only those children who have just left the room, but all the members in the society, whether they be children or adults, always take a delight in doing the work allotted to them by the superintendent.

Moore. These prattlers who have just scampered off, were beginning to be tired with their paper and studies, and are now quite delighted at the thought of being little cooks or waiters.

Sib. Even to a child utility is pleasing, and every sensible mother in the next town you come to will tell you that her little daughter is never more pleased than when she is engaged in some household employment.

Leon. You must pardon my blunders; but I find so much novelty in every part of your community, that I am really quite puzzled at your proceedings. Whoever before saw a school without books, and yet all your boys and girls seem to be learning something.

Sid. Much as I value reading, and much as I am convinced that books are some of the great engines in the hands of Providence to bring about the moral and mental improvement of mankind, still I am persuaded they ought to be very seldom put into the hands of young children. In this seminary we have adopted far more effectual methods of training up the child in the way he should go, and of filling his mind with useful knowledge.

Moore. We are anxious to treat the young Socialists as friends and equals, to imbue them with the spirit of freedom and kindness, and to make them love virtue and wisdom as their greatest blessings. Accordingly, very frequently, some of our best informed and kind-hearted brothers and sisters call a number of the children together, and converse with them upon various subjects, which are calculated to enlarge their understandings.

Leon. I will mention a part of that course of education which I have adopted in my own family. When I find it convenient, I call my little ones around me, and relate to them some interesting event, such as an historical fact, or an account of some foreign nation, interspersing my narrative with a variety of amusing anecdotes. When I think they sufficiently remember what they have heard, I sometimes request that they will either relate the particulars of the narrative to their young companions, or write them

upon a slate for my perusal. I find that the children are not only pleased with the instruction that I thus afford them, but their attention and memory are so much strengthened, that visitors have often been surprised at the rapid improvement they have made in orthography, grammar, and composition; for all these departments of knowledge are acquired in a great measure by this means.

Sid. We have followed your plans to a certain extent only; we find it to answer much better, when we employ some of the elder children to correct the mistakes of their play-fellows. In the room on your right hand is a class of boys busily engaged, at this moment, in composing an account of our museum for a London newspaper. We have also in our community a small periodical publication, in which some of the children are occasionally allowed to insert short essays, fables, &c.

Well. But perhaps you will be more surprised when I mention that two-thirds of the children can speak French and Italian, and yet they have never looked into a single book which has been written in those languages.

Leon. You amaze me.

Sid. We have been so fortunate as to have a Frenchman and an Italian lady, his wife, in our neighborhood, and they have been kind enough to converse upon a variety of subjects to the children, in their respective languages, till the children so completely understand their judicious teachers, and can so well express themselves, that you would think they had been brought up in France and Italy all their lives.

Well. You are not to suppose that we entirely exclude books from those boys and girls who have made a tolerable acquaintance with the languages. On the contrary, while I am speaking, a few of the young people are reading either the works of an eminent English author, or some productions of French and Italian writers. In that room behind Mr. Moore are several boys sitting round a table, repeating the meaning of those French words which have been just communicated to them by their monitor.

Leon. I suppose you principally teach your pupils geography by that ingenious piece of ground which I went to see yesterday, although you must introduce globes and maps occasionally into your school-rooms, to give the young people a more particular insight into certain countries and districts.

Sid. Every ingenious plan that has been invented for making the boys acquainted with not only geography, but also with history and natural philosophy, has been adopted with success. If you look round these walls you will discover a variety of paintings and drawings, for the edification of young people. Here is a picture by which a tolerable good notion may be formed of the first principles of mechanics; and here is a model at which a boy has only to look, and he will presently learn the orders of architecture.

Well. Of so much importance do we consider the fine arts, that not only is every child taught the first principles of drawing and painting, but pictures and plans are constantly before their eyes, in a thousand different shapes and forms. A skilful drawing-master is far more valued in our society than a Greek professor; and, from continual experience, we are convinced that mankind could be nearly as much benefited by his exertions as by a clever, ready writer.

Sid. This wide roll of paper on which you see different figures, with here and there an explanation in writing, is a little contrivance of my own, by which I flatter myself that I can teach a boy the manners and customs of the an-

cient Britons without the assistance of a book. Here are several other pictures of a similar description, and there are few tolerable sized children in this school but will learn more of history and of general literature, from a steady attention to their contents, than from studying mere verbal descriptions. To show you that in all our plans of tuition we endeavor to sweeten the toils of instruction, and to draw children to the temple of wisdom by every agreeable motive, we have raised a small stage for the purpose of affording our pupils an insight into the manners and customs of nations, and of giving a correct notion of any particular facts and circumstances which we may wish them to remember. As you came into the school with a view of seeing our juvenile wonders, I shall without any apology, draw up the curtain, and let my puppets commence their mimic performance.

[*Sidney touches a spring, and on the stage is seen a picture of ancient Thebes. A number of puppets, in Egyptian costumes, go through a variety of performances, according to the account we have of Egyptian manners and customs, in the books of Herodotus, and other ancient writers.*

Leon. An excellent picture of ancient Egypt. I declare that is a trial of one of the kings after his decease, and there is the sacred Apis. At a distance I see the pyramids, the catacombs, and the Nile.

Sid. I continue to bring everything that is peculiar to the country and its history upon the stage, and when I think my spectators do not fully comprehend what is passing before them, I generally explain it to the youngest, and refer to the proper books for those particulars which are likely to amuse them.

Well. By this method, too, the love of reading is engendered in the youthful mind, and becomes ever afterwards a favourable pursuit.

Tra. You would be much gratified, Mr. Leon, if you saw the clusters of little boys and girls about an elder boy, who is most likely either reading, in a stentorian voice, the particulars of the surprising exhibitions of our puppet show, or telling them some facts connected with it.

Leon. I remember a circumstance which happened to me in my boyish days. I went to the theatre, and saw Shakspeare's Julius Cæsar, which so delighted my fancy, that the next morning I eagerly perused Goldsmith's Roman History, and some other works, that I might not only know all about Cæsar, Brutus, and Mark Anthony, but everything respecting the fate of the Mistress of the world.

Well. To that one simple circumstance, I have no doubt you impute your great love for history.

Leon. Undoubtedly; and it proves what a powerful influence early impressions have upon the human mind.—But pray, Mr. Sidney, proceed with your performance. Trifling as such exhibitions may appear to shallow minds, I am confident that their tendency must be very beneficial to the rising generation.

To be continued.

To the Editor of the Herald of the New Moral World.

THE PROGRESS OF DEMOCRACY.

THE PAST.

Mr. Editor—Much has been said, and much has been written of late years on the progress of Democracy; but I for one am very doubtful whether Democracy has

in fact made any progress. It seems to me very plain that the institutions of the world have been progressing very much in the same way that the world itself does—that is, going round and round continually on their axis, but not progressing one inch. Whether this is just as it should be, I leave for older heads than mine to decide; but of this fact there can be no dispute, that we are exactly in the same social quagmire as ever, as it regards governments and institutions. Two thousand years ago when the continent of Europe began to emerge from a state of barbarism, Democracy, or a republican form of government naturally suggested itself to the mind of the people, as the most just and equitable system which could be adopted for their government; and accordingly in the early ages of Greece and Rome, we find them throwing aside the despotism and tyranny of Asia and of Egypt; exploding the doctrine of the divine right of kings, and of hereditary legislation; and standing forth in the true dignity of manhood, proclaiming to the world around them, that all men are born free and equal, that nature gave to all the same rights and liberties, and in reality placed no man above another. But after all, what were Greece and Rome but mockeries of a republic? For at the same time that they thus boldly proclaimed to the world the equality of all men, they scrupled not to make bondsmen and slaves of their fellow-men—to lay upon their shoulders burthens which they were too indolent to bear themselves—to make others labour and toil for the benefit of the luxurious and rich. Here was the blot upon their otherwise glorious and noble institutions, which finally involved them in ruin:—they preached but they did not practise—they held democracy in one hand, and tyranny and despotism in the other—and look at the consequences. Luxury and a love of ease grew upon them—the hardy Spartan, the intellectual Athenian, the refined Corinthian, the all-conquering Roman, began to look upon labor as a drudgery, far beneath their exalted minds and noble parentage; they became enervated and slothful—their slaves rose up against their oppressors—the Goth and the Vandal overpowered them—their homes were made desolate—their cities pillaged—their country laid waste—and the first republics of the world are now the abodes of the most degrading despotism!

Freemen of America! think of these things; let not the lessons of the past be lost upon you. The true moral of all history is to teach you, from the experience of former days, to shun the rocks upon which others (through ignorance and the want of knowledge of the nature of man) have split.

♦♦♦♦♦

THE HERALD OF THE NEW MORAL WORLD.

NEW YORK, THURSDAY, AUGUST 5, 1841.

The working and producing classes of the community may be likened to a large fountain, from whence proceed many rivulets. The banker, the broker, and the lawyer; the statesman, the capitalist, and the soldier; the policeman, the magistrate, and the judge, are all supported by the fathomless fountain of the industrious producers, who tamely submit, under the impression that this state of things is irrevocably decreed by high heaven, or as though it were a matter of imperious necessity, and constantly prophesying that no better state of things can be brought about.

If this comparison will not do, we might liken the present arrangements of society to a great feast, where all the guests, instead of sitting down in a quiet and orderly manner, every one began to scuffle and scramble, each trying to get the first snatch, to supply himself with superabundance, although it should be at the expense of the rest being driven to starvation.

And this is what we call "civilization," or the best arrangements that can be adopted.

To say, that no better state of things can be brought about, argues an ignorance of, or a reckless disregard to, the laws of nature, and, in proportion to the credit it gains, tends to perpetuate the miseries of the human race, and takes man from the way to harmony, happiness and abundance.

Lest the working man should be found to be his own enemy, indulging in fallacious prophecies, let him remember that man is the creature of circumstances, that his faith is formed for him, and not by him. With this view let him carefully examine *the Base or the Fundamental facts or laws on which the Millennial or New Moral World may be founded, in which are brought to light the constitution and the science of human nature, being an effectual remedy to heal the maladies of the human race.*

After he has examined these facts or laws, let him inquire whether they cannot be brought about by the co-operation of the producing classes. In deciding on this subject, let him reflect on the power of the Press. If he should be inclined to dwell on the stupidity of man, let him remember that man has undergone a variety of changes in the history of the world—his faith and doctrine—his manners and customs—have always been subjected to the external influences by which he was surrounded; and therefore if proper influences and external circumstances can be created, man can once more be changed, especially if we can persuade him to the matter of fact that the arrangements we advocate would redound to his own interest, and relieve him from oppression.

The working man, for the most part, is bound a slave. He is not, it is true, bound by virtue of the laws made at

Congress, nor the State Legislature, but he is bound by the far more irrevocable laws of custom and common usage. It may be denied that he works under the eye of a task master and the keenness of the lash, but he is constantly labouring under the perpetual dread of poverty, and the starvation of his family; neither can his distress be elevated by the recollection that the poor-house is the ultimatum of his distress; for when he recollects that odium and execration which invariably accompany helpless poverty, then he has a threatened evil constantly hanging over his head, which is associated with a combination of numberless disasters, and improvident circumstances, which are more terrific to the discerning and sensitive mind, than the lash over the head of a southern slave.

Tell me, ye sticklers for the present irrational arrangements of Society, is not the working man justly goaded to madness by the recollection that he sows the seed while others reap; he digs while others enjoy the fruits; the many produce the wealth while but few possess it; and that those who possess it but seldom produce it; while they who produce it are often reduced to the mortifying necessity to go a begging for employment. What pitiable arrangements,—how irrational are our customs, and how degrading they appear when the torch of the light of nature is carried to their dark corners.

But does the working man desire freedom? Is freedom his innate choice? Does he desire to be ennobled in his mind, elevated in his moral standing? Then let him scorn oppression; then let him labour to bring about the harmonious, the equitable, and equalizing arrangements of the New Moral World, as those which alone can redeem him from those corroding cares, oppressive circumstances, and damning influences, which must irrevocably attend him in this old immoral and vitiated world. Then let him scorn the hatred of his local or foreign foe, and let him remember that human nature possesses some noble ingredients, which, when unkindled, and blown into a flame by the rushing wind of truth, shall regenerate the whole face of society, and diffuse these rational arrangements which would be so beneficial to man, so congenial to nature, and so harmonious to all the attributes of Him who controuls the storm, and superintends the aggregate. Man, in a congregated or associated capacity, has the power to bring about new arrangements in society; to determine that nothing of those degrading castes which at present exist, and separates man from his fellow man, setting them at variance with each other, shall continue. Let the working man remember that "union is strength;" that when he strikes and strikes properly, liberty will yield a spark, and kindle a beacon flame which will lead him on to glorious deeds. If he would reap the fruit he must first sow the seed of freedom. If he would obtain a future fame, he must disregard his present name. Let him rear aloft the standard flag, hoist out his main hausers, go without the camp fearing no consequences, so long as truth is on his side. Let no man lag in this noble enterprise; but let his

spirit hover round the garden of nature and select from thence the choicest flowers to adorn and beautify the path of life, and if possible to sweeten those bitter draughts of human life, created by irrational arrangements. All of which may be done by a general diffusion of the doctrines, and a knowledge of the arrangements of the New Moral World, which may be accomplished by means of public meetings, orators, and the press.

THE OPPRESSED ENCOURAGED.

BY A. D. V. M.

Why is the workman bound a slave,
While nature makes him freedom crave,
When freedom is his happy choice,
He'll scorn oppression and rejoice,
To spread a happy union.

Let man rejoice that nature has
The power to prove that nought of caste
Exists when man is made a man,
When the New World, or, moral plan,
Is brought about with union.

Strike, liberty will yield a spark,
And kindle yonder beacon mark,
And lead you on to glorious deeds,
To till the soil and sow the seeds
Of everlasting union.

Then rear aloft the standard flag,
Of "equal rights," let no man lag;
Our God invites you now to see
Your spirits may be true and free,
Then strike, O strike for union.

The harmonious and rational system of religion we advocate was for the first time introduced to the citizens of Newark, N. J. on Sunday last, the 1st inst. in the Military Park, a beautiful and spacious opening, which we presume is nearly in the centre of the city, ornamented with verdure, splendid and magnificent trees, presenting a lofty and majestic appearance, raising their towering heads to the clouds, as though they were the lords of the creation, and very gracefully lent us the use of their shady boughs to screen us from the scorching rays of the sun, as though they were pleased with our humble services.

Although in the open air, the congregation was large and respectable, presenting a reverential demeanor, and listened with that due attention the importance of the subject demands. It was afterwards observed by an intelligent friend—"Mr. H. an impression is made on the people of Newark that will never be forgotten—were I a man of property I would make you a handsome present: The meeting has exceeded my expectations."

We are to hold another in the same town and place on Sunday the 15th inst. at 5 o'clock, P. M. We should feel obliged if our brother Editors of Newark would make it known by means of their columns.

The formation and steady pursuit of some particular plan of life, has justly been considered as one of the most permanent sources of happiness.

Laugh and joke as much as you can at the close of dinner. It helps digestion more than cheese or champagne. Indeed, moderate fits of laughter are better than pills.

Johnson thought the happiest life was that of a man of business, with some literary pursuits for amusement; and that in general no one could be virtuous or happy, that was not completely employed. "Be not solitary, be not idle," is the conclusion of Burton's Anatomy of Melancholy.

WANTED, a respectable man to canvass or obtain subscribers for this paper.

For the Herald of the New Moral World.

MR. EDITOR,—During an operation on the arm of a child, in my office, allusion was made to the scripture by the following question being put to me: "do you not believe that David was as much a man after God's own heart, when he abused Uriah's wife and gave the order for the murder of her husband, his faithful general, at the time he was leading his army? I replied no; it would in my opinion, be blasphemy. Such an idea libels common sense,—and the common opinion that David was the elect of God; consequently, whatever act he committed was pre-ordained by God, therefore his adultery and murder were not sinful, inasmuch as all he did was after God's own heart!! Such monstrous doctrines are entitled to a patent right from the power of darkness, for the manufacture of Infidelity. Now, in my humble opinion, the receivers and propagators of such doctrines would have saved the cause of Jesus Christ from ignominy, and themselves from the necessity of enforcing them by bloodshedding and imbibing the leaven of the Pharisees, who thought to appease the King of Heaven by making long prayers, with equally long and darken countenance. Our Saviour calls such Hypocrites, or in other words, possessed of a religion arising from the spleen or Hypochondriac, and not from the heart—and thus sent vain imaginations to the brain, and opposed that true religion taught of God in Jesus Christ, which must spring from the renewed heart—with due deference to public opinion, I assert that the true reading of the text is, that David sought after God's own heart—therefore, a man seeking after God's own heart, or seeking to obtain that heart which God would own; which God has given to the chief of sinners, merely by asking and seeking after it, as David did when confronted by Nathan the prophet, with these words, "thou art the man." In his day the servants of God were not sycophants even before kings. "Thou art the man," is seldom sounded in the ears of those in high places in our days. O tempora, O mores! All Priests aid the devil in wounding Jesus' heel.

I contend that the religion of God abominates a priesthood—our Saviour never instituted one—it grew out of the corruption that crept into Christianity—Jesus Christ ridiculed priests while on earth,—read the parable of the good Samaritan; a priesthood sprung from idol worship, and its origin, is traced there. Now, it would be the height of presumption to suppose that God would demand the abolition of the cause and continue the effect. Moses was no priest, and yet he delivered the laws to the Jews for the instruction and not for the destruction of all nations—and that law is plain and simple, applicable to all mankind

under all circumstances, and can be obeyed whatsoever priests may say to the contrary. Solomon's temple was built by the influence of priestcraft; it was an idolatrous building—witness the graven and cast images called cherubim and seraphim. Our Saviour denounced that building, and God in Christ Jesus manifested his displeasure by dooming it to destruction—"ye are a temple for God's holy spirit to dwell in—(not a building of stone, &c.)—Christianity is a social system, and every true Christian is called to renounce the vanities of the world. Read the transactions of the First congregation in the time of the Apostles—all those who attached themselves to the religion of God, as made known by the Saviour, were called upon to surrender all their worldly possessions, and thus form a christian community of equality of wealth—and this is the only true and legitimate principle, otherwise, Ananias and Saphira were in every sense of the word, murdered.* Let the true disciples of the Saviour think well before they condemn this conclusion,—modern Christianity [Sectarianism] is a mere mockery,—no more like ancient Christianity than light is assimilated to darkness. If Peter and the other Apostles did act by the influence of the Holy Ghost in the first organization of a Christian community, they were right; and if right then how can a contrary system be right now—that system levelled all pride, the necessary consequence of the distinctions arising from wealth—and struck a blow at the root of all evil.

J. H. Jr., M. D.

* Can the Dr. inform us whether we are to understand the death of Ananias and Saphira in a literal or in a hyperbolical sense?—Ed.

FROM THE WORKING BEE.

The Evils of the present arrangements and Distribution of Wealth.

LAST week, we undertook to explain, as far as the length of the article would permit, the principles on which the production of wealth should be based. We contrasted the evils of the existing system with the benefits to be derived from a system of co-operation and united interests. It is now necessary to take a glance at the mode in which wealth is at present, and, under rational arrangements, should be, distributed.

Who that, rising above the prejudices, the ignorance, of the class in which he has been educated, and gazing on the aspect of society around him, contemplates all the ramifications of its workings, can fail but be struck at the inconsistency, the insecurity, the cruelty, and the injustice, of the regulations which now affect the distribution of that which is produced for the comfort and sustenance of man?

We see around us everywhere, not alone in this country, but throughout the world, the few indolently luxuriating in abundance of all kinds of wealth, and the many miserably toiling for a paltry pittance. The few monopolize power, social and political, into their own hands, to subject the many to the institutions, based on coercion or fraud, which a false and unjust system of distributing wealth has rendered necessary. The injustice committed afflicts both parties grievously. The rich are deprived of the noblest and most elevating pleasures of sympathy and benevolence, besides being exposed to robbery, personal injury, murder, and assassination; the poor, conscious or the galling, goading, harsh injustice, of being compelled to build palaces, weave costly attire, and produce food they must not taste, for the rich, are compelled to entertain the most violent and indignant feelings against those

whom they consider their oppressors—unless perchance the crafty priest, with subtle sophistry and imposture combined, has induced them to believe that all things that are, are ordained of God, and that they "must be content to abide in the station to which an all-wise Providence has placed them." This consummation of all that is base—this ample apology for all the wickedness of bad rulers, bad institutions, and bad influences of all kinds—is part of the system of fraud which the old system of society has called into being. It is, however, too hollowed-hearted a tale to prevail over the almost instinctive sense of justice, which man possesses; and the consequences are, that whilst one large class of society rejects it altogether, and pursues open and undisguised force to obtain the means of living, by thieving, housebreaking, murder, &c. requiring another class to counteract (though far from effectually) their misdeeds—a second modifies the shape of its efforts (scarcely more honest than those of the parties just named) and we see chicanery, craft, and law, backed by policemen and soldiers, take the place of bold criminality—and a third class, making use of the professions of law, divinity, arms, and legislation, maintains itself in its position by their means.

Viewed with the calm and dispassionate eye of reason and justice, society is now nothing but a chaos of conflicting elements, wherein the animal passions reign rampant and undisguised—seeking their own gratifications, regardless of all elevated, gentle, and philanthropic emotions.

To carry this statement out, we may either take the general feature of the question, or pass in review each of the distinctive classes into which society is divided.

What is the state of individualism itself, but one of which animal propensity is the basis? What are the motives which a competitive system induces, but those of the most selfish description? Each person struggles to obtain for himself what he can, and all his thoughts are about "my" wife, "my" children, "my" trade, "my" fortune, and "my" everything—irrespective of the well-being of others. No expanded views pervade the mass of mankind of the best mode of advancing the happiness of their fellow-creatures. Justice and benevolence, and all the higher moral feelings, extended beyond the pretty circle to which the individual belongs, draw down upon him the sneers of the marrow-minded and unfortunately-trained observers of his conduct.

The evil effects of the present modes of producing and distributing wealth are so interwoven and intimately blended together that it is difficult to separate them, and examine them apart. The one influences the other in many cases to an indefinable extent.

Thus, distribution being now effected by means of a shopkeeping class, the course which is adopted operates in a most injurious way on production. A large and expensive establishment is opened. In the windows various articles are exposed for sale; all of which display is a foolish waste of wealth, that a proper plan would entirely supersede. A certain surplus quantity of the various kinds of articles used and consumed is thus created, for no other end than public show, and they frequently become so deteriorated in quality as to be entirely unfit for any purpose whatever. In addition to this error, the morals of this class are lamentably debased. Fraud and lying are qualities which are rendered of essential service to them.

An expensive establishment, a waste of wealth by exposure of goods to catch the eye of customers, and the calling into being the most degrading vices, are not all the evils of the system.

A large amount of all that is distributed is made of in-

ferior quality to suit the means of the consumer. Were equality, economy, and justice considered, all the wealth produced would be of the most serviceable and superior kind in every respect. It is now, however the interest of the shopkeeper to sell any the most inferior article he can, and to obtain for it as much as he can. An extravagant misdirection of human labour occurs annually from this cause alone:

The merchant is governed by similar motives. He employs his salesman and travellers to canvass for orders, who endeavour to sell all they can by dint of falsehood and deception. It is true, exceptions to the rule may occur; but this principle prevails—that they must “do business,” as it is called, by some means, and their endeavour is to get as much profit as they can for their employers, giving in return as little as possible—or, in other words, drive good bargains. The storehouse is frequently filled with goods for which no sale can be effected, from some change in fashion, or from having become injured, and thus so much valuable labour is rendered entirely useless. At other times (and such events, let it be remembered, are occurring with more frequency every year) the warehouses of the merchants are filled with an excess of all kinds of goods, in consequence of *over-production*. Then distress abounds, for the want of the *means of obtaining* that which already exists in abundance.

The banker is a distributor, whose duties, if a rational state of society existed, would be entirely dispensed with—yet this class abstracts a large portion of the wealth produced by the labouring classes, simply for trafficking in the *representative* of the products of industry. Paper, gold, and silver, are but articles which society has agreed shall represent all kinds of real wealth; and it is by counting and circulating these things, which do not add an atom of real value to any one article of consumption, that the banker reaps his profits, lives in his country-house, and keeps a splendid equipage. In a state of barter, some common medium of exchange is rendered absolutely necessary to enable men to supply themselves conveniently with each other's produce: but in a state of common production for common consumption, the work of supplying the wants of all will not be dependant on individual, isolated efforts and dealings, such as those of barter, but upon general arrangements to supply the wants of all in the best and easiest manner possible. Between the consumer and the producer there will be no shadow to prevent him obtaining the substance itself, nor will there exist any necessity for such a shadow.

In addition to the superfluous—mischievously superfluous—labour, now devoted to no purpose of actual utility in this department of Social Science, we find industry prostituted to the distribution of articles of positive injury to mankind.

The gin palace, with its gaudy splendor, luring to its alters of destruction the wretched beings whose palates have become so vitiated, that though their life is rendered a slow death by indulging in the habit of drinking the poison that is doled out to them, they cannot resist doing so—the gin palace is one of the most prominent instances where the system displays a distributive power used for the positive injury of the human being. The opium shop is another; the gambling house a third: and more might be named equally fatal to the happiness of man.

A summary of the errors of “Society as it is” in the distribution of wealth may be thus stated:

1. A larger amount of distributors are now employed by fifty or sixty per cent. than what the real business of dis-

tribution requires.*—(See *Mr. Owen's Six Lectures at Manchester*, p. 95.)

2. All wealth is unequally, unjustly, and inefficiently distributed.

3. By its influence on production inferior articles are created, or unconsumed superabundance is provided, too little of some kinds of consumable wealth is called into use, or that which is positively detrimental to moral and physical life is made a traffic of.

4. Unnecessary professions and trades are put in requisition, to palliate the physical ills caused by the system itself: as for instance, the physician and apothecary are rendered necessary by the bad habits, unhealthy pursuits, and scanty living of the population.

5. Soldiers, policemen, lawyers, barristers, judges, priests, and all their agents and dependants, are continued in existence, to maintain a system of compulsory obedience to established injustice, or unequal, inadequate, and unjust division of the products of labour amongst the people.

So numerous and widely-extended are the evils, that when we think we have fairly included them all in our estimate, they lead out into other branches beyond our previous scope of vision.

Having, however, obtained something like a general view of one side of the picture, let us turn to the other. Let us compare the scientific arrangements of a well-devised plan, with modes which have been adopted as emergencies have arisen in society, without forethought or intelligent contrivance. In the new state, when fairly carried into practice, all the various articles of consumption having been received from the different departments of production, will be properly stored in suitable rooms or buildings, and then distributed, according to the wants of all parties. Articles of immediate consumption will be forwarded to the individual requiring them; or to the person to whom the business of making up the raw material into a fabric of any kind is committed. The work of the distributor will be light and easy. He will have no interest in deceiving any one, having always his own wants abundantly supplied. He will send out no inferior or injurious articles of consumption, because none will be produced. No unnecessary establishment of gaudy shops, with a train of educated, finished, servile, sharpers, such as the large cities and towns present to our notice, will be seen. No costly or superfluous external display to delude the unwary—none of the paltry, despicable arts, of the trader, such as we witness, in the uses to which the printing press is prostituted in their announcements to the public, and in a thousand other ways. No! all this will be dispensed with, and the whole process amazingly and pleasingly simplified.

A well-digested statement of the advantages of co-operation appears in the admirable essay by Wm. Thompson,

* Carriers, coach-proprietors, and railway directors, also come under the definition of “the distributors of wealth.” Much labour is thrown away in these branches of employment by the present system. In Social Communities, the large proportion of all commodities would be consumed on the spot, thus saving a great amount of the present extended but unnecessary labour of transporting goods from place to place. We frequently find, for instance, that articles of many descriptions will be carried from the locality in which they were produced to a distance, and then be brought back again to be consumed!—The actual numbers of *producers* is estimated at one-fifth of the population, and of the *distributors*, at one in five of the former.

on the *Distribution of Wealth*. The obvious benefits of the proposed arrangements seem to be that

1. They would save the waste, at least within the precincts of the association, of mere *unproductive consumption*.
2. They would save the *waste of labour* and skill, now unemployed, through mere ignorance or want of market, or now uselessly, or perniciously, directed.
3. They would save the waste now consumed under the name of *profits*, of wholesale and retail dealers; every co-operator being himself a joint proprietor and capitalist: production and consumption being shared equally by all.
4. They would save, by means of physical arrangements and the communication of knowledge, the waste of life, of *health*, and enjoyment, now caused by poverty, ignorance, and neglect.
5. They would save the incalculable waste of happiness, now arising from the contentions, animosities, and and cruelties engendered by the institutions of insecurity, and in some degree inseparable from the most chastened pursuit of individual gain; the social combinations proposed removing the *causes* of those crimes and vices, and by the education of the understanding implanting opposite, permanent, dispositions and habits.
6. They would render supply and demand always commensurate, and reduce the economy of supply and demand, population, and other contested questions of morals, legislation, and political economy, to fixed and easily ascertained data, and principles founded thereon.

To illustrate each of these advantages would require a separate essay, and all that we can pretend to do on the present occasion is to indicate them in passing, rather than to exhibit them in detail.

The first benefit alluded to is explained by the fact, that all would be productive or useful labourers in a Social Community, and therefore unproductive consumption must cease. The second feature would be apparent in an intelligent and well-considered direction of labour and skill to common purposes, which are now left to the caprice and limited knowledge of the individuals of which society is composed; the third is evident, and requires no explanation; the fourth is equally so when we examine the outlines of the system; the fifth is made clear to the understanding upon our perceiving the effects of a mode of life in which individual good and general well-being are rendered co-existent and inseparable; and the last proposition is easily demonstrable to those who take into consideration the very constitution of a co-operative association. If a Community consisted of a certain number of individuals, the amount of the various kinds of wealth they would require could be ascertained without the slightest difficulty, and as readily supplied. The two principles of supply and demand would be so plain to be understood that an intelligent youth of either sex could be made to understand them; whereas, now, such is not the case. Many adults are entirely ignorant of the questions, and the political economists themselves are divided in opinion. The demand for goods of all descriptions is now regulated by many circumstances, such as (1st) the actual and natural wants of the consumer, (2nd) his pecuniary means, and (3dly) the state of the currency, and other matters; whilst under rational arrangements the first named would only be considered.

Such is a brief digest of the evils of the old, and the benefit of the new system.

NOTICE.—THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS. Every SUNDAY, at seven o'clock, P. M. Discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Indolent and producing classes from the despotism of competitive arrangements of Society, will be delivered by J. M. Horner in the Wooster street Hall, No 98 Wooster street, near Spring.

N. B.—The readers of the above notice are respectively informed, that the above Society is connected with and interested in the promotion of the principles of this Paper, which if adopted would tranquilize the present agitated world, and surround all men with happiness.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. Price 12½ cents, 75 cents, \$1.25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 57½ Bowery, and by the authorised agents, viz. W. Van Einburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108½ Sixth Avenue, Alfred Hill, 208 Greenwich street, Wm. Maunder 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co. Third Avenue, corner of Twenty-second street, T. W. Betts, 304 Hudson street, E. L. Cotton, 253 Bleeker street, Dr. W. H. Milnor, 183 Broadway, Dr. Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burnett, 19 Third Avenue, B. Quickenbush, 709 Greenwich street, and 296 Spring, J. Wendover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies, without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and I now enjoy as good health, if not better, than I have for ten years, and would commend to all.—E. H. MESSERVE, 121 First st.

A VALUABLE REMEDY—To Messrs. Pease and Sons, 45 Division street. Your valuable preparation of Hoarhound, deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea faring life, I found my health and strength gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of hursting a blood vessel when your Hoarhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please of this certificate, which it would be justice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son.

Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three cities; Gahbandam, 57 Sixth Avenue; Allison 488 Grand street; Oxford, 183 Bowery; Wood, corner of Grand and Division street, Wooster, 304 Second st. Timperly, corner of Fulton and William street, Stuart, corner of Houston and Clinton and Houston st. Pickford, corner of Goerick and Stanton street, Ewatts, 20 East Broadway, Wadsworth, Providence, R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Peddlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors,

J. PEASE and SONS, 45 Division street.

Agents for this Paper.—Mr. BARTLEY, Toronto, Canada; Mr. ASHTON, Pawtucket, Mass.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it will become a weekly publication, at \$2 per annum, or \$1.25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at Phelan's Book Store, 36 Chatham-street.

No paper will be discontinued unless due notice is given and all arrears are paid.

N. B.—All communications to the Editor, must be directed to 98 Wooster street, or 66 Eldridge street; at any of the Meetings of the Society for the promotion of Human Happiness, free of Postage.

THE HERALD OF THE NEW MORAL WORLD

2nd Biennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, }
EDITOR.

NEW-YORK, SEPTEMBER 2, 1841.

{Vol. I. No. 16.

*Advice to the Harmonists, Communionists, or our friends,
by whatsoever name they may be designated.*

SOCIETY, in the true sense of the word, implies a number of individuals united for the purpose of promoting their physical, intellectual, and moral improvement, individually and collectively, and who are convinced that the surest way of securing these advantages is, by each endeavoring to promote the welfare of all,—regarding himself as a constituent part of the whole, sympathizing in the sorrow, and participating in the joys of every member.—Let us consider how two or three individuals, having their physical wants supplied either by private fortune or professional pursuits, convinced of these truths, and desirous of attracting the attention of mankind to their efficacy, would proceed. They would endeavor to realize, as far as circumstances permitted, those pleasures of sympathy which result from congenial feelings and objects, and which must be infinitely more grateful as those feelings and objects are the more exalted. "Doing good," says Sir Philip Sidney, "is the only certainly happy action of a man's life." They would exemplify in their own conduct towards each other, and to external society, the happy result of true principles.

For their moral and intellectual culture, the three friends meet two or three times a week, or oftener if possible. They regard themselves as forming one body. Is a fault committed? it is not considered by whom, but it is repaired in the same spirit as if it were committed by each; for the cause is to be found either in a less perfect organization of that member, or in a deficient amount of moral feeling in their body: in either case the remedy is to be attempted by striving to infuse a larger portion of health or moral feeling into the whole body, and this is affected by still more arduous endeavours to strengthen their minds and purify their hearts. In this manner would they correct each other's errors, and share each other's virtues. Such a procedure would be in strict accordance with the idea conveyed to the mind by St. Paul: "So we, being many, are one body in Christ, and every one members of one another."

And what is the consequence if one of our members be afflicted? In the case of an injured arm for instance, the whole body suffers and sympathizes; we

not only refrain from greater indulgence, but are more abstemious than usual, and a more exclusive attention is devoted to the afflicted member: it becomes the subject of our constant attention and care; and even when it is restored to health and usefulness, we recollect that it is more liable to be affected by future accidents and contingencies than any other part of the body, and therefore demands more vigilant protection. Thus would it be with a member of this society afflicted with any moral evil, traced as it would be to the mal-conformation of the individual member or to the unhealthy state of the whole body, in which greater care might have prevented the aberration: the member becomes at once an object of anxious solicitude; he is soothed by the most tender attentions; the kindest sympathy alleviates his regret, and animates him to renewed exertions.

By such means they could not fail to increase in intellectual power, in kind feelings, in general usefulness, and most certainly in happiness. Such a society would realize upon an extended scale the idea of true friendship expressed by Cicero in the following passage. "Whoever is in possession of a true friend, sees the exact counterpart of his own soul. In consequence of this moral resemblance between them, they are so intimately one, that no advantage can attend either, which does not equally communicate itself to both: they are strong in the strength, rich in the opulence, and powerful in the power of each other. They can scarcely indeed be considered in any respect as separate individuals; and wherever the one appears, the other is virtually present. I will venture even a bolder assertion, and affirm that in despite of death they must both continue to exist, so long as either of them shall remain alive. For the deceased, may, in a certain sense, be said still to live, whose memory is preserved with the highest veneration and the most tender regret in the bosom of the survivor;—a circumstance which renders the former happy in death, and the latter honoured in life." Pursuing their object in earnest sincerity, they would in a year form a collective mind of considerable power.—Let us suppose that one were distinguished by a tenacious memory, another were a good logician, and the third gifted with a vivid imagination. If a composition was wanted, such a composition would receive the benefit

of their varied talents, and be at once copious and felicitous in its illustrations, clear in its reasonings, embellished by the chaste ornaments of fancy, and elevated by an expanded imagination. One of the leading objects would of course be to qualify themselves for public speaking, and reading lectures in the most impressive manner.

No period in the past history of the world appears to have been so well prepared for the reception of truth as the present. When Luther preached, he could find few willing auditors but the ignorant:—now, it would be difficult to collect an audience in which a considerable degree of intelligence did not prevail. In his days both readers and books were scarce:—now, they are increased a thousand-fold. The minds of men were at that time shrouded in darkness, and sunk in torpor;—now, they are cultivated, conscious of existing error, and eager to inquire.

To return to our triumvirate.—If, before the public, they exhibited any irritability from the annoyance of ignorance or sarcastic opposition, or attempted to retaliate in the same style, this would be a subject for correction; and by degrees they would become attractive as public lecturers. Their whole conduct would prove to the world that they were not seeking a triumph, that they were not endeavouring to expose the ignorance of their opponents,—but that they were actuated by a real desire to inform them, and advance their happiness. They would deem it not only unnecessary, but detrimental to their cause, to attack a prevailing opinion, however wrong,—satisfied that the exposition of an opposite truth was alone sufficient for its renouncement. Some have maintained that before error was destroyed, truth could not be admitted,—as if the mind, like a vessel, must be emptied of its contents ere new propositions can be received. But the darkness of error must remain until it is expelled by the light of truth. To declare *that* to be a noxious weed which has hitherto been esteemed a beautiful flower, springing from a root containing healing virtues, arouses the prejudices of men, who immediately prepare to defend its excellence. But if, on the contrary, you present them with a flower obviously more beautiful and salutary, they will examine for themselves, and discard their former favorite: for it is flattering to the mind to disabuse itself of its own errors. Those who found out the truths of astronomy and chemistry, did not employ themselves in exposing the fallacies of the astrologers and alchemists, but simply proclaimed their discoveries; and in like manner would those proceed, who advocated in a right spirit the science of society. They would display a conciliatory disposition and an elevation of mind, more influential than eloquence itself. For whatever ridicule or neglect they met with in the world, they would always be sure in the bosom of their little society of finding friendly consolation, and they would thence derive fresh courage and fortitude to sustain their conflicts with those who mistook and misrepresented their motives. “Tell me,” said Bernado, the father of Tasso, to his son, “of what use is that vain philosophy upon which you value yourself so much?” “It has enabled me,” said Tasso modestly, “to endure the harshness of your reproofs.”

And such would be one of the most important uses of this application of a correct knowledge of the philosophy of society. It would enable each to endure with undiminished cheerfulness the harshness of the world's reproofs. In the meanwhile they would look around for the individual manifesting the greatest proximity to them in opinion and conduct; with him they would often associate, and in due time succeed in uniting him to their body. As they increased in number they would increase also in moral power, and thereby enlarge their sphere of beneficence. “But there is one way,” says the most powerful writer of the age, “of attaining what we may term, if not utter, at least moral happiness; it is this,—a sincere and unrelaxing activity for the happiness of others. In that one maxim is concentrated whatever is noble in morality, sublime in religion, and unanswerable in truth. In that pursuit we have all scope for whatever is excellent in our hearts, and none for the petty passions which our nature is heir to. There—whatever be our errors, there will be nobility, not weakness in our remorse; whatever our failure, virtue, not selfishness in our regret; and in success, vanity itself will become holy, and triumph eternal.”

Now these would be more certainly advancing their happiness than those few bands who, dissatisfied with the institutions of their own country, have occasionally emigrated to distant lands, where they must have found a less extended field of usefulness, and who have rarely perpetuated among their descendants the good principles that prompted their departure.

On the other hand, the union we are contemplating would contain within it a principle of growth which it would be the constant and sedulous care of all to cherish. In time, a fifth and sixth member would be added, until the number as well as their general influence became considerable. Their meetings would then assume a more important character, and one meeting during the week or month would perhaps be open to the public. They would go on from day to day increasing in affection for each other, and enjoying the purest friendship. The sobriety, order, good feeling, and high intelligence of the parties would give them great power. If the mind is invigorated by exercise, so likewise the feelings; and a right method once begun, no limit can be assigned to the accession of strength which a desire to improve would gain, or to the higher dignity of conduct to which such a society would rise; nothing within the reach of human attainment would be too great for them to achieve through the silent but irresistible influence they would obtain over the public mind. Let those who think there is anything chimerical in this conclusion, observe in the example of the Society of Friends, although restricted by some partial and exclusive views, how much improvement results from their assembling themselves together, and by striving to cultivate the better affections. How much more would those gain who had no prejudices to struggle with, no dogmas lying as stumbling-blocks in their way, and who offered the right hand of fellowship to all mankind! To firmness of principle they would unite an unaffected deference to

those in authority; a conciliatory manner to those from whom they differed in opinion; and not only forgiveness of injuries, but a disposition to overcome evil with good. For, as Archbishop Tilloston says, "a more glorious victory cannot be gained over another than this,—that when the injury began on his part, the kindness should begin on ours." If there are any who, above all others, should exhibit in their demeanour that enduring charity which beareth all things, there are surely those who recognise in the acts of every individual the influence of the circumstances under which he has been trained, and by which he is surrounded.

Thus would their conduct harmonize with their professions,—unlike many of those who avow similar opinions, and yet condemn even with severity. There is nothing more calculated to bring discredit upon any system, much more upon one which regards society alone as responsible for the misconduct of its members, than the exhibition of feelings of antipathy by its advocates towards any individual, or towards any class. After witnessing the meekness, the anxiety to arouse his hearers to a sense of duty, and the pious deportment of a clergyman in his parish church, there is something peculiarly revolting in hearing such characters rudely denounced by one whose vituperation and sarcasm create a reasonable doubt of his own professions of sincerity, and render the contrast between the calumniator and the calumniated greatly disadvantageous to the former.

If it be incumbent upon us to regard with indulgence errors imbibed in childhood, and professed by society at large,—how much greater consideration is due to those who have not only been subjected to the same general bias, but to other influences of similar but more powerful tendency,—upon whom it has been imposed as a sacred duty, from the period of their attaining manhood, to uphold the ordinances of the Established Church, and whose lives have been spent in conscientious endeavours to strengthen their own faith, and to impart confidence to others!

The enlightened benevolence in the following remarks demands the earnest consideration of all violent Reformers, and more especially of those who would assail with contumely and reproach the ministers of religion.

"How deeply rooted in the human frame," says Du-gald Stewart, "are those important principles which interest the good man in the prosperity of the world; and more especially in the prosperity of that beloved community to which he belongs! How small, at the same time, is the number of individuals who, accustomed to contemplate one modification alone of the social order, are able to distinguish the circumstances which are essential to human happiness from those which are indifferent or hurtful! In such a situation, how natural is it for a man of benevolence to acquire an indiscriminate and superstitious veneration for all the institutions under which he has been educated; as these institutions, however capricious and absurd in themselves, are not only familiarized by habit to all his thoughts and feelings, but are consecrated in

his mind by an indissoluble association with duties which nature recommends to his affections and which reason commands him to fulfil. It is on this account that a superstitious zeal against innovation, both in religion and politics, where it is evidently grafted on piety to God and good will to mankind, however it may excite the sorrow of the more enlightened philosopher, is justly entitled, not only to his indulgence, but to his esteem and affection.

To return to our interesting moral communion.—They would not only be all things to all men, but they would be the same thing to all men; they would not only endeavour to win the good opinion and sympathy of each, by falling in with his pursuit so far as consistency and rectitude of principle would permit, but they would be kind and courteous, and always ready to impart their knowledge to every individual, of whatever sect and denomination, or of whatever character. Wherever they went their approach would be hailed with rejoicing. Far from opposing the errors of others, they would satisfy themselves with recommending their truths by persuasive and irresistible argument; but they would never forfeit esteem by unseasonable obtrusiveness: they would be mindful of the advice of Dr. Watts, who says, "Of all these different methods of curing prejudices, none can be practised with greater pleasure to a wise and good man, or with greater success, where success is most desirable, than attempting to turn the attention of well meaning people from some point in which prejudice prevails, to some other of greater importance, and fixing their thoughts and heart on some great truth which they all allow, and which leads into consequences contrary to some other notion which they espouse and retain. By this means they may be led to forget their errors while attentive to opposite truth; and in proportion to the degree in which their minds open, and their tempers grow more generous and virtuous, may be induced to resign it. And surely nothing can give a benevolent mind more satisfaction, than to improve his neighbour in knowledge and in goodness at the same time."

It is a just observation of Lord Bacon's that "there is in man's nature a secret inclination and motion towards love of others, which if it be not spent upon some one or a few, doth naturally spread itself towards many." This natural germ, if we may so term it, is planted in every individual, and requires only a genial atmosphere for its development. Such an atmosphere would these societies create, subduing every harsher feeling wherever they extended. The universal principle of love has been recognised and appealed to in all the systems of philosophy and religion that have maintained any lengthened existence; it is a sympathy for his species which man possesses in common with all the animal creation, but which under the guidance of reason becomes a spring of perpetual and refined enjoyment;—it is that which responds to the relation of sufferings in our fellow-creatures,—which sometimes, suddenly aroused by the affecting eloquence of religious enthusiasm, is considered as a divine illumination; and when rightly directed, it may be indeed regarded as the influence of a holy spirit: it is

the mystics of the Germans, and what Buffon denominated the sixth sense. "Whatever interest," says that eloquent writer, "we may have to know ourselves, I doubt if we do not know much better those things which make no part of us. Provided by nature with organs solely adapted to our preservation, we employ them merely to receive foreign impressions: all our care is to exist without ourselves. Too much taken up in multiplying the functions of our senses, and increasing the exterior extent of our being, we seldom make use of that interior sense which reduces us to our true dimensions. This is the only sense by which we can judge ourselves. But the difficulty is to give this sense its activity and proper extent; to free our soul, in which it resides, from every illusion of the understanding. We have lost the habit of employing it; it has remained in a state of inaction in the midst of the tumult bred by our corporeal sensations." So impossible is it to find a human being without sympathy, that the privation was supposed by the Romish Church to be endured only by Satan. "He who is without affection," says Brown in his Lectures on Moral Philosophy, "may exist, indeed, in a populous city, with crowds around him wherever he may chance to turn: but even there he lives in a desert, or he lives only among statues, that move and speak, but are incapable of saying anything to his heart. How pathetically, and almost how sublimely, does one of the female Saints of the Romish Church express the importance of affection to happiness, when, in speaking of the great enemy of mankind, whose situation might seem to present so many other conceptions of misery, she singles out this one circumstance, and says, "How sad is the state of that being condemned to love nothing!" We may be assured, then, that no human being is destitute of sympathy; and that it only requires to be appealed to with an adequate feeling, to be called into the most beneficial activity.

Thousands and tens of thousands have been spent in the vain endeavour to construct communities with the materials of old society: the conviction of the understanding was deemed a sufficient security for improvement of character; but it was soon discovered that though the mind was informed, the feelings were undisciplined; that pretended converts gained admission; and that many who could discourse wisely were still found wanting. Henceforward the first practical step to be taken must be in the path of moral improvement; this should be the beginning and the end of the pursuit; then perchance holier desires will be cherished and gratified, and more lasting happiness secured.

A brief sketch has been attempted of the embryo of a society which, consisting of two or three members only, would soon augment its power and its numbers, and in the meantime exhibit an epitome of a more comprehensive, moral and intellectual combination. Let these incipient unions be formed in every village, —in very neighbourhood:—as the knowledge of the principle spreads, they will arise in different districts of the globe; they will gradually enlarge the circumference of their circles, until coming in contact with

each other, they will be finally resolved into one unbounded sphere of universal harmony.

[Hampden in the 19th century.]

The Herald of the New Moral World.

NEW-YORK, THURSDAY, SEPTEMBER 2, 1841.

Ridden's Patent Metallic Razor Strop, with Four Sides.

This TABLET combines the properties of both a hone and strop, requires no oil, or other fluid, and is in its use extremely simple. It is most particularly recommended to gentlemen who experience the inconvenience of a tender face and strong beard—as a razor occasionally applied to the Tablet will receive and retain so perfect an edge, as to render the operation of shaving as easy and agreeable as it was before unpleasant and painful. We have tried it ourselves, and find it a most capital article, and in every way answering the description given it.

Herald of the New Moral World.

A neat little duodecimo volume has been thrown into our hands, accompanied with a request to give it a review—called *The Science of Government, Founded on Natural Law. By Clinton Roosevelt. Published by Dean and Trevett, 121 Fulton St.*

We hail this little work, coming out as it does in the present day, as one among the many surrounding evidences that the community is dissatisfied with the present institutions and arrangements of society, all which indicate to us that some change is not far distant. The author, in recommending to our attention new arrangements in society, appears to have taken as his model military laws, customs, and usages, (not the most moral and virtuous source we confess,) nevertheless we have before read, "out of the eater came forth meat, and out of the strong came forth sweetness," and of "good coming out of evil," therefore he may after all make out a good case.

We think our author would have appeared to better advantage had he chosen to communicate his sentiments to the world in some other mode, rather than by *dialogue* or *catechetical* writing, it being the most unfair or cowardly attitude in which an author can place himself before the public. Because he is sure not to put any thing in his opponent's mouth but what he can answer,—who ever heard of a dialogue writer presenting himself to the world as the vanquished disputant.

Our author may cut a most splendid and terrific

figure, and obtain a most singular victory over the man of straw created by his partial fancy, nevertheless, he might be silent and subdued if confronted by one of nature's genuine sons who understood the science of circumstances, and the nature of man, and who was determined in his own vindication. We have been long indisposed towards dialogue writing, nevertheless, we are of an opinion it has its good as well as its evil, and when arranged with strict regard to honesty, as we presume is the case with our author, it may be one of the simplest modes of communicating impressions to the most numerous class of the community, and therefore in the end the most useful.

In this little, and in many respects useful work, we perceive a settled desire to avoid and leave unsettled all disputed points in theology, and thus leave untouched the bone of contention which has generated war, divided nations, separated communities, and spread ruin and devastation in every land and nation. We should have been happy if our author could have rendered us any assistance in this dilemma, and have presented us with a principle that would have redeemed us from this gulf of tormenting contention. We must, however, excuse him on this subject, inasmuch as we are informed he has had more to do with the law than the gospel. We also regret that in his agitation of new arrangements in society, he has left untouched the science of circumstances and the nature of man, which must for ever be the foundation on which the superstructure of society and equitable arrangements of a well organized community can be based. He has taken no notice whatever of the new moral or millennial world, nor the fundamental facts on which its institutions are proposed to be founded. We must, however, leave our author to travel his own course. A little more light may lead him on a step further. Rivulets, though often divided by extended space, frequently empty themselves in one fountain. A bad swimmer often struggles till he gets safe to land. Clear perceptions of truth are not always obtained instantaneously. The perfectibility of the human understanding must be aimed at by degrees. We wish our author success in the sale of his work and the agitation of his doctrines, because we believe they will prove a John the Baptist to prepare the way for those redeeming principles set forth in the *Herald of the New Moral World*.

Desirous that our readers may judge for themselves, we shall give the following copious extracts from this little book.

A. I grant society is in a state of chaos—the hand of every man is raised against his neighbor, in a low,

cunning, selfish, overreaching competition, in which the strong is snatching from the weak his bread, and when he has enough, he still cries more, more, and is not satisfied. I grant that men reputed wise, and exercising at their ease their conscious strength, teach as the only true philosophy, “*laissez nous faire*—Let us alone.” I know that those who most require help, are as it were on a lee-coast, and in a leaky ship, and must toil night and day to save themselves from sinking, and that those who might give them their assistance, are thinking only of themselves, by the false philosophy of wealth, of our colleges and universities. But still I hope. There is sympathy and benevolence, as well as selfishness, in man. I appeal to both benevolence and selfishness, as both exist in man.

P. As they are opposing principles, how can you appeal to both at once?

A. The grand principle herein advocated is to HARMONIZE THE INTERESTS OF MEN, BY AN ORGANIZATION OF MEN AND THINGS, BY WHICH IT WILL BE TO THE IMMEDIATE SELF-INTEREST OF EVERY ONE TO ACT CONSISTENTLY WITH THE GREATEST GOOD OF ALL.

P. Do you desire to effect a common stock system?

A. Not by any means.

P. How, on your principle, can you do otherwise?

A. Take an example from a regular army. Every blow a soldier strikes, and every shot he fires, is as much to the advantage of every other soldier of the army which he is a member, as to his own gain. In the mean time, he has his own private pay and share of spoils to use as he desires, so that there is an union in action, and mutual assistance, without an amalgamation of self-interests. This I believe to be the great desideratum, and with the gratification of the desire for immediate returns for good endeavors and immediate accountability for evil deeds, the system must be perfect.

P. But so many systems have been tried, and now so many are proposed; how can you promise more success than others which have gone before?

A. We have all of their experience to warn us of the breakers, and every shipwreck is a beacon to succeeding mariners.

P. But no outward physical arrangements can reform society. The heart must be the seat of reformation.

A. We have no objection to the reformation of bad hearts; far the contrary; but to pirate in a new and well found ship at sea, with a good understanding of the art of navigation, will weather many a storm in which pilgrims and missionaries in an old leaky vessel would be sure to perish. We desire to give a system useful alike to all, to prevent necessity for crime and extreme misery. All may profit by it for each law of nature has its own penalty, and own reward. The laws of nature are the laws of nature's God. The book of nature is God's oldest book, and therefore should be studied first. On this we base our system.

P. What great lessons have you learned from it?

A. We have mentioned some, and now we give another, which will show the reason why all systems of

government, heretofore tried, have failed to be perpetual, and render mankind happy.

P. Can you trace the destruction of all forms of government to one simple source, when historians and statesmen give so many reasons for the decline and fall of Empires and Republics?

A. Yes. All can be traced back to a law of motives, which governs all human wills to greater or less degrees in different individuals.

P. What law of motives do you thus refer to?

A. IT IS A LAW ANALOGOUS TO THE GREAT LAW OF ATTRACTION, BY WHICH A SMALL OBJECT WHICH IS NEAR, HAS A GREATER INFLUENCE OVER THE WILL, THAN THE GREATEST WHOSE CONSEQUENCES ARE REMOTE.

P. How do you prove the existence of such a law of motives?

A. There are many men who thoroughly believe in future rewards and punishments, but who still give way to present trifling temptations, and do not begin to fear until death approaches. and awakens all their terrors. There are none who have the right to say they are above this law.

P. How does the operation of this law overthrow all governments, and even the religion of too many minds?

A. Because, in the present deficiency of organization in society, the immediate interests of men are adverse to the general good; which therefore is neglected by the well-disposed, and preyed on by the selfish, and those not selfish but under the pressure of necessity.

P. I desire to hear examples.

A. It is to the immediate self-interest of lawyers to sustain a veneration for old abuses, even if they be "flatly observed and unjust," and they do so, and oppose most pertinaciously every effort to introduce an amicable and cheap system of arbitrations, on equitable principles.* Hence all the expenses of the courts, the technicalities and forms of law, and uncertainties and delays of justice.

It is to the immediate self-interest of physicians to palliate diseases, rather than eradicate them; to be plausible and popular, rather than profound. To prevent diseases entirely, would be to destroy their means of living.

It is to the immediate self-interest of merchants to export from Ireland, beef, butter, potatoes and manufactures, while the people are starving and naked, to this country, where we have all the natural advantages of producing and manufacturing,—to bring the people in debt may millions annually by excessive imports, because they gain a private pecuniary profit by so doing.

It is to the direct self-interest of bankers to expand and contract the currency, in order to raise and depress prices, and force men to sacrifice to them, through brokers, sheriffs and auctioneers.

* See Blackstone's Commentaries, by Chitty, page 47, Eighteenth London Edition, where it is plainly acknowledged that "precedents and rules should be followed if flatly absurd and unjust, if agreeable to ancient principles."

It is to the direct self-interest of editors to bepraise those who will see them beat, and belie the men of honor, who despise their selfish and contracted policy.

It is to the direct self-interest of publishers to print the most frivolous and demoralizing romances, rather than the most profound works of philosophy, religion and the useful sciences.

It is to the immediate self-interest of working-men to destroy machinery which comes in competition with their means of living.

It is to the immediate self-interest of all to rob inventors.

It is to the immediate self-interest of soldiers to have war, thus to obtain bloody spoils.

Blackstone truly has observed, that the outward form of government is of no importance. The government is in the real rulers who cause the laws to be enacted, and suspended as may best suit their own convenience. Again:—

It is to the immediate self-interest of nominating committee-men, to sell their votes to demagogues without principles, and for demagogues in Legislatures to sell their votes to their best patrons, and made fraudulent grants of monopolies, especial-privileges, and suspension acts. There is *prima facie* as well as other evidence that all this has been done, and only the theory of a republic now remains existent.

Thus in England also, when a man has moral influence, he is bought over by a place or pension, if to crush him would be dangerous. If very great, he then is made a peer, and all his opposition ceases. It is immediate self-interest from first to last, in every form of government alike. Even the greatest emperors are generally ruled by favorites, and are strangers to their people. When they operate against the immediate self-interest of courtiers, even the greatest have reason to tremble for their crowns or heads.

All governments are thus alike, and the only real difference of importance is in the administration of them. "That which is best administered is best." They are variable, and dependent on the master spirit who raises up himself above the law, and looks upon his sovereign as his instrument—a "cerimony," or mere puppet in his hands. Sometimes, it is true, the sovereign has the master mind, but this is not the case in general. In all countries, inquire who it is who can command the *greatest funds and property, and there you will find the government* The outward pageantry is used merely to amuse the vulgar, who look only at externals—music, songs, banners, carriages. Editors, coachmen, legislators, judges, and counsellors at law, alike with few exceptions, all quiet their consciences in the meantime on the plea of absolute necessity, and say:

"You take my house, when you do take the prop
That doth sustain my house; you take my life,
When you do take the means whereby I live,"

and I submit. Shipmates starv'ing on a raft at sea, will devour each other from necessity, and mothers drink their offspring's blood when pressed by absolute necessity. It is NECESSITY, operating on the means of

living, which now rules the world. Those of us not under that iron crown, have reason to bless God, not that we are not like other men, but have not been as sorely tried. Some will die for honor, and nearly all would doubtless act according to the noblest principles, had they the opportunity. Unite the interests of men and they unite—divide their interests and they arrange themselves against each other in the deadly combat. All this may seem too clear to be repeated, and yet men too generally overlook this simple axiom in their pretending sciences of law and government, political economy, social systems and principles of education. In all these cases men imagine *abstract reasoning* on morals and religion will have influence. They may restrain to some degree, but the master feeling conquers in the end. Self-preservation overcomes all weaker influences.

To the Editor of the Herald of the New World.

Lowell, Mass, Aug 1st, 1841.

Sir—There is an almost impossibility to “train the child in the way it should go,” amid the present vacillating and opposing institutions of society. It is therefore concluded that the cause of human advancement in which you have so long been engaged, and which is the aim and the end of your “Herald” of eternal truth, will labour under considerable disadvantage until you and your friends shall be able to procure a large tract of land, say five hundred acres, on which may be erected a school, where all the children of the Harmonists, or Communionists, and as many others as circumstances may suggest, shall be trained from infancy to manhood, under the most elevating and rational influences that the most perfect knowledge of the sciences of circumstances and the nature of man may suggest.

The location of this school should be removed as far as convenient from the immoral influences of this old competitive world, lest the children should become contaminated by its degrading practices.

These children thus trained, it is fair to conclude, would be what the ennobling influences with which they would be surrounded were calculated to make them; because there never was a cause without a corresponding effect.

These children might be trained to study Astronomy, Geology, Phrenology, Pharmacology, the science of circumstances, and the nature of man, and all other subjects which advancement in science might suggest as being important and useful.

Among one or two thousand children, from the age of three to fifteen years of age, it is presumed there would be a sufficient number capable to cultivate the garden, a part of the farm, &c., and manage their cooking and domestic concerns, when they were properly trained and disciplined; for children under fifteen years of age are capable of being made more useful to themselves and those around them, than what they generally are in the old immoral world.

On the same tract of land, there might be a college for the reception of young men, to be trained either for

the old competitive or for the New Millennial World. The former should be expected to pay for their education, the latter might consist of such whose functions qualified them for teachers, preachers, or missionaries, and like the apostles of old should go out into the world, and preach the unsearchable riches of rationalism, the harmonious doctrines of nature, and promote that most glorious revolution, for which the pages of the Herald of the New Moral World are unfolded to the four winds of the heavens.

On the same tract of land, a community of common prosperity might be formed of Farmers, Mechanics and others, where and by whom the Apostolical arguments of the Millennial world might be carried out to the confusion of all the Bable builders, and the substantiation of that complete and wholesale reform at which you are aiming, and to promote which I hope your life will be devoted notwithstanding the formidable obstacles which may lie in your path.

May the colors you have raised never be taken down till victory is obtained. May the stand you have taken be supported when you are no more, and while you live may you maintain that stability of mind which has hitherto characterized the steps of your life.

When ever you see the minds of your friends and surrounding circumstances, ripe and prepared to carry out any thing in harmony with the above proposition, be sure to let your old friend and correspondent know, when you may depend upon one hundred dollar draft, from your humble correspondent; and I think I am acquainted with four others who would come forward each with the like sum.

Yours, in the cause of human reform,

AMICUS.

The Progress of Democracy.

THE PRESENT.

After a lapse of many centuries, during which the foot of the oppressor trod upon the neck of the weak and unresisting, and the whole world seemed plunged in the most abject bondage and barbarism, while the very name of freedom was lost, and democracy was thought of as a sweet and pleasant dream which had hitherto blessed mankind—after many years the Old World was at last startled from its iron sleep. The colonists of the New World, the descendants of those hardy adventurers whom the love of liberty had induced to seek a home in the wilderness of the West, finding that even in that remote part of the world they were not free from the tyranny of despotism, resolved to shake off the trammels of custom and prejudice. The spirit of freedom once more raised the standard of democracy, and the monarchies of Europe trembled on their blood bought thrones, as the hardy sons of America proclaimed trumpet-tongued that “all men were created equal.” Oh! what a day was that when they shouted in the coward ears of despotism the long forgotten word “liberty!” and when in the face of the enslaved world they lifted up their unchained hands to heaven, and swore to devote “their

lives, their fortunes, and their sacred honors," to the glorious cause! Now was the dream of the poet and the philosopher to be realized. A free and independent republic was established, founded upon the true principles of political and religious liberty. Equal rights and equal privileges were the order of the day, and to all appearances a pure and perfect democracy had sprung up from out the ashes of colonial despotism and second-hand tyranny. But! alas for human nature! was it so? Had we indeed a new and perfect system of government? Something more glorious than the world had ever known before? Had democracy indeed made a progress? Had it improved upon the old systems of Greece and Rome? Oh! that I should have to record it! We had not progressed one step. The histories of the past had been written in vain. The record of old had been useless, and the teachings of experience had brought us no knowledge. At the same time that we proclaimed freedom for ourselves, we still kept in bondage the swarthy African! At the same time that we exclaimed against the aggression of England, we were driving farther and farther from the graves of his kindred the original inheritor of the soil. Robbing the Indian day by day of his hunting grounds, until he shall be completely expelled from the land of his fathers. But worse than all, with our new political rights we had entirely overlooked the establishment of our social. The tyrannical customs of the Old World were in as strong force as ever, and the working man and producer was still held subject to the aristocracy of wealth, if not of birth, the old competition system of individual aggrandisement, compelling him to labor for the scanty pittance that barely supplies his daily wants, in order that the monied landowner and the haughty capitalist might live in ease and luxury upon the products of his toil. Thus at once producing an inequality of condition, of rights, and of privileges. Call you this the progress of democracy? If so, it is a strange progress; it is merely a progress back to the governments of former times, establishing, I am sorry say, the theory with which I set out in my former paper, that our progress like that of the world is just round and round. At one time tyranny or despotism is uppermost, at another monarchy or a mixed government, and at another a kind of bastard democracy; whether we are ever destined to progress to a pure democracy is yet in the womb of time. In my next I will at least endeavor to show that such a system is not impracticable, and would certainly be highly beneficial.

It is our impression that the following account relates to the Rappites' Community of Common Property. Will some of our Pennsylvania readers inform us as to the truth of the matter, and give us a few more of the particulars, for we ought to be deeply interested in the prosperity of the Rappites, inasmuch as they are a standing monument of the propriety of a community of common property.—Ed.

"A most destructive fire broke out at Harmony, Pa., on Friday evening, 17th inst. About 9 o'clock, the

steam saw-mill, formerly the granary of George Rapp, was discovered on fire, and in a few minutes was irrecoverably abandoned. The evening was still, but, in the absence of rains for many weeks, the fire was easily spread. The out-houses and barns upon the old premises of George Rapp were soon on fire. The Rapp House, owned and occupied by Isaac Wilson and family, was soon in a blaze. The destruction of the whole town was now threatened, but the citizens assembling in great numbers from Zelernople and vicinity, after much labor for several hours, succeeded in arresting the flames. The loss of the proprietor of the steam saw-mill was great. The mill contained much grain. Loss, \$12,000. No insurance."

NOTICE—"THE SOCIETY FOR THE PROMOTION OF HUMAN HAPPINESS." Every SUNDAY, at 7 o'clock, P. M., Discourses on Boundless Happiness, Christian Equality, and the Universal Redemption of the Industrious and producing classes from the despotism of competitive arrangements of Society, will be delivered by J. M. Horner, in the Wooster street Hall, No. 98 Wooster street, near Spring.

N. B.—The readers of the above notice are respectfully informed, that the above Society is connected with and interested in the promotion of the principles of this Paper, which if adopted would tranquilize the present agitated world, and surround all men with harmony, abundance, and happiness.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. Price 125 cents, 75 cents, \$1 25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 57½ Bowery, and by authorized agents, namely, W. Van Emburgh, 314 Pearl street, John B. Dodd, 613 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill, 208 Greenwich street, Wm. Maunders, 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co., Third Avenue, corner of Twenty-second street, T. W. Betts, 304 Hudson street, E. H. Cotton, 253 Bleeker street, Dr. W. H. Milnor, 183 Broadway, Dr. Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burtwell, 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring street, J. Wendover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoarhound Candy, which afforded immediate relief, and now enjoy as good health, if not better, than I have for ten years, and would commend it to all.

E. H. MESSERVE, 121 First street.

A VALUABLE REMEDY.—To Messrs. Pease & Sons, 45 Division street. Your valuable preparation of Hoarhound Candy deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a seafaring life, I found my strength and health gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoarhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please with this certificate, which it would be injustice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son. Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Gabandam, 57 Sixth Avenue; Allison, 483 Grand street; Oxford, 183 Bowery; Wood, corner of Grand and Division street; Woortor, 304 Second street; Timpson, corner of Fulton and William streets; Stuart, corner of Houston and Clinton and Houston street; Pickford, corner of Goerck and Stanton street; Swartz, 30 East Broadway; Wadsworth, Providence, R. I.; R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors, J. PEASE & SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it shall become a weekly publication, at \$2 per annum, or \$1 25 for six months, to be paid in advance.

N. B.—All communications to the Editor, must be directed to 66 Eldridge Street.

THE HERALD OF THE NEW MORAL WORLD

2nd Biennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, {
EDITOR.

NEW-YORK, SEPTEMBER 16, 1841.

{Vol. I. No. 17.

DR. CHANNING'S LETTER.

WE have long been taunted, derided, and persecuted for what is called "your libels on the community," because we complain of its present immoral institutions and arrangements, but while labouring under this load of scorn and odium, it is gratifying to have such a man on our side as the author of the following Letter, *Dr. Channing*.

Society has hitherto employed its energy chiefly to punish crime. It is infinitely more important to prevent it; and this I say not for the sake of those alone on whom the criminal preys. I do not think only or chiefly of those who suffer from crime. I plead also, and plead more, for those who perpetrate it. In moments of clear, calm thought, I feel more for the wrong doer than for him who is wronged. In a case of theft, incomparably the most wretched man is he who steals, not he who is robbed. The innocent are not *undone* by acts of violence or fraud from which they suffer. They are innocent, though injured. They do not bear the brand of infamous crime; and no language can express the import of this distinction. When I visit the cell of the convict, and see a human being is who sunk beneath his race, who is cast out by his race, whose name cannot be pronounced in his home, or only pronounced to start a tear, who has forfeited the confidence of every friend, who has lost the spring of virtue and effort, the hope of esteem, whose conscience is burdened with irreparable guilt, who has hardened himself against the appeals of religion and love, here, here, I see ruin. The man whom he has robbed or murdered, how much happier than he! What I want is, not merely that society should protect itself against crime, but that it shall do all that it can to preserve its exposed members from crime, and so do for the sake of these as truly as for its own. I should not suffer human nature to fall so deeply, so terribly, if the ruin can be avoided. Society ought not to breed monsters in its bosom. If it will not use its prosperity to save the ignorant and poor from the blackest vice, if it will even quicken vice by its selfishness and luxury, its worship of wealth, its scorn of human nature, then it must suffer, and deserves to suffer, from crime.

I would that, as a city, we might understand and feel, how far we are chargeable with much of the crime and misery around us; of which we complain. It is not an acknowledged moral truth, that we are answerable for all evil which we are able, but have failed, to prevent? Were Providence to put us in possession of a remedy for a man dying at our feet, and should we withhold it, would not the guilt of his death lie at our door? Are we not accessory to the destruction of the blind man, who, in our sight approaches a precipice, and whom we do not warn of his danger? On the same ground much of the guilt and misery around us, must be imputed to ourselves. Why is it, that so many children in a large city grow up in ignorance and vice? Because that city abandons them to ruinous influences, from which it might and ought to rescue them. Why is beggary so often transmitted from parent to child? Because the public, and because individuals do little or nothing to break the fatal inheritance. Whence come many of the darkest crimes? From despondency, recklessness, and a pressure of suffering, which sympathy would have lightened. Human sympathy, Christian sympathy, were it to penetrate the dwellings of the ignorant, poor and suffering, were its voice lifted up to encourage, guide and console, and its arm stretched out to sustain, what a new world would it call into being! What a new city should we live in! How many victims of stern justice, would become the living, joyful, witnesses of the regenerating power of a wise Christian love.

In these remarks I have expressed sympathy with the criminal; but do not imagine that I have any desire to screen him from that wise punishment which aims at once to reform offenders and protect society. The mercy, which would turn aside the religious penalties of law, is, however unconsciously a form of cruelty. As friends of the tempted part of the community, we should make the escape of the criminal next to hopeless. But let not society stop here. Let it use every means in its power of rescuing its members from the degradation and misery of crime and public punishment. Let it specially protect the exposed child. Here is a paramount duty, which no community has yet fulfilled. If the child be left to grow up in utter ignorance of duty, of its Maker, of

its relation to society, to grow up in an atmosphere of profaneness and intemperance, and in the practice of falsehood and fraud, let not the community complain of his crime. It has quietly looked on and seen him, year after year, arming himself against its order and peace; and who is most to blame, when at last he deals the guilty blow? A moral care over the tempted and ignorant portion of the state is a primary duty of society.

I know that objection will be made to this representation of duty. It will be said, by not a few, "We have not time to take care of others. We do our part in taking care of ourselves and our families. Let every man watch over his own household, and society will be at peace." I reply first, this defence is not founded in truth. Very few can honestly say, that they have no time or strength to spend beyond their families. How much time, thought, wealth, strength, is wasted, absolutely wasted, by a large proportion of every people. Were the will equal to the power, were there a fraternal concern for the falling and fallen members of the community, what an amount of energy would be spent in redeeming society from its terrible evils, without the slightest diminution of exertion at home.

But still more we defeat ourselves, when we neglect the moral suite of the city where we live under pretence of caring for our families. How little may it profit you, my friends, that you labor at home, if in the next street, amid haunts of vice, the incendiary, the thief, the ruffian is learning his lesson, or preparing his instruments of destruction? How little may it profit you, that are striving to educate your children, if around you, the children of others are neglected, are contaminated with evil principles or impure passions? Where is it that our sons often receive the most powerful impulses? In the street, at school, from associates. Their ruin may be sealed by a young female brought up in the haunts of vice. The great national anniversaries, on which the whole labouring population used to be dissolved in excess, are now given to innocent pleasures. The excise on ardent spirits has now been diminished nearly half a million sterling. History records no revolution like this. It is the grand event of the present day. Father Mathew, the leader of this moral revolution ranks far above the heroes and statesman of the times. As Protestants, we smile at the old legends of the Catholic Church; but here is something greater, and it is true. However we may mention the claims of her departed saints, she has a living minister, if he may be judged from one work, who deserves to be canonized, and whose name should be placed in the calendar not far below the Apostles. And is this an age in which to be sceptical as to radical changes in society, as to the recovery of the mass of men from brutal ignorance and still more brutal vice?

Their first oaths may be echoes of profaneness which they hear from the sons of the abandoned. What is the great destruction to our efforts for educating our children? It is the corruption around us. That corruption steal into our homes, and neutralizes

the influence of home. We hope to keep our little circle pure amid general impurity. This is like striving to keep our particular houses healthy, when infection is raging around us. If an accumulation of filth in our neighbourhood, were sending forth foul stench and pestilential vapours on every side, we should not plead as a reason for not letting it remain, that we were striving to prevent a like accumulation within our own doors. Disease would not certainly invade us, because the source of it was not prepared by ourselves. The infection of moral evil is as perilous as that of the plague. We have a universal interest in the prevalence of order and good principles on every side. If any member of the social body suffer, all must suffer, with it. This is God's ordination and his merciful ordination. It is thus that he summons us to watch over our brother for his good. In this city, where the children are taught chiefly in public schools, all parents have peculiar reason for seeking that all classes of society be improved.

Let me add one more reply to the excuse for neglecting others, drawn from the necessity of attending to their own families. True, we must attend to our own families; but what is the great end which we should propose in regard to our children? Is it, to train them up for themselves only? to shut them up in their own pleasures? to give them a knowledge, by which they may serve their private interests? Should it not be our first care, to breathe into them the spirit of Christians? to give them a generous interest in our race? to fit them to live and to die for their fellow beings? Is not this the true education? And can we then educate them better, than giving them, in our own persons, examples of a true concern for our less prosperous fellow-creatures? Should not our common tones awaken in them sympathy with the poor, and ignorant, and depraved? Should not the influences of home fit them to go forth as the benefactors of their race? This is a Christian education. This is worth all accomplishments. Give to society a generous, disinterested son or daughter, and you will pay with interest the debt you owe it. Blessed is that home, where such members are formed, to be heads of future families and fountains of pure influence to the communities of which they form a part. In this respect our education is most deficient. While we pay profusely for superficial accomplishments, very little is done to breathe a noble, heroic, self-sacrificing spirit into the young.

In reply to these remarks, ill-boding scepticism will cry out, "Why all this labor? Society cannot be improved. Its evils cannot be done away." But this croaking has little significance to one, who believes in Christ, the divinely ordained Regenerator of the world, and who compares, in the light of history, the present and past times. On these authorities, I maintain that society can be improved. I am confident, that this city would become a new place, a new creation, were the intelligent and good to seek in earnest to spread their intelligence and goodness. We have powers enough here for a mighty change, were they faithfully used. I would add, God per-

mits evils for this very end, that they should be resisted and subdued. He intends this world shall grow better and happier, not through his own immediate agency, but through the labours and sufferings of benevolence. The world is left, in a measure, to the power of evil, that it should become a monument, a trophy to the power of goodness. The greatness of its crimes and woes is not on a ground for despair, but a call to greater effort. On our earth the Divine Philanthropist has begun a war with evil. His cross is erected to gather together soldiers for the conflict, and victory is written in his blood. The spirit which Jesus Christ breathes, has already proved itself equal to this warfare. How much has it already done to repress ferocity in Christian nations, to purify domestic life, to abolish or mitigate slavery, to provide asylums for disease and want? These are but its first fruits. In the progress already made by communities under its influences, we are taught that society is not destined to repeat itself perpetually to stand still for ever. We learn that great cities need not continue to be sinks of pollution. No man has seized the grand peculiarity of the present age, who does not see in it the means and materials of a vast and beneficent social change. The revolution which we are called on to advance, has in truth begun. The great distinction of our times, is a diffusion of intelligence and refinement and of the spirit of progress through a vastly wider sphere than formerly. The middle and labouring classes have means of improvement not dreamed of in earlier times; and why stop here? Why not increase these means where now enjoyed? Why not extend them, where they are now possessed? Why shall any portion of the community be deprived of light, of sympathy, of the aids by which they may rise to comfort and virtue?

Chartism, Trades-Unionism and Socialism. A Dialogue. By T. Hunt. London: Cousins, Duke Street. 20 pp.

The inculcation of principles by dialogue has been often adopted by religious and political parties with great success, and we have many times observed the want of something of the kind to teach the economical views of the Socialists: the publication before us seems to us well calculated for this purpose, and would, we think, be a very useful tract to put into the hands of any person who wishes to inquire into the Social principles. The parties in the Dialogue are a Socialist, a Radical, and a Trades-Unionist; the two last bring forward their own peculiar views for relieving the working classes from their present distresses, the fallacy of which are ably exposed by the Socialist, and Community of property is shown to be the only remedy for the evils which afflict mankind. We give the following extract as a sample of the style and matter of the author.

"SOCIALIST. It gives me great pleasure to find us all thus far agreed, as it will not only serve as a starting point, but will smooth the way to ulterior proceedings. My view of this important subject is, that our numbers being excessive, our only remedy is reduction—not by means of the miserable expedient just spoken of, but one which shall rest upon a broad and permanent basis. What does common sense dictate in this emergency? Why, that as we are at the mercy of those who have established a system making our subsistence depend upon a standard of their creation, over which we have no control, viz., demand and supply, it becomes our interest to ascertain whether we have not the power of so far reducing our numbers as to increase the value of labor in the market. We find that there is no outlet, under existing arrangements, for the mechanical skill and industry which superabounds; and while all the elements which enter into the production of wealth exist in superfluity, the industrious classes are nevertheless miserably poor. Land and labour, which form the basis of prosperity and are the two primary sources of wealth, exist in abundance; but to obtain possession of land, capital is required either to rent or purchase it, as well as to sustain those who are employed in cultivating it until their labours shall yield a return. This capital the trade have within their power, whenever they shall see the importance of applying it to the cultivation of the soil; and that they must ultimately come to this mode of uniting their energies is demonstrable from the fact, that the mechanical and chemical sciences, although only in their infancy, have so far increased the powers of production, as to destroy even a vestige of hope that labour will become more valuable, or even maintain its present value; while the soil, from which man is directly supplied with at least five-sixths of his wants, calls loudly for the application of his labour, promising him a bountiful return. It is this department of industry which originated all others, and upon which they mainly rely for support. Man might exist, as he has existed for many ages, without the present manufacturing system; but agricultural produce forms too important an item in the catalogue of human wants, to be dispensed with for a single day. The soil, then, is the fulcrum on which to fix the lever of industry. By so doing we shall accomplish more than Archimedes imagined: we shall raise ourselves to a level with the highest. To the victims of competition, maddened by the overwhelming effects of the inventive powers of man, the soil offers a safe and sure retreat, where, under wise arrangements, these destructive agents may be made the most willing and docile of slaves, enabling man readily to enjoy "his own vine and his own fig-tree." How important it is, then, that our attention should no longer be diverted into other channels, but that we should at once commence to open up this never-failing source of happiness. If the trades, seeing the cause, of the evils of their present position, could be induced to adopt the following propositions, a committee might easily draw up a practical plan of operation:—

1. That the great proximate cause of all the change

which have taken place in the modes of man's existence has unquestionably been a tendency in the arrangements adopted by him to disturb the balance between the demand and supply of the necessities of life, by which he has been propelled onwards to the fulfilment of his destiny through the unfolding of his progressive nature.

2. That the principal agent in this disturbance, in all past ages, has been the pressure of the population upon its productive powers; but in our own times, paradoxical as it may appear, our productive powers press heavily upon the population, threatening a complete disorganization of the existing arrangements of society.
3. That mechanical and scientific skill having brought into existence producing powers unknown in former ages, greatly abridging, or entirely superseding manual labour, by which great misery has been created, and is still in process of creation, with a certainty of its going on in an increasing ratio, unless some effort shall be made by the working classes themselves to stay its devastating progress.
4. That it is advisable, under such circumstances, as a means of adjusting the balance between the demand and supply of labour, to establish a system of HOME COLONIES, as being in every way preferable to the risk, uncertainty, and expense attending emigration to distant shores, one or other of which modes of relief being unavoidable, as a means of averting the calamities which threaten the destruction of those whose labour is their only resource.
5. That by the accumulation of a fund, by means of small subscriptions, the trades would be enabled to rent or purchase land, and place thereon their unemployed members and families.
6. That, in proportion as they might drain off individuals to the land, the superabundance of labourers in their respective trades would be reduced; so that those who might have no desire for this new mode of life would be enabled to enjoy the old with greater freedom and security, and are, therefore, as much interested in the establishment of Home Colonies as those who may become members of them, inasmuch as they would acquire new vigour and become more powerful, and, through the exercise of that power, would be placed in a condition to demand a remunerative price for their labour, and break down the tyranny generated under a conscious weakness of the producers of wealth.
7. That those who may occupy the land, from the great amount of wealth they must create under a system of united production and consumption, would soon be in a condition to return the capital advanced for their original outfit.
8. That the capital so returned, which the traders would receive periodically, together with their own additional accumulations, would enable them to establish colonies from time to time, to an un-

limited extent, and thus throw off their superabundance.

UNIONIST. How is all this to be brought about? The expenditure would be enormous; far above the means at the command of the trades.

S. This subject would not have been broached by me, had I not been prepared to show that the means for accomplishing the object recommended are entirely within the reach of the working classes. The immense sums of money which the trades have expended in strikes, is sufficient to convince any one of the great resources of the trades. From a calculation which has been submitted to the scrutiny of some of the most practical men in the country, it appears that 500 persons, consisting of 110 men, 110 women, and 280 children, located in 1000 acres of land, and employed in agriculture and manufactures, with the aid of machinery, would require a capital of 21,380*l.*, which, after feeding, clothing, and educating the 500 persons, would leave a surplus of 5,651*l.* After deducting the interest of capital lent to the colonists, at 5 per cent., including rent and all other charges, amounting to 3,619*l.*, a yearly profit of 2,032*l.* would be realized, which might be applied to the liquidation of the debts. By this means, 110 men and their families would be effectually removed from the labour-market, without costing the trades a single shilling, as the whole of the capital borrowed, with interest thereon, would be returned in a few years. We have before observed on the enormous loss sustained by a trade of 500 men, having 100 of its members to support in idleness, amounting annually to the sum of 2,600*l.*, or 2*s.* 6*d.* per week out of the wages of the 400 in employment. By the plan I recommend, a LOAN of one shilling weekly is all that would be required. If we suppose an union of ten trades, for the purpose of carrying into effect a system of home colonization, each trade comprising on an average 1000 men, the total number being 10,000 individuals, a weekly subscription of one shilling by 10,000 persons would realize 23,000*l.* a year, which would be more than sufficient to meet the required outlay. By the variety of trades the colony would thus comprise, they would contain the means at once of satisfying all their more important wants, and ultimately become entirely independent of external society. Many advantages would suggest themselves in their progress; for when the different trades shall be placed in a more independent and healthy condition, which would be the inevitable result of this course of proceeding, it is but reasonable to suppose that they will not look forward to the Poor-house as a refuge in which to spend the evening of a laborious life; but that they will aspire to something more worthy of men whose lives have been wasted in ministering to the wants of others, and that arrangements will ultimately be made, by means of a superannuation fund, to secure to the decayed members of the respective trades a weekly allowance for their maintenance, should the principle of home colonization not be sufficiently attractive to induce its general adoption; and where could the superannuated members expend such allowance to so

much advantage, so agreeably, or live more happily, than in the colonies they themselves had assisted in establishing? And would not the colonists be bound by every tie of gratitude and affection to render the lives of those entrusted to their care as happy as their declining years might be susceptible? This, my friends, is my view of the important subject before us, and I trust I may be permitted to call it "no fanciful theory."

We conclude by recommending every Socialist to purchase the work forthwith.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, SEPTEMBER 16, 1841.

LANDLORDS AND TENANTS.

The Landlords of the city of New-York possess an extraordinary and unbridled influence over the industrious and producing classes. For this effect there must be a number of causes linked together in the course of events, over which perhaps neither they nor us, individually, have any control. But one of them is certain; namely, the amazing and almost unparalleled influence which capital, or its possessors, have over industry and the powers of production in our country.

We have no reason to hope that an aristocracy of blood will ever be established in our country, so long as the planets shall continue to roll in their eternal orbits, or their innumerable satellites dance round their dazzling centre. Nevertheless, we feel that we are already enslaved beneath the iron grasp of a monied aristocracy, who are grinding the bowels of the poor and living on the blood and sweat of the laborious industrious producers, whose existence as intellectual beings, in many cases, is almost blotted out, and reduced to a level with mere working animals, who have no more to do than to eat, drink, work, and sleep, and perpetually to contribute to the riches, the artificial amusements, and, therefore, to the pride and pomposity of a monied aristocracy. This monied aristocracy might be divided into various classes, but that class whose ponderous and terrific power is more especially felt by the working classes in New-York, is the Landlord's, who plead, in extenuation of their oppressive demands, their right to put their own estimate on their own property. We are perfectly aware that the exorbitant demands of the landlords of New-York grow out of the present competitive and opposing institutions of society, which are evidently founded in avarice and vice, and an abject ignorance of the nature of man, and which as irrevocably tend

to enrich the rich and impoverish the poor, as the floating cork is necessarily impelled to the shore by one wave necessarily impelling another. Although the working man is frequently found in the ranks of those who uphold the present oppressive institutions of society, and thereby kisses the chains by which he is bound, yet we are determined to raise an euroclydon of the moral kind, to chase away the darkness of the soul, expand the faculties of the mind, and give the working man to feel that there is an almighty and a redeeming principle in the fundamental doctrines we have laid down, and which are incontestably deduced from the source of eternal truth.

Therefore, in order to obtain one point out of twenty at which we are aiming, and as a harbinger of that new moral and millennial world which for ages has been introduced to the attention of man, and which is now re-agitated by the apostles of our cause, we propose, in connection with the "Society for the Promotion of Human Happiness" to form an association, the object of which shall be to purchase dwelling houses and land suitable for building lots, and let them out to members of the association, at a certain per centage, during the life time of the husband and his widow, which per centage shall not be more than seven per cent besides the taxes, &c. After the lapse of years, when the seven per cent. has amounted to the actual cost of such dwelling or property, it shall cease, when he who has paid it shall continue to occupy it during the life of himself and his widow, after which it shall fall into the hands of the Society, or Association, when another member of the Society shall have the privilege to purchase the vacated house, or property, at five per cent. per annum, who as above shall occupy it during the life of himself and widow; and so on from generation to generation, until it is presumed that pauperism would be prevented from vast thousands of men, widows, and fatherless children.

It is also presumed that the above association will pass a direct and positive law against charging interest for salaries of any officers of the said society; or if, through the multiplicity of business, it should be deemed necessary to employ Secretaries, Agents, &c., they must be paid out of the funds raised independent of, or apart from the funds of the Association.

There are none of us but who feel oppressed by the present enormous and extravagant rents: it must, therefore, evidently be our duty to make use of all the moral, righteous, and persuasive means in our power to relieve ourselves from the oppressive rents under which we are labouring. And, although we have a

better and a more effectual means within our power to relieve ourselves from the grievous burthens under which we labour, yet, as the public mind is not prepared for those means, we must for the present content ourselves with gaining one point out of twenty. To accomplish this object, we have no knowledge of a better plan than to form an Association, the object of which shall be to provide each of its members with a dwelling, from whence the relentless and scowling mandate of an insatiable landlord cannot eject, nor penury, nor untoward circumstances be capable of driving them from thence.

We are acquainted with several gentlemen who are land and money holders, and who, we are sure, would lend us every assistance in this important undertaking. Therefore, reader, let us have your correspondence on this momentous subject, let five or six working men assemble together on this subject in every ward in the city, let them engage a room for a public meeting, and if no one is found willing to address them on this subject, our humble services shall be at their command. Let the tables at 66 Eldridge St. be loaded with their requests, until better and more eloquent tongues can be employed in this noble enterprise. Let the working and industrious men be on the alert, let them rally round the standard from whence the dazzling light that points the way to emancipation shall be emitted, and where the forge of truth shall be applied to the iron manacles by which the working men and the industrious producers have been bound for ages, but which in these latter days have been more galling than usual. This is the hour when external circumstances may be created to induce the working man to strike for liberty and complete emancipation from the growing, selfish, and exorbitant demands of those who have made laws to suit their own purposes, by virtue of which they have the power to turn the industrious man into the street, or by their unparalleled avaricious demands to extract the fruits of the sweat of the brow of the working man, who toils for the good of others, sweats to give them pleasure, and groans to give them life.

The working man produces all the wealth of the world, from the bespangled diamond that adorns the crown of the august monarch, the stately palace with its architectural grandeur and cloud clapped towers, the beautified city with its thousands and tens of thousands of splendid mansions, arcades, and towering temples, down to the village cot, the homely shed, and the shoe that is worn by the parish pauper—all, yea all, alike are produced by the working man.

But why should he toil while others play, sow while others reap, produce wealth while others by viciated arrangements take it away from him? Can munificent God be the author of this state of things? Shall they be attributed to the impartial laws of nature, or to the irrevocable decrees of that power which controls the atom and superintends the aggregate; O blasphemous mind, callous heart, and morbid soul, that can without compunction attribute such a state of things to him who "is too wise to hear, and too good to be unkind."

We therefore say that it is right, perfectly right, to form the above association, by which the working man shall be relieved from one of the greatest evils under which he is labouring in this city.

Therefore let every reader, who has the same impression on his mind, be forward to make it known. Let us assemble together to strengthen each others feelings, confirm each others hopes, and form a constitution which shall in the end guarantee to us the grand, the noble, and the philanthropic object alluded to above.

OUR MEETING.

A Theological controversy is now going on at our place of meeting, 98 Wooster St., near Spring.

It is to be resumed next Sunday Evening at 7 o'clock, all are invited to attend. Seats are free.

There has been a nightly, underhanded, and somewhat malignant attempt to stop this controversy, by secretly taking the room out of our hands, and crowding another subject on the attention of the people. The majority of the congregation have overruled, and by their vote have decided that the controversy shall go on, we hope our friends will rally round the stand and save us from oppression and encroachment.

THE PROGRESS OF DEMOCRACY.

THE FUTURE.

Shall it be ever thus? Shall the wheels of time move onward in their unvarying progress, day follow day, and generation succeed generation, and yet the spirit of Democracy be at a stand still? Shall the inalienable rights and liberties of man be withheld save to the favoured few, and that which God gave in common to all be snatched away from the grasp of the many, obliging them to struggle and toil through the whole period of their existence because the grasping and inordinate desires of some may be gratified by an unhealthy indulgence in pleasures that enervate the

body and subdue the mind? Forbid it spirit of society! We will yet hope that in the wide spread forests of the west, a society will in time be established whose ground work shall be to acknowledge the inalienable rights of all men to social, political and religious equality. An equal and common right to the products of the soil and the cattle on a thousand hills, to the fish of the stream, the birds of the air, the flowers of the field, the fresh breeze of Heaven, and to all those blessings which the Creator of the universe so munificently has poured forth over this fruitful and abundant land. Under such a state of society only can a pure democracy exist, for in any other, where the slightest inequality is allowed in any way or shape, the strong man is sure to encroach upon the rights of the weak—the cunning man upon the liberties of the simple-minded and the unwary, and the idle and dissipated upon the happiness of the industrious and hard-working. But upon the broad basis upon which we propose to build a pure democracy; as there would be no room for jealousies, and heart-burnings; fruitless desires, and longings—after what could not be possessed, there would therefore be no temptation to do wrong, for no man could say that aught that he possessed was his own, as they would have all things in common.

Peace and good will would then flourish among mankind, love to their neighbours as to themselves would fill the bosoms of all, the spirit of liberty, of republicanism, would take up its abode amongst men, the dream of the poet, the desire of the philosopher, the hope of the christian would then be realized,

And earth again would then an Eden be
And man an image of the deity.

THE POET.

The world is not for him nor such as he,
Whose hearts are, like the Nightingale's, all song
And melody—he fain would dream that wrong,
Cold hate, and selfishness, may never be
Sown on his path by time, that ever free
From the low Passions of the wrangling Throng,
His Soul may dwell apart! alas, ere long,
He too must pluck from off Life's bitter Tree
The Fruit of Knowledge like the rest, and know
Youth's Edengates are shut on him for aye!
That through this world of Prose he too must go,
Must see his bright world fading far away,
Compelled to draw the Breath, so vile and low,
As seems to him, of this familiar day!—

DUTY.

Would every man but of his duty do
A tithe, this Earth were as a Paradise!
Then would the victory be for the wise,
The good, the virtuous, and not unto

The sword, the spear, the brute-strong, who undo
Their fellow-men and rend in twain the ties
Which bind all hearts to holy ministries:
Those ministries, which, like pure ore, thro'
The common bosom of this weekday life;
But we do lend ourselves to brutish strife,
Blind tools in a blind hand: we violate
Truth, Justice, Mercy, and ourselves deprive
Of their high blessings, learnings, but two late,
That on all sin self-punishment must wait.—H. Ellison.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation of the Lungs, Spitting of Blood, &c. Price 12½ cents, 75 cents, \$1 25, and \$2 per bottle. Sold wholesale and retail at the office of the proprietress, 57½ Bowery, and by authorized agents, namely, W. Van Emburgh, 314 Pearl street, John B. Dodd, 613 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill, 208 Greenwich street, Wm. Maunder, 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co., Third Avenue, corner of Twenty-second street, T. W. Betts, 304 Hudson street, E. H. Cotton, 253 Bleecker street, Dr. W. H. Milnor, 133 Broadway, Dr. Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burtwell, 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring street, J. Wendover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and now enjoy as good health, if not better, than I have for ten years, and would commend it to all.

E. H. NESSERVE, 121 First street.

A VALUABLE REMEDY.—To Messrs Pease & Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea-faring life, I found my strength and health gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoarhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please with this certificate, which it would be injustice to withhold from the public as well as myself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son. Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Gabandam, 57 Sixth Avenue; Allison, 483 Grand street; Oxford, 183 Bowery; Wood, corner of Grand and Division street; Woorter, 304 Second street; Timpson, corner of Fulton and William streets; Stuart, corner of Houston and Clinton and Houston street; Pickford, corner of Goerck and Stanton street; Swartz, 31 East Broadway; Wadsworth, Providence, R. I.; R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors, J. PEASE & SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who signs for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at Phelan's Book Store, 36 Chatham street.

No paper will be discontinued unless due notice is given, and all arrears are paid.

Agents for this Paper.—Mr. BARTLEY, Toronto, Canada; Mr. ASHTON, Pawtucket, Mass.

N. B.—All communications to the Editor, must be directed to 98 Wooster street, or 66 Eldridge Street; at any of the Meetings of the Society for the Promoting of Human Happiness, free of Postage.

VARIETY.

WHO'LL TURN THE GRINDSTONE!—When I was a little boy, Messrs. Printers, I remember one cold winter's morning I was accosted by a smiling man with an axe on his shoulder: "My pretty boy," said he, "has your father a grindstone?" "Yes, Sir," said I. "You are a fine little fellow," said he, "will you let me grind my axe on it?" Pleased with his compliment of "fine little fellow," "O yes, Sir," I answered, it is down in the shop;" "and will you, my man," said he, patting me on the head, "get a little hot water?" How could I refuse? I ran, and soon brought a kettle-full. "How old are you, and what's your name?" continued he; without waiting for a reply. "I am sure you are one of the finest lads that I have ever seen; will you just turn a few minutes for me?" Tickled with the flattery, like a little fool I went to work, and bitterly did I rue the day. It was a new axe, and I toiled and tugged till I was almost tired to death. The school-bell rung, and I could not get away; my hands were blistered, and it was not half ground. At length, however, the axe was sharpened, and the man turned to me with "now, you little rascal, you've played the truant, scud to school or you'll catch it." Alas! thought I, it was hard enough to turn a grindstone this cold day, but now to be called a little rascal, was too much. It sunk deep in my mind, and often have I thought of it since. When I see the merchant over-polite to his customers,—begging them to taste a little brandy, and throwing his goods on the counter,—thinks I that man has an axe to grind. When I see a man flattering the people, making great professions of attachment to liberty, who is in private life a tyrant—methinks, look out good people: that fellow would set you turning grindstones. When I see a man hoisted into office by party spirit—without a single qualification to render him either respectable or useful,—alas! methinks, deluded people, you are doomed for a season to turn the grindstone for a booby!—*Journal of Commerce.*

In general it becomes us rather to seek points of agreement than points of difference; but when points of difference are to be discussed, give the discussion the character of a *joint search after truth*—an enquiry by which both are to be benefited, rather than of contention for victory or an exhibition of dogmatism.—*Bentham.*

Fear often provokes danger that it dreads, and the insults upon innocence which suspicion inflicts, the natural impulse of retaliation will often revenge—revenge by the fatal expedient of becoming guilty.—*Mrs. Grimstone.*

THE CONDITION OF STATES.—If we turn from the foreign transactions of states with each other, to the principles of their domestic policy, we shall not find much greater reason to be satisfied. A numerous class of mankind are held down in a state of abject penury, and are continually prompted by disappointment and distress to commit violence upon their more fortunate neighbours. The only mode which is employed

to repress this violence and to maintain the order and peace of society, is punishment. Whips, axes, and gibbets, dungeons, chains, and racks, are the most approved methods of persuading men to obedience, and impressing upon their minds the lessons of reason. Hundreds of victims are annually sacrificed at the shrine of positive law and political institution.—*Godwin.*

Truth is born with us, and we must do violence to our nature to shake off our veracity.

I regard the understanding, the virtue, the genius of man, as the product of instruction.—*Helvetius.*

"GATHER UP THE FRAGMENTS."—The precept applies to the improvement of time. No one resolves deliberately on sinking years, or even months, in utter idleness and unprofitableness. And yet the waste even of years is no uncommon thing in human life. (A little carelessness in scattering will baffle much carefulness in accumulating.) They go in fragments. The years are spent in weeks or days, and the days in hours, and the hours in minutes. We reckon twenty-four hours to one day; but when we speak of the day in reference to man's voluntary power over it, its disposability for purposes of improvement or enjoyment, a very large deduction must be made. Taking away the seasons of rest and food, and passing from place to place, those whose circumstances give them most command over their time, have only a day of little more than half that amount. Their loss of an hour a day is a loss of nearly a month a year—a loss of almost five years in a life of sixty. But with the great majority, the day which they command is only a fraction of this. Their time is necessarily sold for the purchase of the means of physical support. They have bought bread with it, and it is gone. Their day, their profitable and disposable day, for intellectual and moral purposes, is seldom more than three or four hours; and in wasting only half an hour each day, they fling away ten years out of their threescore and ten, should they have so many. A few calculations of this sort would make them as astonished as the disciples were at the baskets which their fragments filled.

There are quite as surprising things in nature as in miracle; and they both enforce the same moral admonitions, and warn us against despising fragments. Gather them up; if nothing should be lost, surely not time, the most precious of all, and the most hopelessly irrecoverable when once it is wasted.—*W. J. Fox.*

THE MAYOR desires to see all persons of either sex who were, on Sunday afternoon, 25th July last, along the embankment at Weekawken, New Jersey, or at the public house at the end of the embankment. They will please call on him at the Mayor's Office, in the City Hall, on any day between the hours of 10 o'clock A. M. and 2 P. M., or communicate to him under their signature where and when they may be seen.

The Editors of each paper in the city will please give this two insertions, and send their dills to the Mayor's Office.

New-York, Sept. 6, 1841.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER,
EDITOR.

New-York, October 7, 1841.

{ Vol. I. No. 18.

COMMUNITY.

Continued from No. 15.

Mr. Sidney touches another spring, and the small stage represents Mount Ida on one side, and the sea on the other, and in the centre, a picture of the infernal regions. Figures representing the heathen gods, Charon, &c., mentioned in the Pantheon, come on, and go through a variety of performances.

Tra. If it be necessary for boys to know anything about the celebrated mythology of antiquity, we conceive that this exhibition is quite sufficient for that purpose, without loading their memories with the silly, and often obscene, tales of Ovid's *Metamorphosis*.

Leon. Is it not strange that our principal school-master should load the minds of the rising generation with the indelicate and silly trash of the Greek and Roman poets, and then wonder that they are not more moral and intellectual?

Moore. Men are growing too wise to suffer much longer such dangerous inconsistency; and when they better understand the effects of circumstances upon the human conduct, they will shudder with horror at the thought of casting the seeds of vice into the human heart, when it is most likely to retain and nourish them.

Well. Pray attend; we are going to see some new sight.

[The scenery on the stage is changed to a field, surrounded with water and trees. Figures of beasts, birds, fishes, insects, and remarkable trees, are moved about in various directions.]

Sid. This part of our dramatic proceedings is particularly gratifying to the youngest children, especially when I imitate the habits of the different animals, and make the figures appear to relate their adventures.

Well. I have actually seen the little rogues roll upon the floor for joy, and almost die of laughing.

Moore. Depend upon it, after this exhibition we hear nothing from these urchins, for a day or two, but about dogs, lions, crocodiles, &c.

Leon. If I understood one of you gentlemen correctly, you informed me that you had a small menagerie, which I should think would be much better for the improvement of the youngsters, than even these clever puppet shows.

Tra. At present our menagerie is very small, and therefore we are compelled to substitute these wooden figures in their place. Rest assured, whenever we have an opportunity, we give the young people an insight into the habits of living animals. Accordingly, we have in our possession, and partly for that very purpose, beavers, rabbits, horses, dogs, bees, silk-worms, and some other living creatures, which greatly amuse children, and awaken in their bosoms some of the best feelings of our nature. When Solomon said, "Go to the ant, thou slug-gard, consider her ways and be wise," he gave a useful direction to all parents and teachers to make their children familiarly acquainted "with things creeping innumerable, both small and great beasts."

Leon. See, Mr. Sidney is coming forward. I am afraid we have tired your patience with our impertinent observations.

Sid. I had a great many more of my dramatic pieces for your inspection; but I think we shall not have time to attend to some other things in the school, if we devote so much of our attention to one subject.

Leon. I should wish to be guided by your directions, only do not suppose for an instant that I undervalue your performances. I have for many years been persuaded that such a medium of instruction, when conducted judiciously, would produce the best effects upon the heart and understanding of the spectators.

Tra. It is only about a week since that I was reading of the effects which similar shows produce upon a whole people. The national dramas of the Javanese, or scenic shadows, are common in almost every family; they are a kind of puppet show, and represent some of the principal occurrences in their history. The interest excited (says Sir Stamford Raffles) by such spectacles, connected with national recollections, is almost inconceivable. The eager multitude will sit listening with rapturous delight and profound attention for whole nights to these rude dramas. By means of them the lower class have an opportunity of becoming acquainted with the ancient legends of the country, and with their vernacular language.

Sid. Well, gentlemen, since you are so pleased with my automaton, I will show you an ingenious piece of mechanism, which was constructed by a boy of fifteen in our community, for the purpose of presenting to the French Academy. It represents three pieces of clockwork; first, a castle, with a faithful picture of feudal manners and customs; secondly, a bird's-eye view of London, with the people engaged in various employments; and thirdly, the interior of our community, with what is most interesting to a stranger.

[*Henry comes forward.*]

Henry. I am sorry, sir, to say that this piece of clockwork is not quite finished. I took it to pieces to make some alterations in it. It shall, however, be soon put together, and then I will carry it to our visitor's apartment, and explain the whole of the machinery to him.

Leon. What! is your son a mechanic, friend Wellborn? I shall be quite anxious to see his workmanship.

Well. I was not aware that he had so improved in mechanics as to be able to make a piece of clockwork; although both his mother and myself noticed that he had a taste for mechanics, and we instantly considered it our duty to cultivate it, in such a manner, that it might be useful to himself and to our brother co-operators.

Sid. Whenever I perceive in the behavior of a child a particular taste, propensity, organ, or whatever metaphysicians may term our natural inclinations, I communicate the result of my observations to the superintendents, and they then determine what art or science the child should particularly attend to.

Tra. Not that we would treat any child as belonging to a particular caste, or exclude him from any privileges belonging to our society. All the members of this community are allowed to enjoy the whole of its advantages; but as their happiness is our leading object, we provide him with all the

means to follow that pursuit which is most congenial to his disposition.

Leon. Really, my good friends, you need not have taken the pains of telling me that you are no respecters of persons. Never was there so much equality to be found among any body of men, as I have witnessed in your community. But, to change the subject, why are you going to send Henry's piece of mechanism to France?

Well. Because we have experienced particular attention from the members of the French Academy. Some of them have been so obliging as to present us with an automaton, which gives our young people the most faithful view they can possibly form of the nature and mechanism of the human body. It stands in the next room, and when I lecture on anatomy, I do assure you I make great use of it in the way of illustration.

Tra. As soon as the boys and girls are of a proper age, they are not only taught anatomy, but almost every thing which leads them to value their health as one of the greatest blessings in existence. When they behold their "harp of a thousand strings" kept in tune by wholesome food, pure air, exercise, and serenity of mind, they are taught to avoid everything that is calculated to unstring the beautiful but complicated workmanship of the Almighty.

Moore. Rest well satisfied that if the poor unfortunate gluttons and drunkards, in your large towns, had been early taught the economy of the human frame, and the nature and qualities of various meats and drinks, they would seldom have poured so much liquid fire and poisonous food into their intestines.

Leon. True; and your remark is only another illustration of a celebrated writer's remark, viz. "that ignorance is the impure and muddy fountain from whence nine-tenths of the vice, misery, and crime to be found in the world are really derived."

[*To be continued.*]

THE CITY OF PEACE.

LETTER III.

[*Continued from No. 6, p. 44.*]

Agreeable to his promise made in the morning, my acquaintance of the bazaar called upon me as I was sitting after supper beneath the palm trees that shaded the front of our dwelling, thinking over in my mind the wonderful and extraordinary results produced by the ingenuity of this singular people. The usual hospitalities of pipes and coffee having having been arranged, I commenced at once upon

the subject uppermost in my mind, expressing the astonishment which every thing I saw and heard naturally raised within me.

"I confess," said he in reply, "that we are a singular people as it regards our difference in manners and customs with other nations, and I grieve much, Oh Persian! that we should be thus singular, inasmuch as so many of our fellow men are shut out the manifold blessings derived from a system founded upon the only true law of nature, viz., that all men are born free and equal, and that which one man possesses has no right to be denied to another."

"What," said I, more and more astonished, "do you mean to say that my Ethiopian slave has as much right to my Camels and Merchandise as I have?"

"Certainly," said he, "who made him thy slave?"

"I bought him," said I, "at the slave market in Bagdad for one hundred ounces of silver."

"And how did he of whom thou boughtest him of get him?"

"Nay," said I, "I asked not; he probably stole him from his country."

"And who gave him a right to steal him?"

I confessed to friend Mirza I could not answer him, so I turned the conversation. "But," said I, "the Camels are mine, and not his; he never toiled as I did after the wealth with which I purchased them."

"No!" said he in a tone of surprise, "which should you suppose toils the most, the merchant who sits quietly upon his Camel, smoking his chibouque, or the slave who holds the sun shade over his head, cools him by fanning him with feathers, runs here and there, lifts the burdens from the Camels, fetches water from the spring, prepares his coffee, spreads his couch, and finally while his master slumbers in peace, is made to keep watch during the night to protect the caravan from the prowling thieves of the desert."

"You are a strange man," said I quite confounded with his argument, "we do not reason thus in our country."

"Truly you do not," he replied, "would that you did; you would then soon throw aside the wicked system of oppression which now binds you to misery. Look at this city, saw you ever a fairer one? Observe our buildings, our gardens, our squares; can Bagdad boast of any more excellent? Does the great Harem of whom we hear so much, own any thing more beautiful; and these are possessed by all here, while thousands upon thousands of his citizens live in the most abject want and misery. Look at yon group of happy youths and mai-

dens before you; do the gardens and harems of any city contain any such, or do they not rather resemble what your poets describe as the inhabitants of the blessed abode, the genii of the unseen world. Yet are they mortal, inhabitants of earth, and share the toils as they do the blessings of the world."

"Methinks," said I, glad to get an opportunity of finding some fault with him, "that labor should be confined to those more athletic and strong; the delicate youth, the tender maiden, are not fitted for the toils but the pleasures of life; let the strong man labor, nature has fitted him for it by giving him sinews of iron."

"And has not," he replied, "nature given to the weak and delicate the same faculties as to the strong man; would you have these faculties lie idle? would you have them grow more weakly and more delicate from want of employment? would you have them enervated and slothful? or is it not better to give them labor according to their strength? In the wide field of productive industry there is an infinite variety of employment suited to the strength and abilities of all classes and all ages. Even yon child sporting with its playmate the kid, is capable of labor, and is employed in producing somewhat toward the common stock."

"What!" I exclaimed indignantly, "do you compel those tiny hands to work?"

"Compel!" said he, "we do not compel, we induce. Action is an inherent quality in our nature, and the love, or rather the necessity, of action is the earliest developed of our faculties; this faculty in the child we use, but we do not abuse it; we give it something to work upon, and that which you term labor, is with us enjoyment."

"What words are these?" I exclaimed utterly astonished, the more I see, and hear, the more I am bewildered; what you say is so strange, and yet at the same time so true, that I cannot gainsay it."

He smiled as he rose from his seat, and bidding me farewell, promised if I would call upon him in the morning at the Bazaar to show me the practical working of their system of industry; "after observing which," said he in conclusion, "I will leave it to thyself to determine whether it deserves the name of labor or enjoyment."

What wonderful things, Oh Mirza! have I not heard from the lips of this stranger! The preconceived notions of ages seem to be fleeting fast from my mind; the wisdom of our fathers appears to be but foolishness compared to the simple reasonings of this people; and the glories of the past, vanish away as a dream of the night when compared with the enlightenment of the present, and the brilliant anticipations of the future.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, OCTOBER 7, 1841.

Shocking murder of Mr. Adams—our Printer—the body discovered on board a vessel—arrest of the supposed Murderer, and observations on the character of both, showing them to be the creatures of circumstances.

Mr. Samuel Adams, of the firm of Scatchard & Adams, printers, 59 Gold street, has been murdered. He was last seen alive at the office of the "Missionary Herald," about 4 or 5 on the afternoon of Friday, Sept. 17th, where he went to take a proof. It was rumored that he was met by an acquaintance in Broadway about 5 P. M. that afternoon, who said to him, "Colt is going to leave the city." To which, he is said to have replied, "Is he, then I'll go and get the money he owes me from him." He went then, it is said, in the direction of Colt's place of business, which is the second story of the granite buildings, corner of Chambers st. and Broadway. The Colt here spoken of is J. C. Colt, author of a "Treatise on Book-keeping," and brother of Mr. Colt, the celebrated inventor of the repeating rifles and pistols.

It appears that on the evening of Adams's disappearance, the occupants of the upper stories of the large granite building, corner of Broadway and Chambers st., were disturbed by a mysterious noise and scuffling in the room of J. C. Colt. A gentleman named Wheeler, teacher of penmanship, occupying a room adjoining Colt's suspecting foul play, looked through the key hole of Colt's door and saw Colt washing the floor. At a late hour, looking again, he saw him similarly occupied. He ordered his young man to watch until Colt went out. Colt stayed all night in his room and was constantly employed. In the morning, Colt went out and called a carman, to whom he delivered a box of sufficient size to hold a man, directed to some one at St. Louis via New Orleans. The young man reported the circumstances to his employer. The gentleman alluded to, some time afterwards seeing the advertisement of the mysterious disappearance of Mr. Adams, made some enquiries, and ascertained that Mr. A. was then executing (or had previously executed) printing for Colt to a considerable amount, and was in the habit of often calling at Colt's rooms. This confirmed his suspicions that foul murder had been done on the Friday night above named—and he communicated the whole circumstances to Mayor Morris. Colt was arrested on Thursday last, and on being questioned then, denied all knowledge of the affair, or that he was in the room that night. The room is on the second story, facing Chambers street, and the second room from Broadway.

Mr. A. H. Wheeler, an eminent writing master, whose rooms in the same building nearly adjoin that of Colt's was the person who gave the information which led to the detection of this most foul murder.

Just before four o'clock on the Friday afternoon, he heard a severe tussle between some persons in Colt's room. Presently there was a heavy fall upon the floor and his impression at the moment was that there had been a good natured scuffle, as he heard no cries. The dead silence which prevailed for some time afterwards excited his curiosity, (or suspicions, if it may be so termed,) and he consequently opened the hall door and applied his eye to the keyhole of that of Colt's. Colt was apparently engaged in washing up the floor, and he could discover no other person in the room, though he saw two hats upon the table. If Wheeler's suspicions of foul play were not excited in the first instance, they certainly now were, as he was sure he had heard no person leave the room since the scuffle; but as he and Colt were not on the most friendly terms, he retired without endeavoring to make any enquiry as to the affray. The idea of foul play, however, still haunted him, and in a short time he again applied his eye to the key-hole. Colt was now employed as before.—After some further time had elapsed, Mr. Wheeler resolved to go into Colt's room and inquire into the cause of the scuffle. He then gained admittance by Colt who appeared pale and flurried.

Mr. Wheeler enquired—"What was the cause of the disturbance here this afternoon, Mr. Colt?"

Colt (apparently agitated)—"I know of no disturbance—I heard no disturbance."

Wheeler—"I thought you were scuffling here as though some one had attacked you—I certainly heard some person fall upon the floor a couple of hours since."

Colt—"There has been no scuffling here to-day—you are mistaken."

Wheeler—"There was a quarrel or scuffle here of some kind, I am sure—and I know it was in this room."

Colt—"Perhaps you heard the upsetting of the desk—nothing more, I assure you. One of my scholars accidentally upset his desk a short time ago, and has deluged the floor with ink. I am not aware of any other noise."

Mr. Wheeler then retired, but he was by no means satisfied. The appearance and actions of Colt rather confirmed his suspicions than otherwise. He therefore communicated the circumstances to a young man in his employ, and requested that he would watch the movements of Colt the remainder of the time he stayed in his room. This task the young man performed with the greatest fidelity. Late in the evening, he became so convinced by his observation that there was a murdered man in Colt's room, that he actually went to the City Prison and applied for the services of an officer. Little notice was taken of his application, though we believe he obtained the promise that one should be in attendance in half an hour—but the officer never came! So much for *our efficient police*.

On his return from the prison, the young man heard Colt sawing some boards, and presently nailing up a box. At last becoming tired of watching, he retired to bed at an early hour in the morning, leaving Colt still engaged in his room.

On the following morning, a large box was observed by many of the inmates of the granite building, standing in the entry. Some in the upper part of the building thought at first that it was for them, as it was about the length to contain two full sized busts. Observing, however, that it was directed to St. Louis via New Orleans, they saw that it was going from the building, not that it had come to it. Other persons in the building, who knew that Colt had only taken the rooms for a short time, thought he was removing. The box was removed between half past 8 and 10 A. M. on Saturday, the 18th.

After the events of that night, Mr. Wheeler did not take further notice of the suspicious movements of Colt until Monday or Tuesday following, when he saw an advertisement in several of the morning papers relative to the mysterious disappearance of Mr. Adams. Knowing that Mr. A. was executing work for Colt, the appearance of this advertisement fixed his resolution to make the matter public, which he had hitherto forbore to do, fearing that his being unfriendly to Colt, and withal a sort of rival in business, his disclosures would be looked upon as a malicious act on his part, in case Colt was found to be guilty of no wrong. Mr. Wheeler accordingly called at the Police Office and stated his business, but the magistrate to whom he applied [*Oh! our efficient Police!*] declined having anything to do with the matter—but after further solicitation, kindly recommended Mr. W. to lay his case before the Mayor, who, his honor remarked, had accomplished such wonders in the Mary Rogers case, that he could undoubtedly even fix the murder of that unfortunate girl upon Colt, if it were necessary.

To Mayor Morris Mr. Wheeler accordingly detailed the proceedings of Colt on the preceding Friday night. The Mayor, (to his credit be it said,) acted as promptly in the matter as he thought prudent—immediately appointing an officer to watch the movements of Colt, and prevent his leaving the city. On Wednesday he caused an advertisement to be inserted in the city papers calling upon the carman who took the box from the Granite Building the previous Saturday morning to come forward. The carman did not appear, however, and on Thursday afternoon the Mayor thought it advisable to arrest Colt, though any positive testimony against him had not yet come to light. His Honor, accompanied by officers A. M. C. Smith and Waldron, and Justice Taylor, thereupon proceeded to the rooms of Mr. Wheeler in the Granite Building, and as Colt was found to be absent, awaited his arrival.

He shortly came in, and while in act of unlocking his door, was seized on both his arms by the iron grasp of Smith. It was expected he would make resistance, as he was reputed to carry a revolving pistol in his pocket; but he submitted to his arrest without a murmur.

Mr. Smith states that he saw a change in the countenance of Colt the moment he seized him. From its natural paleness, his face turned to a livid and death-like hue, and it was some moments before he could re-

cover himself to speak audibly. Colt was then taken to the Mayor's office; and, as it will be seen, his replies to the interrogatories put to him, went fully to confirm the suspicious previously entertained.

Upon searching Colt's room, a glass was found shattered—a hatchet, the handle of which was newly scraped with broken glass—the end of the handle of the axe was covered over with ink.—The wall was also spotted with ink, as we conceive, to conceal or obliterate the marks of blood. A portion of the floor of the room has been sawn away by the officers and carried to the Mayor's office. On the examination of Colt, he said he made a box to hold his trunk out of a large box which he had to hold his stationary. This statement he probably made to account for the use he had for tools, which he borrowed from some person in the building. He says that the box not answering, he threw the wood out of the window into the street.

The Mayor advertised for the carman who had carried the box, and whom Mr. Godfrey, Superintendent of Hacks discovered on Saturday night. He was taken before the Mayor, where he stated that Mr. Colt had employed and paid him to carry a box from his room corner of Broadway and Chambers st., to the ship Kalamazoo, lying at the foot of Maiden lane, on the morning of the 18th inst., and that he had delivered it there accordingly. The Mayor ordered officers A. M. C. Smith and Waldron on board the vessel, and the hatches, which had been closed, to be opened, and yesterday afternoon, about one o'clock, the box was found and brought on deck. On opening it, the body of Mr. Adams, with only his shirt on, was found therein, packed round tightly with salt, and an awning wrapped tightly round the whole, and the box nailed up. It was conveyed to the dead house in the Park, and the coroner called to hold the inquest. Justice Taylor of the Upper Police, (who, with the Mayor and officers above named, have been indefatigable in ferreting out the authors of this horrid murder,) discovered the woman kept by Colt, and in her possession found the watch of Mr. Adams.

On Friday, 17th inst., Mrs Chas. Wells, the book-binder, apprised Mr. Adams that Colt had ordered him to box up all the books that were completed, as it was his intention to take them to Philadelphia himself. Adams was astonished at this movement on the part of Colt, and said that such a proceeding would be fraudulent towards him, and that he would immediately go and see Colt about it. Shortly after three o'clock that day, Mr. Adams called at the Missionary Society's rooms in City Hall place near Chambers st., and this was the last place that he was seen by any of his friends alive. From thence he undoubtedly proceeded direct to Colt's room, in the 2d story of the large granite building corner of Broadway and Chambers street.

John C. Colt is a person of some eminence as a book-keeper, and is the author of a new system of book-keeping, several editions of which work have already appeared. For some time past he has been occupied in getting up an entire new and different edition of his work, which was stereotyped by J. S. Redfield,

18 Chambers st., and printed by Mr. Adams the unfortunate deceased. He is a man of small means, and the difficult task of getting up a book with little or no money, can be easily imagined. When he applied to Mr. Adams to print his work, he made an arrangement to the effect that Mr. A. should receive his pay out of the first sales. The book was accordingly printed and sent to the binder, and an arrangement was effected to receive a considerable advance from a house in Philadelphia upon a consignment of the first copies. Mr. Adams was of course to make this consignment and receive the proffered advance.

Colt's native place, as he stated on his examination, is Hartford, Conn., where his parents still reside. We understand that his father has been for many years Comptroller of the State, one of the highest offices in the Commonwealth, and also extensively engaged in the printing of silks and other branches of manufacture. We have been told that the family are highly esteemed but known to be of violent passions, over which few of them have any great control. One of the sisters of the prisoner a few years since committed suicide. We believe it is not true, as has been stated, that he has a brother who is Cashier of the Hartford Bank; that gentleman, whose name is Colt, being at best but a distant relative.

While quite young, the prisoner was detected in some dishonesty, and at an early age he fled from his father's house to one of the Southern States, where he remained for some four years, procuring a support by various means, sometimes by honorable labor, and at others by dishonest tricks. Sometime after this he was charged with swindling operations in Philadelphia; and in 1839, he was brought before the Police of this City for having burglariously entered the office of Judge Inglis, at that time in Wall street, and stolen sundry papers therefrom. A lot of skeleton keys were then found in his possession, and he was held to bail under the name of Brown, but his case was never brought to trial.

The cruel deed was apparently executed with a degree of self-possession and steadiness equal to the wickedness with which it was planned. The destined victim approached his murderer with the full confidence of a business man in the performance of his every day duty. With scarcely a move to show his design, the murderer gives the fatal blow! and the unfortunate deceased passes, with scarcely a struggle, to the repose of death! It was the assassin's purpose to make sure work, and he yet plied the deadly hatchet, though perhaps life was destroyed by the first blow. It was accomplished — the deed was done! no eye had seen him — and, (as he would fain imagine,) no ear had heard the death struggles or the lifeless fall of his victim. The secret was then his own, and he was safe, provided the body could be prudently and cautiously bestowed.

That was a dreadful mistake of Mr. Colt's. Such a secret is safe nowhere. The whole creation of God has neither nook nor corner for its safety from detection, even by men. How true, therefore, is the adage,

"Murder, though it hath no tongue, will speak with most miraculous organs." In this instance, speedy detection has overtaken the guilty man in a most miraculous manner. In ordinary cases of murder a thousand eyes turn at once to explore every man, every thing, every circumstance connected with the time and place; a thousand ears catch every whisper; a thousand excited minds intensely dwell on the scene, shedding all their light, and ready to kindle the slightest circumstance into a blaze of discovery. Meantime, the guilty soul can never keep its own secret, and it is by reason of the very excitement produced, that it betrays itself.

The Mayor had taken particular pains to keep his proceedings as private as possible; and it is a matter of some wonderment that his extreme caution did not result in the escape of Colt — whom he should instantly have arrested on the first suspicion, and then made the matter public. Such a course would detect the murder immediately. On the contrary, had the vessel sailed in which the body was deposited, (and it was by a lucky chance that it did not go to sea on Saturday,) then would the murderer have most undoubtedly escaped. On getting out to sea, and (by its stench) discovering the body, the captain of the Kalamazoo would have had no alternative but to launch it overboard. Its loss, while unidentified, would of course prevent any positive proof that the murder had been committed, and thus the murderer would go free!

From this beginning, which many are prone to think exceedingly small, to what a depth of horrid guilt and blasting infamy has he plunged! Thus may we learn that crime has a vital, growing power, which, though contemptible to the outward eye in its first shooting forth, soon spreads abroad its branches, thrusts downward deep into the heart its mighty roots, and overshadows the whole inner being with its death-distilling shade. What treasures would this wretched man now gladly give could he again be placed upon the scenes of his first lapses from honesty and truth — the bitter fruits of whose "foul flowering" he is now to reap!

The imagination cannot avoid picturing to itself this terrible murder, nor can it dwell for a moment upon the scene without deep thrills of horror; that one human being, with the warm, bright sunlight streaming alike upon him and his victim, at the corner of two of the most thronged streets in our Metropolis, with the bustle of business and the voices of men sounding in his ears, should thus murder his fellow, with such aggravated atrocity, and then proceed with such cool, heartless indifference to remove the corpse and to stifle the terrible voice which cried aloud, and all around him, for swift vengeance upon his most unholy act, seems almost impossible; and the mind half dreams — and rejoices at the delusion — that some fiend from the realm of guilt and woe has wrought this awful ruin.

Mr. Adams has for some time past printed our paper. We have always found him to be a man of plain and inoffensive manners, of rather a bilious temperament, and therefore slow to act; a favorable organization for the business in which he somewhat excelled, as

least in management, if not in mechanically. He had seven or eight presses, and carried on a large business. He had large acquisitiveness, consequently inclined to economy. Large secretiveness, small language, and of course not very communicative, and not very likely to excite his murderer. He is a native of New England, of respectable parents, and we always found him a pleasant man to do business with.

We regret his death, for he promised to be of use to our cause in affording facilities in publishing our paper, and whether we shall meet with a printer with similar kindness, remains a matter of question.

He has been the creature of circumstances over which he had no control. If he had possessed *free will* as many suppose, we doubt not but that he would have preferred another kind of death, and at another time; but alas what helpless and dependent creatures we are, although we talk so loud and long about our *free will*. We leave our favorite Printer, not doubting but that he is perfectly free from all those corroding cares, and vexatious circumstances and influences inseparably connected with conflictive institutions, and opposing interests of the present vitiated state of society.

TO OUR PATRONS.

We respectfully inform our half yearly subscribers that their subscriptions for the second half year is now due, and our collecting agent will call upon them the first opportunity; we hope they will be prompt and give him as little trouble as possible.

We have already experienced what is gratifying, that our patrons pay for their paper a second time with more cheerfulness than the first.

We also inform those who have not paid for their paper at all, after having been called upon from three to twenty times, that we shall take the liberty to sue for the money, as we are now entering on the last quarter of the year. As for those who are not worth suing, and those who have defrauded and swindled us out of a year's papers, and a year's services without paying for them, we shall publish their names to the world by way of guarding our cotemporaries against the like impositions.

These remarks are not designed to be applied to those who have but recently subscribed, and who have never been called upon for their subscriptions, but to those who have been called upon from *ten to twenty times*. We have now between four and five hundred dollars due for our paper; we are distressed for the want of it. We hope that every one indebted to the Herald of the New Moral World will be as prompt as possible, and give us but little trouble to collect it. Nine out of every ten of our subscribers has given us more trouble to collect their subscriptions than the money was worth, and then how are the paper makers, printers, and carriers paid. We hope those who have given us five dollars worth of trouble to collect two, without having paid any thing, will think on these things, and pay immediately without farther trouble or expense.

Vail's Life of Pain and O. S. Fowler's "Phrenology versus Intemperance," are two works recently published. The former to be found at 84 Roosevelt st. and the latter at 135 Nassau st., N. Y. These works have been handed in for review. But we regret we have not time to either read or comment upon them. At some future day we will give them a respectful attention.

Our Hebrew brethren held a meeting at their place in Henry st. on Sunday last, the 3d inst. There were present about two hundred, and twenty-five German voters, who elected as their President a Mr. Levy who sells clothes for Mr. Cohen in Chatham st. Thus showing that the German Hebrews are so at variance with each other that they could not agree upon one of their own number.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints:—Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. Price, 12 1-2 cents, 75 cents, \$1 25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 57 1-2 Bowery, and by authorized agents, namely, W. Van Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill 208 Greenwich street, Wm. Maunder, 37 Hudson street, Wm. Brigham corner of Avenue D and Houston street, Staabury & Co. Third Avenue, corner of Twenty second street, T. W. Betts, 304 Hudson street, E. H. Cotton 251 Bleeker street, Dr. W. H. Minor, 123 Broadway, Dr. Lee 440 Grand street, James H. Hart corner of Chambers street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burnett 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring street, J. Wendover 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and now enjoy as good health, if not better, than I have for ten years, and would recommend it to all.

E. P. MESSERVE, 121 First street.

A VALUABLE REMEDY.—To Messrs. Pease & Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea-faring life, I found my strength and health gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoarhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please with this certificate, which it would be injustice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease & Son. Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Gabandam, 57 Sixth Avenue; Allison, 488 Grand street; Axford, 183 Bowery; Wood, corner of Grand and Division street; Woorter, 364 Second street; Timpon, corner of Fulton and William streets; Stuart, corner of Houston and Clinton street; Pickford, corner of Goerck and Stanton street; Swartz, 30 East Broadway; Wadsworth, Providence, R. I.; R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors.

J. PEASE & SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who subscribes for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at PHILAN'S Book Store, 36 Chatham street.

No paper will be discontinued unless due notice is given, and all arrears are paid.

N. B.—All communications to the Editor, must be directed to 98 Wooster street, or 66 Eldridge Street; or at any of the Meetings of the Society for the Promotion of Human Happiness, free of Postage.

AGENTS.—MR. BARTLEY, Toronto, Canada.

MR. ASHTON, Pawtucket, Massachusetts.

VARIETY.

A LOVING WIFE.—The *Wasp*, an American ship of war, having sailed from Newburyport, was lost, and all on board perished. The representatives of the crew received, in consequence, a very handsome sum from the government. At the time the money was paid, the wife of a lost husband received about five hundred dollars, in the presence of some other wives, whose husbands were living. One of them, looking at the money as it was paid, exclaimed, "I wish my husband had been in the *Wasp*!"

BATHING.—For youth of both sexes, cold bathing in summer, and tepid in winter, is highly useful, and ought to be frequently indulged in; but great care is to be observed that bathing in rivers be not commenced too early in summer, before the water has acquired a proper degree of temperature; and, at all times, that there be not too great a difference between the temperature of the body and that of the water. Exposure to great and sudden varieties of temperature is always dangerous.—*Curtis on Health.*

THE JOURNEY OF LIFE.—The journey of life may, in some respects, resemble a road through a mountainous country, along which we travel on for some time, amid a continuation of the same kind of scenery till, suddenly, a new winding of the path brings us upon a landscape entirely dissimilar from that which we have just left behind us. Often do a few suffice to convey us from accustomed scenes and familiar society to those which are totally opposite in appearance, character and interest, while the unbridled horses of destiny hurry us forward, in spite of regret or remonstrance.

NEWTON AS A LOVER.—Newton did once in his life go a wooing, and had the greatest indulgences paid to his peculiarities. Knowing he was fond of smoking, the lady provided him with a pipe, and, after they were seated to open the business of Cupid, Sir Isaac made a few whiffs; seemed at a loss for something, and at last drew his chair nearer to the lady; a pause of some minutes ensued, and he seemed still more uneasy; when Sir Isaac got hold of her hand, and whiffed with redoubled fury; he drew the captive hand near his lips; already the expected salutation vibrated from the hand to the heart, when, pity the damsel gentle reader, Sir Isaac only raised it to make the forefinger what he much wanted, a tobacco-stopper.

ILLUSTRATIONS OF THE WORKINGS OF THE "OLD SYSTEM." BIRMINGHAM.—The oldest,

most extensive, and respectable merchants, manufacturers, and traders, concur in representing the present depression as unprecedented in their experience. Ten thousand applications, by working men and women, for free passage to Australia have been made and refused within the last two months at one emigration office in the town. Between twenty and thirty good houses and retail shops are untenanted in three of the principal streets, and thousands of middle and small rented houses are unoccupied in every part of the borough. The walls are literally covered daily with auction bills, and a purchaser can hardly be found for either leasehold or freehold property. The brokers' shops are crammed with goods purchased at half the cost price. The pawnbrokers, being completely stocked, refuse any except what are termed best pledges. Thousands of mechanics are living on half wages, thousands on quarter wages, and numbers of creatures are sustained by means known only to the Almighty himself. Upwards of 300 applications were made to the Gloucester Railway Company for situations as guards, &c., within the last month. The poor rate is doubled, and numbers are leaving their houses to escape paying it. All is gloomy, and no one can see a prospect of improvement.—*Birmingham Journal.*

CO-OPERATION.—The working man is oppressed in our country as in Great Britain. But let them mark the measures adopted by them for relief, and imitate their example, because good sometimes comes out of Nazareth. On Tuesday evening last, July 7th, the members of this society held their first half-yearly meeting in their Co-operative Hall, Sunderland, when the directors submitted the state of the society's affairs and declared a dividend of 10 per cent, upon the half year, or 20 per cent per annum. This announcement appeared to give entire satisfaction to the meeting, for when the difficulties incidental to the formation of an institution of this nature are taken into consideration, the degree of success is more than might have been expected. The trade of the store has also recently much improved, and the applications to open out branches were very numerous and pressing. The directors stated they had been anxious to try the experiment first on a limited scale, before extending their operations, and as the result had been entirely successful, and there was ample capital, it is their intention to open some additional branches as early as possible. Mr. Williams' the present manager, addressed the meeting with good effect on the general business of the society, and the importance of co-operation as a means of political and social redemption.—*Northern Star, July 11.*

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNES, {
EDITOR.

New-York, October 21, 1841.

{ Vol. I. No. 19.

COMMUNITY.

Continued from No. 18.

Well. Alas, alas! it is only ignorance which prevents every man from living in a community, and from enjoying the abundant blessings wherewith the earth overflows.

[A loud noise, like a gun.

Leon. Hark! surely you do not allow fire-arms in your school?

Sid. No; nor any thing else that is hostile to peace and happiness. The very sight of a sword or a gun would fill the children with the same horror and disgust as pugilism or cock-fighting; and yet, so heroic and firm are they in the cause of truth and benevolence, that I have seen a boy rush between a fierce dog and one of his companions, and seize the animal by the neck, while his play-fellow has escaped uninjured.

Leon. Was the brave little fellow hurt?

Sid. Yes; his arm was dreadfully lacerated; but he smiled in the midst of his pain, when he heard that his friend was safe. Such instances of heroic courage, however, are by no means uncommon in this community. We take every pains in our power to train the rising generation up to habits of virtue and magnanimity.

Tra. You will be a little astonished, perhaps, Mr. Leon, when you are told that unless their parents particularly wish it, we do not take much pains to teach children their moral and social duties. We flatter ourselves that we act a wiser and more effectual part, by imperceptibly leading them into the commission of the most righteous actions. Love, with us, is the fulfilling of the law; and I believe, from the constant practice of this holy affection, every child among us would be more hurt to see his companion in distress than if he were the sufferer. So strong is this passion in their bosoms, that if we were wantonly attacked by a relentless enemy which, however, is never likely to be the case, I firmly believe that such heroic courage dwells in the breasts of our young pupils, that they would die in each other's defence, rather than see a brother perish.

Leon. Very likely: if by taking half that pains to make our fellow-creatures love one another, which are

now often taken in many places to fill their bosoms with pride, hatred, and revenge, would they not live like your happy family, linked together by the cords of affection and esteem.

Moore. We now see the truth of Robert Owen's remark, viz., "Give me a child, and I can either make him the most vicious or the most amiable of human beings." *[A loud noise is heard.*

Leon. Really, I must go and see what those boys are doing.

[The door of a side apartment is opened, and a number of boys and girls are seen engaged with a galvanic trough. Bottles, pieces of metal, an air pump, thermometer, &c. &c., are seen upon a large table.

Sid. They are merely repeating some chemical experiments, which were shown them yesterday.

Well. Such is the fascinating influence of useful knowledge that, by the system of education which we have pursued, we find that children would rather divert themselves with philosophical amusements than with balls, tops, marbles, and such unnecessary play things.

Even the way we teach grammar is more a matter of recreation than of toil. All the unnecessary phraseology of that important science is omitted, and every part of speech is well understood, through the medium of conversation, and a variety of simple illustrations.

Those pictures, for instance, in that corner of the room, which were copied out of a little grammar book, written by a respectable man, have given many of our children a better insight into grammar than all the writers upon the subject.

Tra. As it is time to leave Mr. Sidney with the children, we must finish our conversation upon education, by pointing out to your notice a piece of mechanism, invented by myself to illustrate the principle laws of nature.

[Two folding doors are thrown open, through which is seen a panorama representing volcanoes, rain, snow, thunder, lightning, the source of rivers, and a variety of other phenomena.

Well. If you will pay a little attention to this beautiful piece of clock-work, you will not only have a bird's-eye view of those mighty operations of nature which are constantly passing around us, but I am sure you will

agree with me that there is nothing better calculated to lead young people to study the works of God than such a piece of machinery.

Leon. What a concentration of talent and benevolence is brought forward in this community, and how the abilities and experience of intelligent men are combined for the happiness of the whole community! Can competition effect anything so momentous and beneficial?

Moore. Oromasdes and Arimanes, the two Persian deities of good and evil, were not more opposed to each other than co-operation and competition.

Enter ELIZA WELLBORN.

Eliza. Glorious news! Great news! So, Mr. Leon, you thought to keep your secret to yourself. Generous, kind-hearted man. I felt persuaded that and you your family could never live away from us.

Well. In the name of goodness what has happened that has put you in such spirits, and makes you talk in such an incoherent manner?

Eliza. It seems that our good friend has written to his wife, that he intends to make a present of two hundred acres of land to our society.

Leon. And how came you to be informed of my intention? I certainly did not mean that it should be known, until I had settled some particular business with my steward. When this business had been finished I meant to have brought myself and family to this delightful place, and to have fixed my abode with men who live together as brethren. With respect to the land which your wife has mentioned, I purposed presenting it to this society as a token of my affection and regard when I came amongst you.

Tra. I felt convinced that it would be almost morally impossible for a man, whose views and sentiments are so congenial with those of co-operators, ever to live among competitors. It was only necessary to let you see our happiness, to make you long to come among us.

Moore. We should be happy to have Mr. Leon for a brother socialist in this society of ours, without being recipients of his handsome donation, although there is not one of us but will be very grateful for such an unexpected addition to our estate.

Leon. Do not mention the circumstance again. Yet still allow me to ask how came my wife to let my secret be known? It was my intention to have called the members of the society together, and then to have offered the land to them. In fact, I wished to have had a little jubilee, and to have shown our friends that my riches could only afford me happiness by making me a socialist.

Eliza. If you will read your letter, you will see from its contents that Mrs. Leon would conclude that we were already apprised of your kindness to this society. To show, too, her readiness to comply with your wishes, she is now at the Mansion-house, and is quite surprised that we did not expect her arrival, or that you had not mentioned your intention to us.

Leon. Pish! pish! What a blunderer I am! Excuse me, however, a few minutes while I hasten to thank my

dear wife for the prompt manner in which she has followed me hither.

Well. Stop. As few of our members know your intention, I think we can call our brethren together, that they may have an opportunity of hearing of your kindness, and of listening to any remarks which you may think proper to make upon the occasion.

Leon. Indeed, such a scene will afford me great pleasure, and if you will assemble the members of the community upon the lawn, I will be ready with my family to join them.

Moore. We will take care to have everything prepared for your reception.

[To be continued.]

THE CITY OF PEACE.

LETTER IV.

One principal feature in the arrangement of Society among this people, was their performing most of the business of the day at least that part which required anything like manual labour during the earliest hours, commencing with the first glimmerings of dawn over the Mountain tops and continuing only to the third hour after sunrise, after which time they partook of their first meal for the day, and then spent their time in intellectual pursuits, innocent amusements, meetings for the advancement of learning, or the Arts, and the many other agreeable and profitable modes of passing time which certainly were more various, refined and enlightening than I ever witnessed in any other country. Having learned from my friend on the preceding Evening that such was the case I was up an hour before the sun and enjoyed a short, cool, and delicious walk to the workshops before any of my fellow travellers had unclosed their Eyes or shaken off the drowsy morphidity of sleep.

Delighted with the unwonted exercise, and feeling an invigoratedness altogether new from the fresh breezes of the morning, I arrived at the workshops in a humour to be pleased at everything, and certainly a sight of the happy and cheerful countenances of those who were busily pursuing the vocations around me was not an object to detract from the pleasure I felt, but rather added zest to it.

Their wonderful machinery which I have already noticed in a former letter to the friend Mirza, was rapidly revolving, and attended to by in many instances the light labours of children, throwing off continually yard after yard of beautiful fabric, and piece after piece of wrought iron work, which the most skilful artizans among us could not have equalled by ten times the amount of labour. Passing through the more principal workshops, my guide conducted me finally into those whose duties were performed entirely

by children, male and female, varying in age from four to twelve years. In one apartment they were engaged in sorting with their little hands the tiny seeds of plants, arranging sweet-smelling herbs and odoriferous spices, separately and distinct from each other, in places where the warmth of the noon-day sun should light upon them and properly dry them, so as to be put by for future use. Others were attending to the reeling off of the silkworm's egg, while some were supplying fresh food to the worm itself, and aiding its operations by many a timely help. In other apartments those of an older growth, were occupied in employments requiring a little more labor and ingenuity, but none were idle; and more than all, none appeared unhappy, but so far otherwise, that it was impossible to look into their innocent and happy faces and not feel an inward joy and delight, that made you wish to kiss and hug them all round. I can safely say, friend Mirza, that not one hour I ever spent in my own harem, surrounded with the wives and children which the blessed Allah has favoured me with, and thou knowest they are none of the worst, was ever so full of love and pleasure as that I passed in beholding the labours of these children. "Look at them," said my conductor, when we got to the end of the apartment, "and then tell me which, in your opinion, is the happier,—the children you see before you, or those in your own country; the one brought up to be useful from early childhood, the other confined within close harems, the spoiled, petted, fondled playthings of your women, with their energies wasted in mischievous pranks and idle games, which enervate their bodies at the same time that they mislead their minds." As usual, the contrast was in favor of my companion, and I was silent.

"But," said he in continuation, varying the subject, as he observed my unwillingness to reply, "there is one part of our system of attractive industry which you have not yet seen." So saying, he led me forth from the building into a large open space of ground, that seemed to extend a considerable distance beyond the back parts of the buildings. "These," said he, "are our gardens, for the culture of fruits and vegetables, of which I think I can say, without boasting, that in no region of the world beside is to be found so great a variety, nor so rare a quality of the earth's most useful productions—the rich pomegranate, the luscious fig, the abundant grape, the sweet almond—all that the ever green valleys of the land of the sun supply may be found in abundance here. But it was not to speak of the fruits that I brought you here, but to show you how even what is generally considered laborious, and therefore disreputable occupation, the culture of the

soil, is amongst us rendered attractive and engaging. Behold yon group of boys; they are removing the weeds, that otherwise would soon grow up and choke the useful vegetables among them. See how careful they are in removing the dirt from the young plants, and piling up the soil around their roots, so as to protect and strengthen them. Think you they would be thus careful, if their task was not a pleasure to them?" "But how have you managed," said I, "to make it a pleasure?" "That, O Persian!" he replied with a smile, "is easily accomplished. We teach them the usefulness of the plant, explain to them its particular qualities, narrate the process of its cultivation, and thus get them interested in the subject, and anxious to try their success in rearing it; which thus naturally makes them take a pleasure in that which to you would probably be a dull and uninteresting employment."

"How much, O Mirza! is there yet to be learned amongst us Persians, in regard to properly educating the human race!"

The Controversy at our place of meeting, Wooster-street, between *Dr. Humbert* and *Mr. B. Timbs*, is adjourned till next Sunday evening, the 24th instant. All who desire to hear Christianity explained in harmony with the laws of nature and matters of fact, are respectively invited to attend. It is likely that this controversy will soon be brought to a close; after which we shall never place our favorite philosopher on the same carpet with the anti-scripturalists, except they will consent to be bound to certain points of doctrine and rules of order. When they are thus agreed, and will bring to the bar sufficient respectable talent, we will pledge *Dr. Humbert* against the mightiest functions that can possibly be raised from the camp or world of our opponents. Hitherto the unbelievers in revelation have had considerable advantage over all the sects, parties, isms, and ists, in consequence of the unnatural positions they have advanced, the superstitions they have introduced, and the vagaries they have inculcated; but when they are properly confronted with our philosophical, social, and matter of fact system of Christianity, they will find themselves subdued into silence, calmness, and resignation. Then will the lion be changed into a lamb, the raven into a dove, when there will be none to destroy in all the holy mountain of truth.

When our favourite Millennium is established, the inordinate will become chaste—the immoral become virtuous—when all will look to the good of each, and each look to the good of all, and man will stand up in the dignity for which he was designed, and be surrounded with harmony and happiness.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, OCTOBER 21, 1841.

LANDLORD AND TENANT.

We often hear loud and long complaints of the usurpation, taxation, and despotism of the kings of Europe; but, alas! how silent and submissive are we under the protracted usurpations, the rental taxations, and fiend-like despotism of the petty kings of New-York, commonly known by the name of "LANDLORDS," who, while the working producers have been busy at their industrial operations, he has been sneaking behind the throne of power, and in a covert manner has obtained EIGHTY-THREE SECTIONS, OR LAWS, IN FAVOR OF HIMSELF, while the sincere and constituent-loving representatives of the people have given *six sections, or laws, in favor of the tenant!* Or, in other words, the mercenary and iron-fisted petty king has taken advantage of the unwary tenant, and by stratagem, under the garb of republicanism; and, perhaps at the same time, pleading that property, and not working men, should be the basis of our representative system; or by some other means, aristocratical or devilish in their nature, no doubt, has obtained laws in favor of himself which fill THIRTEEN LARGE OCTAVO PAGES, and, lo and behold, the republican and most-christian representatives have given to the people, or to the tenant, *six small sections, or one-half of an octavo page!* How bountiful and munificent are our Governors to the rich in those things which cost them nothing, but with what a sparing hand do they deal out their favors to the poor!

The law of this State allows the tenant, in case of a distress for rent, to keep certain articles for family use; but if the never-to-be-satisfied landlord, or the unfeeling and relentless marshal employed by him, should take what the law does not allow, the tenant has to go through such a process of laws, so intricate, expensive, and repulsive, that it is next to impossible to obtain redress. It therefore may, in a sense, be said, that all law, all jurisdiction and authority, lies in the hands of these petty and tyrannical kings. May God be merciful to us! for it does appear as though these cold-blooded despots would crush us out of existence with the enormous and grievous burthens they are, from time to time, laying on the shoulders of the poor. May heaven be propitious to the oppressed, and arrest the despot in his mad career.

In conclusion of this exciting subject, and astounding facts, we would remind the reader, that this and every case of oppression is the legitimate result

of the present competitive institutions and arrangements of society, and that there is no radical redemption from these damning evils but the millennial, harmonious, and republican arrangements we propose. Therefore, let the reader study those arrangements as he would study the laws of the Saviour, who alone can redeem him from destruction.

Once more: Is it not alarming, that out of the vast number of periodicals and paltry penny papers, supported by the tenant and the producing man, there is not one out of the whole number that dare to speak out on this subject? They are either blinded by self-interest, or their minds are beclouded by the present immoral and oppressive arrangements, or from some other cause, there is not one to speak out on this momentous subject. We are thus thrown into a world of inveterate enemies, where we have to stand single-handed and alone in this mighty contest with these monied Philistines of Gath. Never mind, a good cause makes a stout mind and a strong hand. Strength is made perfect in weakness, and fortune favors the brave.

N. B. For further particulars on this subject, see the 17th No. of our Paper.

PHRENOLOGY VERSUS COMPETITIVE INSTITUTIONS.

Phrenology is an important science, to a knowledge of which we are indebted for our present theological, social, and political ideas; and as it is the sun which has gilded the tops of our favorite mountains, whose congenial rays have dissipated the unhealthy fogs that beclouded the mind, and caused us to behold the Star of Bethlehem, that leads into the way of all truth, we shall occasionally afford our readers a glimpse of its divine rays.

Phrenology teaches the following seven leading positions:

First—That the brain is the organ of mind.

Secondly—That the mind possesses a multiplicity of faculties.

Thirdly—That these faculties develop themselves by means of certain organs of the brain.

Fourthly—That in a state of health and vigorous activity of the system, there is an invariable and harmonious similarity between the comparative size of the organ and its power and influence.

Fifthly—That the surface of the cranium, or the skull, in a healthy subject, bears such a correspondence with the brain, that we may ascertain the power of the one by the size of the other.

Sixthly—That each organ of the mind, consequently, the whole of the brain, grows in proportion to the temperaments peculiar to it, and the educa-

tion or external influences by which it is surrounded and exercised.

Seventhly—That community may make of man whatsoever it chooses, whether a Caspar Hauser or a Napoleon, a slave or a despot, a Christian or a Pagan.

And thus we are brought to the conclusion, from whence the sophism of polemical disquisition cannot drive us, namely, that man is a compound being, made up of his constitution and the influence of external circumstances upon that constitution; which circumstances and constitution are perpetually operating each upon the other, and thus making the man what he is made from birth unto death.

We have received some pleasing intelligence from the East, of five clergymen breaking off from their denominations, and propagating principles similar to those advocated by our paper. They have already purchased a large farm, and a few candidates for community have entered upon it. There are also three papers started in this glorious cause, called "The Practical Christian," "The Sunbeam," and "The Disciple."

This intelligence seems to oil the wheels of our car, which hitherto has dragged heavily. Communities will undoubtedly, ere long, spring up like mushrooms.

We hope to exchange papers with the above, and shortly to form a convention to unite us all in one body.

THE CAUSE OF FAILURE OF ALL THOSE PROPHECIES RELATIVE TO THE MILLENNIUM.

It is more than probable that all those ancient nations, such as the Indians, the Chaldeans, the Syrians, and the Egyptians, all having large and populous cities, have their histories; but the most ancient are those of China, which succeed each other with an uninterrupted succession, giving unvarnished and simple statements of important circumstances, and perhaps more free from the productions of the marvelous than any other annals of the world. Their first date is 4152, but their history carries us back antecedent several hundred years; but notwithstanding these antedates, they narrate their facts in connection, with such circumstantial evidence, as to leave no doubt upon the mind that what they relate is true.

It will consequently be asked how the annals of Moses, presumed to be the most ancient, can be correct. To this we reply, that we most unequivocally believe, that the numerical power of the He-

brew alphabetical characters, if not entirely so, is in a great measure lost. Neither can we conceive the data of the facts recorded in the Bible to be essential, inasmuch as it is a book designed to teach us facts, without regard to dates.

This will enable us to account for the Babel building speculators, who, for century after century, have interested the many with their various and contradictory prophecies about the Millennium, which have been mostly founded on a supposed knowledge of the numerical power of the Hebrew characters; but their vagaries must now be discarded. Enough has been said and written to show, that the numerical power of the Jewish alphabetical characters have been mutilated, misrepresented, and garbled, so that their numerical power is one thing now and another anciently.

Let us, therefore, do away with the idea of any Millennium, save that which shall be brought about by the adoption of such arrangements and institutions as shall give a predominancy to the moral and intellectual faculties of man, which alone will lead him to change the lion-like voraciousness of his animal propensities into the calmness and docility of the lamb—change his selfishness into benevolence—his viciousness into calmness—his sectional love of country into an universal love of the world—his family love into a love of community—his implements of death and destruction into the instruments of education—his artificial character into the dignity of the man—when the soldier will become a teacher—the Jesuit will throw off his cloak of covering—and the idle will become industrious.

AS IT SHOULD BE.—A Presbytery in New Jersey has adopted a rule making it obligatory on every church to produce the evidence at the spring session of its having fulfilled its pecuniary contract with the pastor for the past year. The stipulated sum in most cases is barely sufficient for the present maintenance of a family, irrespective of sickness, misfortunes and old age; and when *subductions* are made from that sorry pittance by delay, or neglect, or refusal of payment, it is fraud in its most cruel form. A minister can never throw out his whole heart and energies in his appropriate work, while he is pressed down by secular cares, and most of all by the evidence that his people are unable to learn lessons of common honesty. Their interests as well as his would be consulted by adopting a different course.—*Con. Jour.*

Then let them give up their vindication of the present irrational, immoral, and competitive arrangements of society, and their present doctrines, which fail to make the people honest.—Ed.

STATISTICS OF CRIME.

The statistics of England and Wales, furnished us late as September of the present year, will bring my calculation to a minute and decisive bearing. They exhibit the fact of the two sexes in European countries being nearly equal, the preponderance resting with the females; yet, both in England and France, the proportion of male to female criminals is about four to one, and that without material alteration for several years. The average annual number of persons committed or bailed, during the last five years, was 22,174; the difference between the highest and the lowest annual number during the period was 14 per cent. Taking the principal offences in their relative order, they will stand thus:—

1 Simple larceny	12,303
2 Stealing from the person	1,539
3 Housebreaking and burglary	1,207
4 Stealing by servants	955
5 Assaults	756
6 Receiving stolen goods	683
7 Riot and breach of peace	607
8 Resisting or refusing to aid peace officers	579
9 Frauds and attempts to defraud	425
10 Robbery and attempts at robbery	392
11 Uttering Counterfeit coin	318
12 Sheep-stealing	282
13 Embezzlement	262
14 Manslaughter	209
15 Rape and attempt to ravish	188
16 Stealing from houses to the value of £5	178
17 Stealing of Fixtures, trees and shrubs	163
18 Horse stealing	155
19 Poaching	153
20 Keeping disorderly houses	145

The ages of the offenders are divided, in the official tables, into eight periods; and it is a curious fact, that the greatest variation during the last three years, in the proportion of any class of criminals at the same period of life, has not exceeded a half per cent.

CENTESIMAL PROPORTION OF OFFENDERS AT EACH AGE.

	1836.	1837.	1838.	Greatest difference.
Under 12 years	1.84	1.52	1.53	0.32
From 12 to 16	9.71	9.72	9.92	0.21
do 17 to 21	29.03	29.23	29.13	0.20
do 22 to 30	31.42	31.74	31.24	0.50
do 31 to 40	14.43	14.56	14.75	0.32
do 41 to 50	6.76	6.65	7.02	0.26
do 51 to 60	3.33	3.24	3.24	0.33
Above 60	1.40	1.55	1.58	0.18
Not ascertained	2.08	1.79	1.78	—

The average population of England and Wales, during the five years under examination, may be assumed to be 15,026,447; this number is obtained in the following manner. The mean of the five years is 1836, which is also the mean of the decennial period from 1831 to 1841; the population of that year may, therefore, be found by adding to that of 1831 at a rate equal to half the increase during the previous decennial period. Adopting this total, and the proportion above given; the numbers existing at each period of life will be as follows:—

Under 16	5,875,310
From 16 to 20	1,502,644
" 21 to 30	2,374,178
" 31 to 40	1,788,149
" 41 to 50	1,412,486
" 51 to 60	991,745
Above 60	1,081,907

Total 15,026,447

The following, therefore, is the proportion of offenders annually committed to the population, at each interval of age, adding to the number under 15 one-fifth of the number between 16 and 21, and taking away from that, between 21 and 30, one-tenth, in order to equalise the periods of comparison.

No. of the offences annually committed on the average of the five years.	Proportion of offences to the population.
Under 17	2,539, one offence in 2432 individuals.
From 17 to 21	6,468 " 232 "
" 22 to 30	6,977 " 305 "
" 31 to 40	3,184 " 561 "
" 41 to 50	1,501 " 491 "
" 51 to 60	705 " 1,410 "
Above 60	319 " 3,391 "

This table does not exhibit the positive, but merely the relative, frequency of crime at different ages. There is another consideration, arising from this calculation, to be taken into the estimate; the number of persons employed in both branches of the national service, as well as the mercantile interests, will considerably diminish the aggregate proportion of the empire, who are subject in common with others, to the commission of crime, of the ages between 18 and 35, and cause a corresponding influence upon the other periods of life. It is established—1st. That crime is most prevalent in large towns. 2ndly. The difference between manufacturing and agricultural counties, in which the influence of commercial cities is not felt, is not very great. 3rd. Crime is very much below the average in mining counties. 4thly. It is less frequent in Wales and the mountainous districts of the north of England. In all mining counties, widely separated as they are, the proportion of criminals is less than half the average.

To the Socialist, the reading a statement like the above, affords one among a long list of melancholy proofs, that the existing state of society is based upon error. Crimes are nearly without exception the effects of individual property, and every one of them are the results of erroneous institutions. The homage which society pays to wealth, combined with the wide prevalence of poverty, leads to thefts and robberies: bad education and the influence of bad example, lead to those outbursts of passion which become punishable by law; while a bad government and bad laws are the cause of political offences. The only remedy for this fearful amount of crime is the establishment of co-operative communities. In them all motive to commit crime is withdrawn, the arrangements at once prevent theft, the very principle upon which they are founded, viz., that man forms not his own character, effectually prevents murders and all kind of violence, and the superior education which all will receive from infancy,

will give to each individual a moral stamina which will control and keep in abeyance all outbursts of passion. In these happy Establishments crime will have no place, because the cause of it is withdrawn; just as a fire ceases to burn when it is not supplied with fuel.'

COMPETITION or opposing arrangements and institutions, are rapidly increasing in America, and as a legitimate consequence crime, in all its uncomely features is increasing with them, chicanery, fraud and vice are constantly practiced by them in their walks in society. 'The assassin walks abroad in our public streets, approaches our private dwellings at noon day and severs the constant husband from the assuasive wife, and the dependant children from affectionate parents. New York is the heart of our commercial system, and alas it is the seat of corruption, in a word it is the centre of wealth and the sink of misery; although it is a city of refinement and manners, it is also a wilderness where men like wild beasts live one upon another, other wild beasts have long been driven from our western wilds, the wolf and the bear is no longer feared, but man is permitted to run wild.

In view of the wide spreading influence of vice, it may fearlessly be asserted, that all men are what they are good or bad, virtuous or vicious, useful or pernicious to society, according to the instruction they receive, the education administered to them, or the external circumstances by which they are surrounded from birth to death.

These facts which no men are able to gainsay, should lead the reader to recollect that the institutions and arrangements we set forth and advocate, are they alone which would do away with crime, because they would take away the cause of crime. As an evidence of this, let the reader examine the arrangements and institutions set forth in the first number of our periodical, where he will find the only base or fundamental facts on which a moral, virtuous and prosperous community could be formed.

When these arrangements and institutions are adopted a holier hue will bedeck the morning sky of forboding circumstances, a brighter sun will rise over the rugged hills that are climbed by the weary worker and the producing man, a purer and a more fervent spirit will pervade earth's wide domains, and the dulcet sounds of heavenly harmony and millennial glory will prevail. The noise of smoking cannon, proud and haughty tyranny, and the desolating influence of war, will shrink from the pure effulgence of those ennobling arrangements and evangelical institutions. Corroding error, degrading superstition, priest-craft, doctor-craft, soldier-craft, lawyer-craft, banker-craft, broker-craft, legislative-craft, and every other imposture which at present degrade the working man and the community at large, will flee from the bright dawning of the millennial era; and noble

reason will govern, and by matters of fact will dispel the mists that hover over the human mind, and truth, simple truth, will raise a steady hand as high as the cloud clapt tower and unweave the web which superstition has wove, and break asunder the iron manacles with which goading bigotry has bound the men who have produced the diadems of kings, the crowns of emperors, and the laurels of heroes. Then man will stand erect and dignified in the grandeur of reason, and proudly proclaim and practice the universal law of love, "and do unto all men as he would others should do unto him."—E.D.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. Price, 12 1-2 cents, 75 cents, \$1 25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 57 1-2 Bowery, and by authorized agents, namely, W. Van Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill 208 Greenwich street, Wm. Maunier, 37 Hudson street, Wm. Brigham corner of Avenue D and Houston street, Stanbury & Co. Third Avenue, corner of Twenty second street, T. W. Betts, 304 Hudson street, E. H. Cotton 253 Bleecker street, Dr. W. H. Milnor, 183 Broadway, Dr. Lee 440 Grand street, James H. Hart corner of Chambers street and Broadway, and corner of Hudson and North Moore street, Daniel H. Hurlbut 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 236 Spring street, J. Wendover 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoorhound, which afforded immediate relief, and now enjoy as good health, if not better, than I have for ten years, and would recommend it to all.

E. P. MESSERVE, 121 First street.

A VALUABLE REMEDY.—To Messrs. Pease & Sons, 45 Division street. Your valuable preparation of Hoorhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a seafaring life, I found my strength and health gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoorhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please with this certificate, which it would be injustice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease & Son. Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Gabaudan, 57 Sixth Avenue; Allison, 458 Grand street; Axford, 183 Bowery; Wood, corner of Grand and Division street; Wooster, 304 Second street; Timpson, corner of Fulton and William streets; Stuart, corner of Houston and Clinton street; Pickford, corner of Goerck and Stanton street; Swartz, 36 East Broadway; Wadsworth, Providence, R. I.; R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors.

J. PEASE & SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are five hundred subscribers, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who subscribes for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at PHILLAN'S Book Store, 36 Chatham street.

No paper will be discontinued unless due notice is given, and all arrears are paid.

N. B.—All communications to the Editor, must be directed to 98 Wooster street, or 66 Eldridge Street; or at any of the Meetings of the Society for the Promotion of Human Happiness, free of Postage.

AGENTS.—MR. BARTLEY, Toronto, Canada.

MR. ASHTON, Pawtucket, Massachusetts.

English literature **VARIETY.**

THE DESIGN OF OUR HARBINGER.—To restore woman from that debasement to which physical heat then might have crushed her: to destroy contempt for the poor, and to award a crown of honor to useful labor: to unbind the oppressive burden inflicted on the apprentice, and to elevate the working maid to her proper place, to the parlor, the equal table, and equal society: to exterminate from earth, the impious spirit of Caste, in all its innumerable forms, so that superior virtue alone shall give superior honor—are accomplishments which the genius of the Gospel pledges itself to perform, as well as to pluck assunder the heavier chains under which the chattled slave is gasping.

And while absolute slavery is already exterminated from some entire nations, and from a part of this, these oppressions of Caste still abound all over the world.

Even that portion of mankind which assumes to be the Church of the living God, is full of them as the very bed-chambers of Egypt were of frogs. And of the nominal Church, there is not, perhaps, any class that exercise this spirit more than the very ministry itself. These things we feel bound to rebuke. It will be an object of this paper, as a "Disciple" of Him whose spirit, and life, and every precept is a rebuke to Caste in any of its forms, to vindicate his religion from the libelous imputation cast upon it by those who profess to live under its influence, and yet practice the diabolical spirit of Caste, even setting forth that abomination among those things which they denominated the sanctities of religion. We advocate the doctrine of Him who declares, "All ye are brethren."

THE KEY TO HAPPINESS.—The excellent English poet, Rogers, records the account of a nobleman, who, having exhausted all the sources of enjoyment within the sphere of his own selfishness, felt life to be a burthen, and was actually proceeding to throw it off by self-destruction, in drowning, when, being diverted from his purpose to do a momentary act of charity, he found in that act a cure for the "sickness of his soul"; and awoke from his misery to the exclamation, "Fool that I was, to think of leaving a world where such pleasure (as he found in relieving the distressed) was to be had so cheaply!" Rogers had the account from the nobleman's own lips, and records it as follows:

"A Piedmontese nobleman, into whose company I fell at Turin, told me his story without reserve. 'I was,' said he, 'weary of life, and, after a day, such as few have known and none would wish to remember, I was hurrying along the street to the river, (to drown himself,) when I felt a sudden check. I turned and beheld a little boy, who had caught the skirt of my cloak in his anxiety to solicit my notice. His

look and manner were irresistible. Nor less so was the lesson he had learnt. 'There are six of us, (said the child) and we are dying for want of food.' Why should I not, said I to myself, relieve this wretched family? I have means—and it cannot delay me many minutes—but what if it does? The scene of misery he conducted me to, I cannot describe. I threw them my purse—and their burst of gratitude overcame me. It filled my eyes—it went as a cordial to my heart, 'I will call again tomorrow,' I cried.

'Fool that I was, to think of leaving a world where such pleasure was to be had, and so cheaply.'

DASH DOWN THE CUP.

BY C. H. EATON.

Dash down the cup!—drink not the draught,
Whose baleful influence here,
So oft hath chilled thy youthful pulse,
And made existence fear.

When the damp fingers of disease,
Which generated here,
Were placed about thy fever'd brow,
Where pity dropp'd a tear;

When censure, breathed from menial lips,
Subdued thy haughty mind;
When pride was levelled to the dust,
And fettered hopes were blind;

When the bright lamp of fame was dimmed
And flickering in its ray,
When friends forsook thee in that hour,
What was thy soul's dismay?

Canst thou, who'st felt the agony
Which that stern power can give,
When pent within its cankered toils,
Where guilt alone must live,

Retrace thy path of misery,
But to renew the pang,
Which revelled round thy ruined shrine
Where erst sweet pæans rang?

Bind not with poison leaves thy brow,
The festering wreath will be
The gloomy emblem of thy fate,
Of hell-fraught life to thee.

But while the ruddy glow of health
About thy form is breathed,
Spurn not its priceless wealth again,
So joyously enwreathed.

Then dash ye down the hateful cup!
Drink not the draught of care,
The potent venom of its work
Will hurl thee back—despair.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, {
EDITOR.

New-York, November 4, 1841.

{Vol. I. No. 20.

COMMUNITY.

Continued from No. 19.

SCENE.—*The Lawn.*—A large platform is raised in the centre, ornamented with flowers and various devices.

[A vast number of men, women, and children, in different coloured dresses, but chiefly in the Roman and Highland costume. Slow music; and then enter Leon, with his wife and family. They ascend the platform with Moore, Trajan, Wellborn, Eliza Wellborn, and Sidney.]

Leon. Brother Socialists,—You all know the blessings arising from living in a community, and I trust your only desire is to become entirely independent of the world, and to diffuse the principles of brotherly union through every quarter of the globe.

First Socialist. The land is our own, for we obtained it by our own industry.

Second Socialist. Yes, and it shall be always a resting place for any weary child of mortality.

Leon. True; you would make your community a haven for the children of sorrow and oppression; but, alas! so numerous are the sons and daughters of affliction, that it is impossible for your port to contain many of the shattered barks which are now tossed to and fro on the treacherous waters of competition.

First Socialist. We could double the number of co-operators, if we had but the neighbouring common.

Leon. That common will soon be in your possession.

First Socialist. How?

Leon. Harken! I have long been the child of fortune, living in the midst of affluence, and having every whim and caprice gratified, by numerous servants and dependents. In the midst of splendour, and rolling in a sumptuous carriage over my parks and grounds, I have been the envy of hundreds of my fellow creatures. Often have I heard the standers-by cry out, "Here comes the rich squire. What a happy man. He has every thing that mortals can desire. Would we were in his place." Never were human beings more mistaken. Had not cursed pride raged in my bosom, I

would have cheerfully exchanged my mansion for the humble roof of a cottager. The labouring man enjoyed his meals, for they were the fruits of his toil; while mine, on the contrary, were often tasteless, because they were obtained without exertion. In short, I found myself a cipher in the world, a mere drone living upon the labours of the working class; and could I be happy—could I feel that self-satisfaction which is the greatest treasure this world can afford? No; impossible. I knew that it was mere accident which gave me that wealth which justly belonged to another by every right, human and divine. I did not produce it; I did not even bring it home to my threshold; and yet I was fattening upon the very blood and sinews of the people. Multitudes worked every day to glut my insatiable jaws, when I knew that they ought to have the whole reward of their labour. Could my conscience be at rest? Could I see starvation and want in the land, when I and other rich drones were the cause of this wretchedness, by taking from them that nourishment which they merited ten times more than ourselves? I diligently studied several works on political economy, and read with avidity and delight the works of Owen, Thompson, and Gray, on co-operation. Indeed, I have once or twice attended the Socialist's Congress, and should have studied the science of social economy farther, had not family circumstances taken me to the East Indies. On my return to England, I was surprised to hear that Mr. Wellborn, one of my old school-fellows, the son of a wealthy baronet, had parted with his estates, and had retired to a community. The singularity of such a proceeding caused me to invite Mr. Wellborn to my house, and to request him to give me every information respecting the proceedings of this society. He accepted my invitation, and gave such a glowing description of your community, that I was determined to visit it, and to judge of its merits by ocular demonstration. From what I have both seen and heard of your proceedings, I am confident that the only way to be permanently happy is to dwell amongst you. My wife and children have completely entered into my views, and are desirous of following my example. We wish to live no longer, like unfortunate paupers, upon the talents and

labours of others; but to be industrious, and to help our brother socialists in every good word and deed. In coming among you, it is, of course, my determination to part with my servants and all the costly and unlawful vanities of competition. I am glad to find that I can present your community with the adjacent land. It is yours, now and for ever. May similar dwellings to those which I see around me be raised upon its bosom; may it soon be visited by the children of oppression and affliction; and may other such idlers imitate my example, by selling their property, and sharing it with those who will improve and cultivate it by their talents and labour.

An old Socialist. On the part of my brethren, I sincerely thank you, my dear sir, and I am sure we shall all be rejoiced to have such an excellent man for our companion and friend. It is true, the land which you have so handsomely bestowed upon us will make us no richer, for we have more than sufficient to supply every want, but it will increase our happiness, by giving us an opportunity of bringing many weary travellers to a peaceful home.

Another aged Socialist. I should have died in the workhouse, and my children would have been vagabonds, if Owen, Thompson, Vandeleur, and other kind-hearted men had not brought us to this Eden. Now I can die in peace, and my children will live like rational beings.

A Socialist. I was brought up in the midst of vice and ignorance, and should have perished, the victim of competition, had not my life been changed by the motives which have influenced me in this community. Every day and every hour do I see reason to live virtuously, and to improve my heart and understanding. The atmosphere of a new heaven seems to envelop this place, and to inflate the spirit with superior health and happiness. The affections have their full play, and every intellectual and moral shackle is broken by the touch of socialism.

A Socialist. Alas! I was once doomed to toil all day as a silk weaver, and after my labour to make a scanty meal on potatoes and salt in a miserable hovel, and surrounded with a half-starved wife and family, who cried to me, "Give, give," while I had nothing to give. But now, how is my condition altered. Here I live in the midst of plenty, with the objects of my affection participating in my happiness; and strangely, indeed, must we be constituted, if we did not acknowledge with heart and voice, that a community was a haven for the poor and the oppressed, or for those who had none to help them.

A female Socialist. On such an occasion I cannot keep silent, for I am a mother, and know what are the sufferings of the wretched female who must work like a slave, in a miserable home, and frequently endure the unkind looks of a heart-broken husband, because his dwelling is a scene of wretchedness. Oh! how different is my situation. How am I raised in the scale of existence by being treated as a rational creature, and by seeing my husband and my children happy, in the abode of peace and contentment.

Moore. Enough, enough, my dear friends. The sun is sinking behind the horizon, and like an emblem of divine goodness, is smiling upon this holy family. His departure reminds us that we must retire to our dwellings, lest the dews of evening should enfeeble the limbs of our aged members. Nearly all classes and conditions of men are acquainted with a community, and as knowledge goes to and fro in the midst of the earth, men will be as much disgusted with competitions as the philosopher is now shocked with the horrors of feudal barbarism. In a community, the poor are relieved from the horrors of want and degradation; the women raised to an equality with the men; the sons, and daughters of affluence delivered from the silken chains of listlessness and selfishness; the philanthropist excited to deeds of mercy; the young trained up in the way they should go; the old supported by their sons and grandsons, and every heart and soul encouraged to practise wisdom and virtue, by the energy of righteous motives, and the absence of those strong temptations which, in spite of the teaching of prophets and teachers, few can seldom resist.

Trajan. Above all, my dear brethren, fill your bosoms with holy love and concord. Love is the fulfilling of the law. Love will strengthen a community more than gates of brass or a host of warriors; it will banish all care from our hearts, and prepare us for the blessed society of the just made perfect.

[Several men, women, and children come forward and sing:—

How pleasing is the lovely sight;
Oh! how it does our hearts delight!
To see the sons of peace agree,
And live in social harmony.

How blest is that fraternal band,
Who now in sweet agreement stand;
Where every heart can sympathize,
When blessings flow, or troubles rise.

O may each heart among us be
One of this blest fraternity!
With moral goodness to maintain,
Where peace, and love, and friendship reign.

From the New Moral World.

THE POLITICAL AND MORAL ECONOMY OF THE "NEW MORAL WORLD."

By A MISSIONARY.

THE THIRD GREAT NATURAL WANT OF SOCIETY IS HOUSES, OR LODGING.

In the earlier ages of society, it is probable that men lived in caves, huts, or portable or fixed tents. The author of the book of Job (which certainly is a most ancient book) probably alludes to this custom, when he observes, c. 4, v. 19, "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth." And in the book of Genesis (which, after all that has been said

both for its authenticity and against it, is perhaps one of the most ancient records extant, it being a collection of tracts or traditionary stories collected into a volume by Moses or some later historian,) an account is given of Abraham inviting the Lord or three men into his tent, to partake of some veal and cakes, butter and milk; which certainly was very hospitable on the part of the father of the faithful, and must have, no doubt, been very grateful to the celestial gentlemen, who had descended from the other world. Let no good Christian be offended at this language: it is not half so bad as the language of those who understand the narrative literally, which I do not. I believe the whole story relates to astrology or astronomy, either separately or combined; for, in ancient times, truth and fable were so mixed up together, that it was difficult to separate them. But, even though it has an astrological meaning, it nevertheless relates to the custom of living in tents, which prevailed in the earlier ages of society.

It is reasonable to suppose, that however the human race may have originated, they would at first be unable to construct commodious and splendid habitations, as we sometimes meet with in modern times. Probably the first race of men lived in woods and caves, subsisting upon acorns and other fruits. Ovid, in his *Metamorphoses*, lib. 1, observes:—

Contentique eibis nullo cogente creatis,
Arbutos fetus, montanaque fraga legebant,
Cornaque et in duris hærentia mora rubetis,
Et quæ deciderant patula Jovis arbore glandes.

"And satisfied with food produced, no one compelling them, they culled Arbutus fruits, and mountain strawberries, and cornels, and blackberries adhering to harsh brambles, and acorns which had fallen from the spreading tree of Jove."

Whether this conjecture of Ovid be true or not, it is reasonable to suppose, that man in the first ages of society would be in a state of comparative ignorance, relative to those matters with which experience would afterwards make him acquainted. The most authentic histories of the ages of antiquity confirm the truth of this remark. Diodorus Siculus, who wrote about sixty years before Christ, says, in lib. 1 of his *Historical Library*: "But men, they say, at first led a rude and uncivilized life, and wandered up and down in the fields, and fed upon herbs and the natural fruit of trees. Their words were confused, and without any certain signification; but by degrees they spake articulately, making signs, and giving proper terms to every thing, upon occasion; at length their discourse became intelligible one to another, but being dispersed into several parts of the world, they spake not all the same language; and, dispersing themselves into all parts, they founded the different nations of the earth. But, forasmuch as what was useful for man's life, was not at the beginning found out, this first race of men lived a barbarous and troublesome life, being as yet naked, not inured to houses, nor acquainted with the use of fire, and altogether destitute of delicacies for their food; for not knowing as yet how to house and lay up their food, they had no barns or granaries where to deposit the

fruits of the earth; and therefore, through hunger and cold many perished in the winters; but being at length taught by experience, they fled into caves in the wintry season, and laid up such fruits as they could conveniently keep. Thus coming by degrees to the utility of the knowledge of fire and other conveniences, they began to invent many arts, and other things beneficial for man's life. What shall we say? Necessity was man's instructor, and made him skilful in every thing; being an ingenious creature, assisted with hands, speech, and a rational soul, ready to put every thing into execution."

It would be easy to multiply testimonies and quotations, tending to shew that all the great writers of antiquity believed there was a time when man was comparatively ignorant of the science of architecture. Poets, moralists, and historians speak of those distant periods under the rhetorical figures of a golden and an iron age; thus the voice of humanity establishes the opinion we have mooted.

A series of years would probably elapse before men would know how to erect permanent and comfortable habitations. In the days of the Chaldeans the science of architecture very probably was considerably improved. Subsequent ages poured in their contributions, and laid them at its feet. When Greece was in her glory it became polished and refined. When Rome was mistress of the nations it received considerable additions. The Goths, the Vandals, and almost every civilized or half civilized nation, more or less, advanced it on the road to perfection. And now the knowledge exists, which, when rightly applied, will enable the whole human family to screen their persons from the midnight tempest, the cold wintry wind, and the drizzling shower.

Man cannot continue for any considerable length of time exposed to the action of the weather without feeling, in *propria persona*, the sad effects of his conduct. A variety of disorders would naturally result from remaining constantly exposed to the influence of the external atmosphere. Rheums, pains, madness, a debilitated frame, or shortened life, would proclaim to his successors, "in tones not loud, but deep," the imprudence of such a line of procedure. And this remark holds good not merely in relation to the effeminate men of modern times, but in relation to man in general, whether panting at the Line or shuddering among the snows of Zembla. Lodging may, therefore, be accounted one of the absolute necessities of life.

Very few people, comparatively, are aware of the enormous amount of labour expended in the production of buildings, in consequence of the principle of individualism reigning dominant in society. The one half of the labour employed in the production of buildings of little real utility to mankind, would, in a combinative state, and aided by the powers of machinery, be amply sufficient to erect suitable and splendid residences for the population of the world. But this cannot be done until man acquires a knowledge of himself, and of the value and beauty of co-operative principles. When this occurs, we may expect to find men

"all the world over" located in buildings as magnificent as the generality of the old were despicable.

We hear much of the "improved condition of man," the "march of improvement," and the advancing "civilization," being applied to the Europeans. The Indian erects his wig-wam, and when he wishes to remove, abandons it. The Esquimaux shapes his snow-house out of winter's snow, being in a state of barbarism, and not knowing how to do better. But the European, the enlightened, the civilized, the religious European, erects occasionally a splendid residence for one or two individuals, which contrasts most superbly with the dark, low, badly ventilated, and disgusting habitations of their poverty-stricken brethren. When half a million of people are packed up in a city like this (London), deprived in a great measure of the fresh blowing breezes of heaven, and exhibiting in their pallid aspects the sad effects of such arrangements; to call such civilization, is virtually to launch the keenest sarcasm at the term. Yet such is the case; and not all the advantages that political economists can point out, as resulting therefrom to the division of labour, can compensate for the deduction they make from the amount of human happiness. Lodging has an extensive influence over health, but the lodging of a considerable portion of society is so bad that a great deal of disease and misery is generated by it.

Political economists assert, that the means of national defence is a natural want of man. If the phrase be understood to signify protection from the attacks of ferocious beasts, we have no objection to its use; but if it mean, as most assuredly it is intended to mean, preparations for aggressive warfare, we reject it, as inconsistent with philosophy, benevolence, and truth. The means of national defence is not a natural, but an artificial want of society, arising from the bad arrangements in existence, and the relations between states and empires. Perhaps those means are necessary in the present condition of nations; but in a new world, where every man will recognize in every other man a brother and a friend, they will not be needed. And, only reflect for a moment on the horrors and brutalities of war. A number of men are employed in producing the instruments of death; the energies of this class of artisans are wasted in preparing the instruments of butchery and ruin, instead of being employed in advancing the general happiness: in fact, all such tradesmen, however good they may be in their private capacity, hang like an incubus on the neck of society. They produce few or no articles of real utility; their whole life is spent in fabricating the implements of destruction. It is absolutely inconsistent with philosophy, with reason, yea, even with sound theology, to call the means of national defence an absolute and necessary want of man. What! do men absolutely require the death of their fellow-beings to render their own lives agreeable? If they need the means of slaughter, they must equally need the end; but if they need the end, it is necessary that every human being should be slaughtered; which, though a paradoxical assertion, is nevertheless legitimately deducible from the position.

War is a curse, a deep and burning curse, whether it be considered relatively to individuals or to nations. Of all the evils which afflict society, none wears a more unholy, malignant, and lowering aspect than it. That men should wage war with their fellow-men—that they should engage in deeds of blood—that they should slaughter, burn, and destroy, are phenomena as anomalous as they are of frequent occurrence. Such exhibitions of the brutality and degradation of society; such scenes of carnage and wholesale murder, have been dignified by the historian, the poet, and the legislator, with the pompous appellation of war. The historian has depicted them with all the beauties of eloquent and polished diction; the bard has lent the fire of his genius, and consecrated his song, to screen their moral deformity from observation; and the legislator has sanctioned and concocted the measures from whence they have originated. Nay, even the priest, the professed minister of peace and love, has been found on the battle-field, either wielding individually the implements of devastation, or urging onwards the automatic minions of an unholy despotism to the commission of deeds, which, by their frontless atrocity, extort from the genius of benevolence tears of woe and blood. But not all the matchless compass of a poet's genius, nor all the cold calculations of unfeeling senators, nor all the classic beauty of an historian's style, can palliate that which in itself is morally deformed, or make war appear to the philosophic philanthropist anything better than devastation and murder on an extensive scale. No war can be commenced without there be an aggressing party; and no violation of the laws of peace can be justified. No political purpose—no desire of personal aggrandizement—no wish (mis-called patriotism) to elevate your own country on the ruins and cemeteries of others—no unholy ragings of avarice or ambition, can justify the madness and rampancy of war. It is a curse, a foul and horrible curse, to the population of the globe. It produces present misery, and is followed by the most disastrous consequences. It is unnatural; transforming occasionally the beautiful fields of earth into a charnel-house steeped in human gore, and shrouded in desolation. In short, we have no reason to conclude, that the want of such scenes, and the instruments that occasion them, is inseparable from civilized communities.

[To be continued.]

EXCLUSION OF THE ORIGINAL PROPRIETORS FROM THEIR MEETING-HOUSE.

A Society calling themselves —, and finding it impossible to support their meetings either with suitable lecturers, or to collect moneys to defray the expenses of their meeting-house, called a meeting, and deputed a committee to us, requesting that they might be allowed to meet with us; "for," said they, "your views approximate nearer ours than those of

any other society in the city." They, knowing that we entertain different views from themselves, *agreed not to denounce those views*, and to abstain from all expressions and conduct that might injure our feelings. We are no bigots; our principles predispose us to entertain unvaunting charity towards the creed and the professions of all parties; consequently we gave our consent, that they should meet at our place of meeting.

They have from time to time assumed more and more power, taking greater and increasing liberties, frequently violating their covenant or promise, by vehemently denouncing our sentiments, abused us with vulgar and opprobrious epithets, falsely and malignantly represented us; invented nightly and dishonourable means, by which they have deceived the landlord of our Hall, and taken it out of our hands; and at length, in a most impudent, audacious, and priestly popish manner, voted that our favourite lecturer, (Dr. H.) should not be allowed to preach according to appointment.

A protestation against the proposition to turn us out of our own Meeting-house was offered, but their chairman, who was elected, without our knowledge or consent, to preside over our own meetings at our own Hall, *refused* to allow our friend, Mr. Horner, to make any reply to what they had offered in justification of turning us out of our room. But, although their chairman had publicly promised to allow a reply, he strenuously and sternly refused.

And thus we are clandestinely, and with a Jesuitical low-lived cunning, and popish despotism, turned out of our own Meeting-house. What gracious reformers! How worthy of our imitation! How noble and magnanimous their demeanour, and how infinitely superior in spirit, morals, and conduct, they are to those with whom they pretend to find so much fault! Oh! tell it not in Gath, publish it not in the streets of Ascalon! "Withdraw thyself from those who walk disorderly."

The Herald of the New Moral World.

NEW-YORK, THURSDAY, NOVEMBER 4, 1841.

THE PROVIDENCE OF GOD.—Much has been said about an over-ruling Providence, or "the Providence of God," until the idea has become general that God takes a special care of, and controls all the affairs of men. Hence if soldiers are successful in murdering or conquering their enemies, they attribute it to the Providence of God. If in war the Papists conquer the Protestants, or the Protestants conquer the Papists, they alike attribute their conquests to the Providence of God. If a Clergyman receives a

call to leave a two thousand salary, to go and enjoy another of three thousand, he attributes it to the Providence of God. If there is a split in the Congregation that has been conducted in much strife and discord, and one party gains the ascendancy over the other, the latter are sure to attribute it to the Providence of God. If the Capitalist is successful in obtaining wealth, although it should be by grinding the faces of the poor, or extracting the fruits of labor from the industrious producer, (as in the case of the Father of Sir Robert Peel and others) it is attributed to the Providence of God; in fact the Providence of God is generally spoken of in such a way, and in such a connection, as to leave the impression on the mind that God controls all the affairs of men. If this is the case, why study the affairs of government and legislation, or for a moment seek to ameliorate the condition of man? why return from the gay amusements of life, to consume the midnight oil, and ponder over the affairs of nations, the hills of life, and all the maladies of the human family, if all our individual and associated efforts cannot effect the social, intellectual, nor moral condition of man?

Alas! if all the ills of the human family, are the result of God's determined council and irrevocable decrees; then let us play the Teian with life, let us think only of the lily and the rose: and since our most earnest endeavours cannot affect or better the condition of man, let us confine our struggles for happiness within the small circle of self. Why strive for a freedom which we cannot enjoy; why struggle for light which will throw the mind into darkness, and the gloom of foreboding evil; why ardently strive for political prosperity, which can only as heretofore give the equipage with its prancing steeds, the gilded crown, the sumptuous fair, the splendid mansion, and stately pulse to a few, or those for whom they were partially designed by him who is "no respecter of persons." If revolutions and reformations can only improve, as heretofore they have only improved the condition of oligarchies; if they can only give the purple and fine linen to a few, while they leave the degraded many to toil, to sweat, and pursue a munitious round of warring labor to enrich others, while that same labor only sterilizes themselves, and adds to the poverty of the bodies and minds, making them strangers to all that ennobles, exalts, and refines; who, whenever they make an effort to rise, that effort is darkened into a crime, when they are met by the strong arm of the law, treated as felons, incarcerated in dungeons, their families ruined, and their goods confiscated. If this state of things is the result of the over-ruling Providence of God, and if that Providence works as heretofore it has worked, we see but one universal arena

of toil ; bounded on all sides by the dungeon, the wheel, the hulks, the gibbets, the warrants, the rents, the taxes, all that ignorance, wars, death, and famine to which mankind has long been subject ; if these things are in harmony with the Providence of God, and that Providence continues to manifest itself as heretofore, why struggle for a freedom which the working man nor the iron bound slave can enjoy.

When we thus cast our eyes along the vast plain of human life, we see nothing but misery, depression, and contempt ; where every effort to alleviate the miseries of oppressed man is met with a stern rebuke, and a sullen charge of infidelity for attempting to frustrate the providence of God.

But, attentive reader, let us not be led away by the casual glimmering, and deceptive light of yonder inconstant *ignis fatuus*, which only shines because of the darkness of the night : let us not be deluded by the glare which a false passion imparts to the unwary mind ; neither let us forget that the patent lies in the principle, and the principle of good is as warm, though not as wide in the fire on the hearth, as the beacon on the height. Let every man examine the organs of the mind, and consider how every part of the human system is made tributary to it ; and then let him ask, for what purpose he was born. He will then perceive that the community, like the individual system, was designed for nobler, more exalted, and extensive ends, than for the gratification of self, or the enriching of a few. The man that becomes absorbed in selfish purposes is incapable of pleasure, except that which is felt by the animal faculties, which impoverishes the mind, and leaves it barren and unfruitful ; leaving no traces behind it that can dignify human nature.

The mind of man was evidently designed for high enjoyments ; its functions are capable of being trained to nobleness, dignity, and benevolence, when it would keep in lively activity the pulse of affections, universal sociability, filial and paternal regard, human and divine love ; and to perpetuate that redundant flow of love, benignity, and impartiality which characterizes the laws of Good, and which has fed the fountain of a mother's mind, and which spreads vastly round her faculties, constantly increasing, and rises through irresistible deductions to infinite and eternal good.

Let us, therefore, hasten to the adoption of the Apostolical doctrines and arrangements of the *New Moral World*, as those which alone can redeem mankind from sordid selfishness, mercenary and paltry gain, and that individual and sectional partiality, which at present characterizes man ; and which would redeem him from that heathenish and poisonous doctrine, that God has a direct hand not only in

all the good with which we are surrounded, but also in all the evil. Wherefore, let no man despise himself, nor think himself disqualified to become a harbinger of eternal truths ; circumstances over which he has had no control, may have made him a tiller of the soil, a worker in iron, or a maker of shoes : but shall he, because his lot is cast in some humble cot, in a lonely village : cannot he still look up to the principle of eternal truth, and then embrace all mankind as his brethren. Poverty may have benumbed his sensibilities and beclouded his prospects, his fellow man may shun him and pass by him on account of his poverty ; nevertheless he may be capable of sterling worth, which will make itself felt, which will trample on the assaults of falsehood, the aspersions of slander, and the malignity of malice, he may gain irresistible respect among his constitutional equals, and command it in spite of prejudice from his conventional superiors.

Let no man give up the principles of truth, because of his want of ability to vindicate them, nor consider an objection unanswerable, merely because he can find no reply to it ; for "out of weakness may come forth strength, and out of strength may come forth sweetness."

The principles of the Millennial World may not be understood by the mass of mankind ; but although these principles may not be acknowledged, yet they may ere long legislate for, and dictate laws for the universal world.

Let us discard the popular yet vulgar notion fixed upon the canting, vague, and unmeaning phrase "Providence of God ;" and let us cease at once with Hobbes, Voltaire, and all the calumniators and divines of the present day, to hammer out the clay chain by which to hang sin, and all the baneful actions of man, on the back of him "who is too wise to err, and too good to be unkind." Let us shrink from such a doctrine as from the face of a deadly serpent ; from a principle which has poisoned all the choicest flowers of human nature, and benumbed all the finest sensibilities of the mind of man : and let the consideration of the dreadful havoc which such a doctrine has made in the garden of nature, lead us to cling with a constant stability to the doctrines, the principles, and the arrangements of the Millennial World ; because they alone will communicate all the pleasures which men are capable of receiving : they would be the light of life, the source of whatever is beautiful, generous, good, or true. Corruption will be discharged, the fabric of a human divine society would be erected, the sacred links of that chain of love designed to bind man to man would at once connect, animate and sustain the pleasurable life, the filial felicity, and the divine enjoyments of all.

Harmony would attend and combine the best and the happiest movements of the best and happiest minds; they would be elevating and delightful beyond the power of expression. These principles may be looked upon as the inspirations of the divine nature. Trouble there might be in the first steps of this Israel of God, but its footsteps would be like those of the wind over the sea, which the morning calm would erase, and the traces of it only remain as on the wrinkled sand which leaves it.

These arrangements would cultivate the finest sensibilities of human nature, and beget the most enlarged benevolence, and a dignified imagination, enlightened enthusiasm, philosophical virtue, a warm and generous friendship would link together the finest emotions of filial affection. *Self* would then appear like what it is, an atom to the Universe.

We are not coloring up the evanescent hues of an ethereal world, but we are speaking of matters of fact, demonstrable truths, and what we have seen with our eyes, and heard with our ears; we therefore are determined to urge our expostulations upon expostulations; argument upon argument, until conviction is worked on the mind; and touch the enchanted chord, reanimate and call from the dead those who are sleeping amid sombre images and pagan relics of the past. We will go forth and undaunted arrest the apparitions, haunt the interlunations of the present society, and bind them to their original abodes, by the magic wand of the science of eternal truth, where they must for ever abide, because there will be no portals from their caverns, therefore, all possibility of their entering the *New Moral World* will be for ever precluded.

Wherefore the *Millennial Arrangements* will redeem from decay the morbid sensibilities of man; turn all things to loveliness, exalt the nobility of mind, turn horror to exultations, grief to pleasure, irreconcilable things into unity, clothe deformity with beauty; the incarnation of their immaculate spirit in the human mind, will create a sacred influence that will elevate, ennoble, and transmute all that moves within the radiance of its angelical presence. They would turn into portable gold the mental and visionary commodities, which, at this moment, is poisoning the vital system of human society, and spreading death and destruction all around, and burthening it down to the lowest regions of degradation, of immorality and vice. The mind would be in its own element, and creating a heaven where hell once existed. They would make us the inhabitants of a world, the pleasures of which would make the present appear like a chaos. They would purge from our minds the film which at present obstructs them from most of the sweetets of creation. They would

compel us to feel the force of truths which we ought at this moment to perceive, and lead us to investigate those things of which at present we know so little: they would create anew the earth on which we tread, and casue the solitary wilderness to blossom as the rose.

THE SECOND VOLUME OF OUR PAPER.

We are now approaching the end of the first volume of our *HARBINGER*, thereby disappointing the hopes of our enemies, and the doubts and the fears of some of its best friends and supporters. How many of these will stand by us while we are publishing our second volume, we are unable to divine; we can only say that if a sufficient number of them stand by us, with the additional number of subscribers which our friends may obtain, we hope to enlarge our sheet four additional pages, making twelve instead of eight. We shall also enlarge our pages, making them four or five lines longer, so as to improve their form and appearance, but we shall not enlarge the pages so much as to make it inconvenient to bind up with the first volume. Thus the two years numbers would make a fine large octavo volume; and to bind them both up in one, would be a matter of economy. We therefore hope that those who do not design to take the second volume will give us timely notice, *otherwise* we shall do as is customary with all papers and periodicals in the country; namely, continue sending it until we have notice to stop. But all who give this notice to stop our paper, will please to remember, that we never receive notice to stop *until all arrears are paid*. We should be glad to publish our paper every week, but we have lost several hundred dollars by our paper this year, and must for the sake of honor and our family abstain.

LOVE OF CHILDREN.—Tell me not of the trim, precisely arranged homes where there are no children; "where," as the good Germans have it, "the fly-traps always hang straight on the wall; tell me not of the never-disturbed nights and days; of the tranquil, unanxious hearts where children are not! care not for these things. God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish, and full of kind sympathies and affections; to give our souls higher aims, and to call out our faculties to extended enterprize and exertion; to bring round our fireside bright faces and happy smiles, and loving tender hearts. My soul blesses the Great Father every day, that he has gladdened the earth with little children.—*Mary Howitt*."

"Freely ye have received, and freely ye shall give."
JESUS.

The mind of man, O let it be
A fructifying field,
To yield to those surrounding me
A covert and a shield.

Or let its precious stores unfold
In light, and truth, and grace,
And bring the blessings yet untold
Of equity and peace.

Let not the true enlighten'd mind
Shine for itself alone,
But let its rays illumine mankind,
And shew them truth's their own.

The mind that shews a brother errs,
And sighs for other's pain,
Redeems him from his toil and cares,
And never lives in vain.

Freely the mind receives its stores,
And freely it should give,
As God his gracious blessings pours
On all who breathe or live.

When the Millennial day arrives,
Then man shall live for man;
Each look to all, and all will strive
In one harmonious plan,

To benefit the human race,
And elevate their kind,
And, shedding forth a heavenly grace,
An harmony of mind.

THE VANITY OF PRESENT INSTITUTIONS OF SOCIETY.

This heart hath loved the world. How many things
Of earth have been the objects of that love,
Cannot be told; nor could I tell with what
Intensity my soul hath loved them.
My love of some of them, has been a flame
Consuming me,—remaining unconsumed!
What passion in my childhood, for the sports
Known to the country-boy! What deeper passion
In my youth! Love! early love!—love as pure
As earthly love could be, came over me;
My heart and soul engrossing in its thrall
Of pleasing, painful, and mysterious,
And mighty sensibilities! It became
My life. Its all-engrossing, all-controlling
Visions came—and passed—and others followed—
They pass'd away—by others still succeeded.

BEHOLD! BEHOLD! BEHOLD! OUR PLACE OF MEETING IS CHANGED.

In consequence of being cheated out of our former Room, the Congregation of Wooster-street Hall, and the Public in general, are hereby respectfully informed, that our Place of Meeting henceforth will be held in the *Broadway Hall*, No. 554 Broadway, 3rd Floor, nearly opposite Stuyvesant's Institute, between Spring and Prince Streets.

Notice.—On Sunday next, the 7th inst., at 3 o'clock P. M., Mr. Horner will resume his Course of Lectures on *Science, Religion, and the Arrangements of the New Moral World*. At 7 o'clock P. M., Dr. Humbert will deliver an Introduction to a Course of Lectures on the Being and Attributes of God, to be illustrated and demonstrated by Scientific Experiments and the Laws of Electricity.

N. B. All Classes of the Community are invited to attend.—Seats Free.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints:—Asthma, Phthisis, Inflammation of the Lungs, Spitting of Blood, &c. Price, 12 1-2 cents, 75 cents, \$1 25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 57 1-2 Bowery, and by authorized agents, namely, W. Van Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill 208 Greenwich street, Wm. Maunders, 37 Hudson street, Wm. Brigham corner of Avenue D and Houston street, Stansbury & Co. Third Avenue, corner of Twenty second street, T. W. Betts, 304 Hudson street, E. H. Cotton 253 Bleecker street, Dr. W. H. Milnor, 183 Broadway, Dr. Lee 440 Grand street, James H. Hart corner of Chambers street and Broadway, and corner of Hudson and North Moore street, Daniel H. Bartnell 13 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring street, J. Wendover 141 Eighth Avenue.

A VALUABLE REMEDY.—To Messrs. Pease & Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea-faring life, I found my strength and health gradually decaying, my spirits sinking, my lungs failing, and my voice filtering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoarhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please with this certificate, which it would be unjust to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.
Each package of the genuine Pease's Candy is signed J. Pease & Son. Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Gahandau, 57 Sixth Avenue; Allison, 488 Grand street; Axford, 183 Bowery; Wood, corner of Grand and Division streets; Wooster, 304 Second street; Timpon, corner of Fulton and William streets; Stuart, corner of Houston and Clinton street; Pickford, corner of Goerck and Stanton street; Swartz, 30 East Broadway; Wadsworth, Providence, R. I.; R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors.
J. PEASE & SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who subscribes for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at PHILAN'S Book Store, 36 Chatham street.

No paper will be discontinued unless due notice is given, and all arrears are paid.

N. B.—All communications to the Editor, must be directed to 93 Wooster street, or 43 John Street; or at any of the Meetings of the Society for the Promotion of Human Happiness, free of Postage.

AGENTS.—MR. BARTLEY, Toronto, Canada.
MR. ASHTON, Pawtucket, Massachusetts.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNOR, {
EDITOR.

New-York, November 18, 1841.

{Vol. I. No. 21.

COMMUNITY.

(From the New Moral World)

Essay on the existence of Moral Evil and on the influence of those circumstances which are placed within the control of Society.

It would be only a waste of time to dilate at greater length on the nature of those impediments which retard the progress of infant society: for, in spite of every obstruction, the elastic vigour of the human mind, rapidly, though interruptedly, continued to expand.

In fertile regions, defended by natural barriers against the violence of foreign incursion, leisure was found for the exercise of productive industry, and an interchange of superfluous commodities was, ere long, established between contiguous Tribes. But society having been formed upon selfish principles, this humanizing intercourse could not be carried on to a very great extent by simple barter alone, as that was soon found too clumsy an arrangement for many of those complex transactions which involved a great number of separate interests.

The precious metals were therefore chosen as a general medium of exchange, and being coined into money, effected a great alteration in human affairs. Value, thus condensed and rendered portable, could easily be stolen, secreted, and hoarded; this circumstance soon brought into full expansion and activity, the organ of acquisitiveness, which, previously to that time, had been but feebly developed. It is not necessary to describe the power exerted over the minds of the ancients, by this debasing passion, nor the manner in which every class by turns became subjected to its pernicious influence. Then, as now, the most exalted aims—the fondest affections—the tenderest sympathies—even divine favours and holy offices

were bartered for gold; and no sooner were tabernacles and temples erected, than they were turned into depots for the spoils of nations, or for treasures extorted by fraud from the people. (Exodus, c. 12, v. 35, 36; c. 35, v. 22, 23, 24; 1 Chron. c. 22, v. 14, 15, 16.) Wealth thus amassed allured invaders, who seldom returned from their expeditions without enslaving the people, (2 Chron. c. 3, and 4; c. 31, v. 6; c. 36, v. 6, and to the end; 2 Kings, c. 25; Daniel, c. 1. v. 1, 2.) In short, the corruption of morals became general, and, in process of time, so inveterate, that when he who "spake as never man spake" offered eternal bliss to those who would renounce such depravity, instead of accepting the boon, they sold their benefactor to the selfish priests, for thirty pieces of silver! Could another such appear, and with the same power preach the same doctrine, at the present day, a higher price might be demanded, but he too would certainly be sold. Nevertheless, we must not suppose that the whole world became so corrupt as to fall back into primitive chaos. Sages, Philosophers, and Poets, from time to time appeared. By investigating the motives of action, they discovered the secret springs of human depravity, and in order to counteract their force, established imperfect systems of morals, and oppressive codes of laws. But as the former had always superstition for their base, and as protection of property was often the sole object of the latter, they generally aggravated the evils they were meant to remedy.

One of the most useful occupations, however, in which we can be engaged, is, to trace the progress of those master minds who, by benevolence or wisdom, have urged mankind along the stream of improvement, instead of allowing them to stagnate, and dose away existence under the indolence of barbarism, or the pressure of tyranny. A bare list of these illustrious names would fill many columns. I shall content myself with quoting a few, whose opinions and institutions have had a manifest influ-

ence upon those which now prevail in the civilized nations of the globe.

One of the most ancient, is Zoroaster, the direct founder of the religion of the Chaldeans and Persians, and indirectly of that of the Jews, Mahometans, and Christians.

Zoroaster lived in such remote antiquity, that no agreement is found among learned historians, as to the exact time: strong reasons are given for fixing the period at least two thousand years before the Christian era. It must however be remembered that whatever relates to periods so remote, should be received with much caution. At a later period than the above, the art of writing was unknown—except by means of hieroglyphics—even among the wealthy and learned Egyptians: it is not therefore very likely to have been practised by the wandering tribes of the Arabian Deserts, or the indolent Shepherds of the mountains of Syria. The system of notation used by the ancients is another source of endless mistakes; hence, perhaps, those absurd exaggerations found in all translations from the writings of antiquity, with respect to every thing relating to numbers or value.

DOCTRINES OF ZOROASTER. According to the Persians, the most esteemed works of this ancient writer consisted of twenty-one parts: *seven* on the Creation and History of the World; *seven* on Morals, Politics, and Religion; and *seven* on Natural Philosophy and Astronomy. When Alexander the Great conquered the country, he caused, they say, all these works to be collected, and having had them translated into Greek, burned the originals.

There still remain several other of his works, in which he treats—"Of the Matter of which the Universe is composed"—"Of the Terrestrial Paradise"—"Of the Dispersion of the Human Race"—"Of the Origin of the Respect which the Persians have for *Fire*," (called by them, the *Son of God*)—"Of the Origin of Moral and Physical Evil"—"Of the number of Angels, to whose Management, the World is confided"—"Predictions concerning the end of the World and the Resurrection of the Dead"—"A Treatise on Moral Precepts, Rites, and Ceremonies," &c. &c.

The Persians maintain that Zoroaster received the law from God, after having passed ten years at the foot of his Throne.

In one of his works, called "The Book of Eternity," we are informed that eternity is the principle of the good and evil spirit; that these two principles produced all that exists—Ormuzd the good, and Ahariman the evil. There were at first two worlds—a pure, and an impure. Ahariman broke this general order; a combat ensued; Ahariman was beaten.

Then Ormuzd created the Gaïomard, through whose agency the earth produced a tree, whose fruit contained the two sexes united. One of these fruits brought forth a man and a woman. Ahariman being informed of this fact, came on the earth in the form of a serpent, seduced and corrupted them until the resurrection. This book concludes with an account of the resurrection, on which occasion, "the mother will be separated from the father—the brother from the sister—and one friend from another. The just will lament for the unjust, and the unjust will lament for himself. A comet passing below the moon will fall on the earth, which, being struck, will tremble," says Zoroaster, "as the lamb trembles in the presence of the wolf."

"Then fire will melt the mountains like rivers, and man will have to pass over these fiery floods; the flames will only glance on the righteous, but the wicked will have to endure all their fury. In the end their torments will finish, and they, also, will obtain purity and happiness."

The rest of these interesting books, like all other ancient productions, contain matters of detail not quite fit for the public eye; we can also dispense with their use, having books of our own, of a much later date, written after the experience of several centuries, when this important science had attained a nearer approach to perfection.

Whoever can so far divest himself of early prejudices as to be able to compare with calmness, the writings of Zoroaster, with the most esteemed productions of the Hebrews, will hardly be able to resist the conviction that the former have at different times been imitated or parodied in the latter. The works of Zoroaster called the Zendavesta, are very voluminous; and though many of the notions contained in them, must, as we have seen, appear ridiculous to cultivated minds, still they consist of a sequent, well-concocted detail of all things necessary to be known or done by a Parsee, with reference to religion or morals. They contain a prophetic history of the world from its creation to its final destruction by fire, and prescribe rites and ceremonies by which every good man may so regulate his conduct in this world, as to be almost secure of a comfortable berth in the world to come.

To properly appreciate the use which the Hebrews and other nations have made of these ancient works, we must reflect that two systems of morality, very different from each other, have, in turns, been adopted for the benefit of mankind. According to one of these systems, the rewards promised for obedience to its precepts, are health, prosperity, and other advantages belonging to the present state—according to the other, they are to consist of everlasting life,

unfading joys, and crowns of eternal glory in a future state.

Now the principal object of the Mosaic Institutions was to inflame the Jews with an ardent zeal for exterminating idolatry; or, in other words, with the love of conquest for the sake of plunder. The rewards proposed for obedience, under these institutions, are victory, wealth, and longevity; the punishments denounced for disobedience, are pestilence, famine, defeat, and slavery; not one word is said about rewards or punishments in a future state; because as may reasonably be inferred, Jethro, the father-in-law of Moses, a priest of Midian, a fire-worshiper and follower of Zoroaster, (Exodus, c. 3, v. 18) had persuaded Moses that considerations so remote would not supply the Vagabond sons of Jacob with motives sufficiently strong to induce them to invade a country whose inhabitants seemed disposed to resist the claims which he set up to their territory; therefore, I say, the Pentateuch contains only so much of the Zendavesta as relates to the formation of all things, and is totally silent as to their destruction, and all the consequences which are to be the result!

Well! the Jews conquered the province, destroyed all the people, divided the spoil, and as they thought, secured the greatest part of them in their Temple under the protection of heaven. They began, however, before long, to reap the bitter fruits of their perfidy and cruelty; for many years they were condemned to suffer the scourge of civil war, inflicted by that heart corroding passion, which had been so carefully excited; and finally, they were conquered, and in their turn despoiled and led into captivity by a nation allured into their country by that very wealth they had stolen from others. After a few alternations of these calamities, the Jews sank into the lowest degree of vileness. A benevolent attempt was then made to revive in their breasts some sentiments of humanity, by borrowing from the Zendavesta that other part of its doctrines which relate to the resurrection and a future state. The first distinct intimation of this doctrine in the Bible, is contained in the writings of those prophets who had been captives in Babylon, between five and six hundred years before the Christian era.

Slight allusions of the same kind, are, it is true, to be found in the book of Job—but then the book of Job is of Chaldean origin, or, at least, not of Hebrew, as is proved by its containing scraps of more elevated science than was ever, by any means, revealed to the Jews, or than was known even to Solomon in all his glory. X.

TRUE NOBILITY.—There is no nobility like to that of a good mind, for it never stoops to artifice, nor is good offices where they are seasonable.

THE CITY OF PEACE.

LETTER V.

As we returned from our visit to the gardens, a large bell announced the hour for the morning meal; and my companion inviting me to join in the repast, for which I must own the exercises of the morning had given me a thorough appetite, I sat down with him at one of the tables which were laid out for the inhabitants of the building. The apartment in which the meal was furnished was a very long one, open on both sides to the refreshing breeze, but yet protected from the now somewhat intense heat of the sun by long covered colonnades, which extended on either side of the room, and were adorned with an infinite variety of flowers and sweet-smelling plants, whose aroma most delightfully refreshed the senses at the same time that their verdure and beauty pleased the sight. Our meal was simple, though exquisitely delicious, consisting principally of fruits and vegetables from the surrounding gardens, assisted by that most refreshing of drinks, coffee of their own culture, served in cups of crystal, whose beauty has never been equalled even in the seraglio of our Sultaun. The company in this spacious saloon consisted of about five hundred of both sexes, all of whom were heads of families in the particular district of the city which they occupied; the younger branches of their families, consisting of those whose employments I had devoted the morning in observing, were congregated, I was informed by my companion, in other rooms of the same extensive building. One very surprizing thing at this meal I cannot help mentioning to thee, my friend, which was, that although there was so numerous an assemblage of persons to partake of this meal, not one single slave or attendant of any kind was to be seen from one end of the apartment to the other. Moreover, which to you will probably be more surprizing, there was no occasion for any such; every thing was so admirably arranged, and every necessary want so well supplied, that you had only to stretch out your hand, and that which you desired was sure to be within its reach. Conversation of a most agreeable and instructive nature was sustained without any apparent effort during the whole meal, and served to make it pass more pleasantly. "There is one thing wanting though," said I to my companion, "which we Persians esteem as of some consequence to the due enjoyment of the meal." "Indeed!" he replied, "I suppose you mean music. But in order to shew you we are not behind you even in this, I will soon supply the deficiency; although we do not consider it of much importance amongst persons whose conversation is so agreeable as that of most of our friends here." Saying this, he left his seat for a minute or two; and, before he returned, a most delicious burst of harmony swelled upon the ear, and poured its rich strains through the whole apartment. "What magic are you possessed of?" said I, as he smilingly sat down again beside me. "There is no magic in the matter at all, my friend," he replied; "only an exercise of the many bounteous gifts which the beneficent

Creator of all things has bestowed upon his creatures. The delicious strains that you hear, which have so suddenly come, and can be made as suddenly to cease, are produced by setting in motion a curious piece of machinery, invented by one of our friends here, and which yet discourseth as most excellent music as a whole band of hired singers; nay, sweeter, as there is no danger of a discordance of sounds from any cause whatever." "What you tell me is most wonderful," said I; "but I cannot doubt it, as, in fact, I saw a similar instrument on the evening of my arrival in your city. But how is it that you only, of all the nations I have visited, have carried the knowledge of mechanism to such an extent as to produce such extraordinary results?" "That," he replied, "is one of the many benefits resulting from our peculiar system of government. The feature that more particularly distinguishes our government from that of the other nations of the earth is this: That among us there is a perfect equality of one man with another, we have no ranks and no titles, no princes, potentates, kings, judges, priests, or rulers of any kind; neither have we any slaves. Every man, therefore, being upon a perfect equality with his neighbour, in property as well as power, looks upon his neighbour as himself. Thus we have no poor and no ignorant among us; although it is certain, that some are more learned and ingenious than others, arising from their possessing from nature a peculiar facility for acquiring certain branches of knowledge. When we find such to be the case, we give him the privilege of devoting, if he chooses, the whole of his time to the particular pursuit which is most congenial to him, rendering him at the same time every facility in our power towards carrying out the object he has in view, helping him along by the experience of all who preceded him in the same branch of study, and thus enabling him to produce results which in other countries he never could have obtained. Now," said he, "among other nations our friend, who invented this curious piece of mechanism, would have been looked upon as a visionary, or perhaps a madman; and instead of having any assistance rendered him, would have been opposed in every possible way, laughed at for his folly, and starved for his perseverance. Nay, instances are by no means rare, of imprisonment and even death following the unfortunate individual who dares to be wiser than his neighbours, and to find out things of which they in their dullness never dreamt."

"I am afraid thou wilt scarcely know what to think of me, friend Mirza, when I say, that the more I see and the more I hear in this City of Peace, the more I become dissatisfied with my own country, and inclined to think, that as yet we are only babes in swaddling clothes compared to this people."

IN France out of a population of thirty-two millions, twenty-two millions have but six cents a day to defray all expenses—food, lodging, raiment, and education.

England and Ireland are in no better condition.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, NOVEMBER 18, 1841.

THE OBSTACLES AND ENCOURAGEMENTS OF OUR ENTERPRIZE.

THE work in which we are engaged is a most arduous one. To revolutionize the arrangements and institutions of society is a herculean task. The legislators, philosophers, and moralists have laboured for years after one point out of twenty at which we are aiming, but have been necessitated to retire without accomplishing their desired object. If these persons, with all their learning, means, influence, and wealth, have failed, what are our prospects? The mind of man is naturally stupid. Lexicographers, lawyers, and priests, have invented hypocritical phrases, unmeaning terms, and unnatural language, by which they have most awfully deceived the honest but unwary multitude. Hence the difficulty of disabusing the public mind of all the heathenish, ignorant, and unnatural impressions made upon it.

In days which are past and gone, *cobalt* was considered useless by miners; and not only so, but it was regarded as a nuisance whenever and wherever it was found among ores. There was anciently a prayer used in the German church, that God would preserve miners from *cobalt* and evil spirits. But, in modern times, lo and behold! the *oxide of cobalt* forms the most permanent blue colour with which we are acquainted; and the painter now, through knowledge, most highly prizes that which the miners and the shrewd German divine hierophants and their consistories rejected through ignorance.

A parallel (or if any difference, a more palpable) case will occur, when the darkness shall have passed away which at present pervades the popular mind, relative to the nature of man, the science of society, and the demoralizing tendency of opposing and conflicting institutions, and all the ignorance which cover the minds of our civil and ecclesiastical legislators.

In the present organization of society, the immediate interests of individuals are adverse to the general good of all; consequently the general good of all is neglected by the well-disposed, and preyed upon by the selfish as well as by those under the pressure of circumstantial necessity.

The city municipality presses heavily on the landlord or the holder of real estate, the landlord raises the rent of his tenant, the tenant drives his workmen to the last extreme of mental and physical excitement, that he may be the better prepared to meet the stern demands of his landlord. And thus the lawyer, the

doctor, and the merchant—the banker, the broker, and the statesman—the policeman, the watchman, and the soldier, are all made, by the present arrangements, to combine against the industrious producer, and are forced to urge a stern necessity for their general demeanour.

To change this state of things is the all-important and tangible object of our meetings, lectures, and the publication of our matter-of-fact periodical. In the promotion of this object, we are necessarily led to oppose public prejudices, and, consequently, have to bear popular indignation, and are heavily loaded with the gratuitous charges of sceptics, infidels, and disorganizers. But we solemnly and deliberately deny the justness of these charges. We are no infidels, for we sincerely believe the sentiments we advance; and, whatever of imperfection there may be in our demeanour, we charge it upon the imperfect organization of society.

We most devotedly believe in the being and attributes of Him who controls the atom and superintends the aggregate.

We believe in a God of power, wisdom, and holiness.

With regard to the Bible, we believe it is not properly explained by any of the sects in Christendom; but that when it is explained, in harmony with the light of science and the laws of nature, it will be found to be a most valuable book, by which we might steer our course to the heavenly Canaan, the paradise of God, *the new moral world*.

We believe, when this Bible is explained, in harmony with matters of fact, as it always should be, it would then be the chart and compass of bewildered man, to lead him through the sea of gross darkness, and guard him against those illusive lights, treacherous guides, and hidden dangers, known in the way by modern superstitious expounders and commentators. It would then prove his sheet-anchor amid the conflicting elements of wind and wave, and secure the stability of his mind against the shoals, rocks, and quicksands of this troublesome and competitive ocean.

When explained in harmony with matters of fact, it will prove a perfect standard, a text and test book, and with it we are prepared to wage war with all opposition, whether from self-interested priests or deduced infidels. From it we propose to derive whatever we advocate, and abide by its testimony and principles.

We believe that the New Testament inculcates the doctrine, that "Man is a compound being, made up of his constitution and the influence of external circumstances, which circumstances and constitution are constantly operating each upon the other, and

these make the man precisely what he is made from birth to death." Which fact, if duly, properly, and generally realized, would lead mankind to the grand motto at which we are aiming, namely, to surround man with such external influences and circumstances as shall remove from him all erroneous, immoral, and superstitious influences, and all inducements to vice and immorality; and give him an organization that shall develop the supremacy of his moral and intellectual faculties.

To promote these principles should engage the talent, enlist the influence, and command the energies of every individual member of the community; because these principles would lead all the members of the common brotherhood of the millennial world to act for the greatest good of the greatest number. Therefore, if man would do his duty to himself, he must aim to promote the doctrines, the arrangements, and the institutions of the millennial world: to do which would be the same as promoting prudence, justice, sanctity, temperance, holiness, the temporal and eternal good of all. Because, if the arrangements of the New Moral World were adopted, every man would be under the strongest inducements possible to do his duty to his neighbour; he would feel a pleasure in protecting and serving others; he would not think himself born for himself alone, but for the common good of all mankind; he would be ready to exercise lenity and benignity, and always attend to the welfare of others, and the general interest of the human family. Consequently, our great object should be to lead men to an acquaintance with themselves—to convince them of their follies, their vices—to inspire them with a love of virtue—and furnish them with oral and useful information. In the prosecution of our duty we must unite the just degrees of the ardour of the poet with the forbearance of the philosopher, the discriminations of the scholar, the generosity of the benevolent, and the patience of an enlightened mind with the zeal of the fervent. With such a spirit devoted to such a cause, we may well have confidence in the success of our work, as well as from the recollection of the law of attraction, by which a small object that is near has a greater influence on the will than one the consequences of which is remote.

DR. HUMBERT'S LECTURES.

We last Sunday evening listened to an interesting lecture from *Dr. Humbert*, on the Being and Attributes of God, in the course of which he demonstrated his positions by scientific experiments and the laws of electricity. Having declared that God is an elementary being, he called a number of gentlemen forward, and gave them to feel the great power of God,

to the conviction of all present; who, it is presumed, will never henceforth deny that power.

We invite all our readers, and the city at large, to attend these lectures, and we will guarantee a source of high enjoyment to every thinking mind.

Our lectures on the Arrangements and Institutions of the New Moral World will be resumed next Sunday, at three o'clock, P. M., at the Broadway Hall, 554 Broadway, between Spring and Prince-streets. We are happy to see that our congregation is improving in appearance and numbers; and if it continues, we hope the idea of building a meeting-house will suggest itself to our friends, for it is to be lamented, that out of all the number of meeting-houses in this city there are none where an impartial investigation of truth is pursued: and no wonder, therefore, if we desire such an one. We hope some of our readers and friends, who can command capital, will think on these things.

FROM MR. HORNER'S LECTURE;

Being a Reply to Mr. Hoffin's "Dissertation on the Christian Devil," delivered at Tammany Hall, 1833.

"It is to be regretted, that many religious people, as a Mr. Hoffin has affirmed, are averse to reason. This may be accounted for, since many points of their favourite doctrines will not bear the test of reason.

"To prove, however, that Christianity is opposed to reason, would be a reflection on its Author, and degrade some of the noblest faculties of man. Christianity has been given, not to contradict the reflecting faculties, but to enlarge their range, increase their powers, and dignify their ideas.

"All that Christianity means, when it speaks of a devil, is the universality of evil; and that, evil is universal, and everywhere present, 'seeking whom it may devour,' Mr. Hoffin has not undertaken to show.

"That this evil, or the devil, has a local physical organization, has nowhere been maintained within the lids of the Bible; and that Mr. Hoffin should insinuate such an idea, without devoting a moment to its substantiation, is a work of supererogation, and needs no grave reply at our hands.

"Evil, or the devil, is an elementary principle, acting upon organization, as may be seen by looking at all men in all nations, at all history in all time; and if Mr. Hoffin again asks where the devil (or evil) is, we will then ask him where evil is not."

PHRENOLOGY not OPPOSED to CHRISTIANITY.

Phrenology is certainly an important subject, because it proposes to examine things in relation to man, and the principles or agencies of his moral conduct.

It has been generally believed that phrenology contradicts revelation. This, however, is an error, which can only be committed by those who have not a correct knowledge of both. Phrenology is the first science ever introduced to the attention of man, that has found out a fundamental faculty of religion, or that proves the innateness of religious feeling, and reproves that feeling when it acts contrary to the reflecting faculties, or without the understanding. Hence the necessity of the reflecting faculties being exercised and educated in harmony with the laws of nature and matters of fact.

If phrenology, surrounded as she is with innumerable demonstrations, admits a fundamental faculty of God and religion, then it must be a species of injustice, and argues a want of benevolence, to say that it shall not be exercised.

Phrenology maintains, that causality searches for the cause of everything and every event. *Individuality* personifies a supernatural cause. *Marvellousness* and *reverence* inspires with admiration and wonder, and predisposes the mind to a belief in a relationship between God and man. A third feeling inspires respect and reverence. All of which are assisted by *hope*, *conscientiousness*, and *cautiousness*.

The difference of organization in different individuals, or the preponderance of brain in certain regions, may be seen from the fact, that great poets cannot become great musicians, useful legislators may be miserable generals, and excellent painters may be without a taste or qualification for mathematics.

BUSINESS OF THE CITY.—According to the Business Directory, there are in this city about 500 commission merchants, about the same number of importers, grocers 550, lawyers 596, brokers of different classes 314, auctioneers 59, hotels 58, porter houses 161, restorators 70, hardware dealers 61, hide and leather dealer 42, booksellers and publishers 64, newspapers 45, periodicals 64, printers 56, druggists 83, hatters 68, tailors 175, hair dressers 60.

A TOUCH OF ROMANCE.—A young lady appeared at the jail in Dedham, Mass. last week, with a certificate from the town clerk of the marriage bans, and requested to be united to her lover who was shut up for debt. The ceremony was legally performed, and the 'bonnie lassie' went on her way rejoicing. In less than an hour the prisoner bridegroom was set at liberty—his debt having been fully satisfied doubtless by his bride. That is what we call marrying to some advantage.

WHISKEY AND THE MONKEY.

During a recent series of meetings in New York city, one of the delegates from the Baltimore Temperance Society related the following:—

A man in Ann Arundel county had a monkey, which he valued at a thousand dollars. We always took him out on our chestnut parties. He shook all our chestnuts for us; and when he could not shake them off, he would go to every end of the limb and knock them off with his fist. This was great sport for us. One day we stopped at a tavern, and drank freely. About half a glass of whiskey was left, and Jack took his glass and drank it all up. Soon he was merry, skipped, hopped and danced, and set us all in a roar of laughter. Jack was drunk. We all agreed—six of us—that we would come to the tavern next day, and get Jack drunk again, and have sport all day. I called in the morning at my friend's residence. We went out for Jack. Instead of being as usual on his box, he was not to be seen. We looked inside, and he was crouched up in a heap. "Come out here!" said his master. Jack came out on three legs; one fore paw was on his head. Jack had the headache. I knew what was the matter with him. He felt just as I had felt many a morning. Jack was sick, and couldn't go; so we put it off three days. We then met; and while drinking, a glass was provided for Jack. But where was he? Skulking around behind the chairs. "Come here, Jack!" said his master, "and drink;" holding out the glass to him. Jack retreated; and as the door opened he slipped out, and in a moment was on the top of the house. His master went out and called him down. He got a cow-skin and shook it at him. Jack sat on the ridgepole, and would not come. His master got a gun and pointed it at him. A monkey is much afraid of a gun. Jack slipped over the back side of the roof. His master then got two guns, and planted one on each side of the house; when the monkey, seeing his bad predicament, at once whipt up on the chimney, and down into one of the flues, holding on by his fore paws. That man kept that monkey twelve years, and could never get him to taste one drop of whiskey after that. The beast had more sense than a man who has an immortal soul, and thinks himself the best of all creation.—Mr. Pollard addressed himself to the youth; and in view of his example, urged them all to sign the total abstinence pledge while they were young.

Such was the dense crowd, that none could come up to the pledge. A few papers were circulated, and one hundred and fifty names were obtained.—*American Temperance Union.*

BEHOLD! BEHOLD! BEHOLD!

OUR PLACE OF MEETING IS CHANGED.

In consequence of being created out of our former Room, the Congregation of Wooster-street Hall, and the Public in general, are hereby respectfully informed, that our Place of Meeting henceforth will be held in the *Broadway Hall, No. 554 Broadway, 3rd Floor, between Spring and Prince Streets.*

Notice.—On Sunday next, the 7th inst., at 3 o'clock P. M., Mr. Horner will resume his Course of Lectures on *Science, Religion, and the Arrangements of the New Moral World.* At 7 o'clock P. M., Dr. Humbert will commence his Course of Lectures on the Being and Attributes of God, to be illustrated and demonstrated by Scientific Experiments and the Laws of Electricity.

N. B. All Classes of the Community are invited to attend.—Seats Free.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation on the Lungs, Spitting of Blood, &c. Price, 12 1-2 cents, 75 cents, \$1 25, and \$2 per bottle.

Sold wholesale and retail at the office of the proprietress, 571-2 Bowery, and by authorized agents, namely, W. Van Emburgh, 314 Pearl street, John B. Dodd, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill 208 Greenwich street, Wm. Maunder, 37 Hudson street, Wm. Brigham corner of Avenue D and Houston street, Stanbury & Co. Third Avenue, corner of Twenty second street, T. W. Betts, 304 Hudson street, E. H. Cotton 253 Bleecker street, Dr. W. H. Milnor, 183 Broadway, Dr. Lee 440 Grand street, James H. Hart corner of Chambers street and Broadway, and corner of Hudson and North Moore street, Daniel H. Burtnell 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring street, J. Wendover 141 Eighth Avenue.

A VALUABLE REMEDY.—To Messrs. Pease & Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a seafaring life, I found my strength and health gradually decaying, my spirits sinking, my limbs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoarhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please with this certificate, which it would be injustice to withhold from the public as well as yourself. J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease & Son. Closed on the Sabbath.—Agents: Rushon & Aspinwall in all three stores; Gahandam, 57 Sixth Avenue; Allison, 488 Grand street; Oxford, 183 Bowery; Wood, corner of Grand and Division street; Wooster, 304 Second street; Timpsnn, corner of Fulton and William streets; Stuart, corner of Houston and Clinton street; Pickford, corner of Goerck and Stanton street; Swartz, 30 East Broadway; Wadsworth, Providence, R. I.; R. J. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors. J. PEASE & SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who subscribes for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

Persons wishing to subscribe, can do so by applying at PEARLAN'S Book Store, 36 Chatham street.

No paper will be discontinued unless due notice is given, and all arrears are paid.

N. B.—Subscriptions and communications must be directed to the Editor, No. 42 John-street; or at any of the Meetings of the Society for the Promotion of Human Happiness, at No. 554 Broadway, New-York, free of postage.

AGENTS.—MR. BARTLEY, Toronto, Canada.

MR. ASHTON, Pawtucket, Massachusetts.

The Vanity of Competitive Institutions.—By J. M. H.

Loud is the boast of Liberty!
Within this land, so fam'd abroad,
Most loftily she rears her head,
While hundreds wear the chains of fraud.

'Tis said that all are born alike,
That all have equal rights to claim;
While one is born to wealth and gold,
Another's born to bear the chain.

How vain, how empty is the boast:
While widows, mothers, and the child,
Are barter'd to the highest bid,
And made beneath the lash to toil.

We boast of luxuries and wealth,
While millions pine and groan unfed:
Virtue is cloth'd in heavy chains—
Vice claims its labour and its bread.

We crush the mass, and make them poor;
And, by relentless tyranny,
We mock their sufferings and their pain,
And swear that they shall not be free.

If this is freedom, they indeed
Are surely freest of the free;
Well may ye sing, Columbia!
O happy, happy land, for me!

Drink, unfed thousands, to the dregs,
And let the flowing bowl go round;
'Sweet Liberty shall be your toast,'
For ye are free, while ye are bound.

MECHANICS.

I was struck with a farce enacted at one of our triennial festivals. Some members of the learned professions were invited. Many toasts, highly complimentary to the mechanic, were given. At length, one of the professional guests arose and made a very appropriate speech. The mechanic was elevated, and his occupation made honourable. It was refreshing to hear! It occurred, of course, to our minds, that a man who had so high a regard for mechanics and the arts they cultivate, would have put one or more of his sons to a trade! But, on reflection, they were at college! Another gentleman of the same class arose, and did us equal honour. Were any of his sons mechanics, or acquiring a trade? No—they were at college! Now no one, I suppose, will dispute the right or necessity of some lads being sent to college. It is, however, paying a poor compliment to our good sense, for a person to flatter mechanics in this way, when he must be aware, if he allows us to possess any shrewdness, that we know he does not practice his own precepts. And the reflection, that we should be patted on the head, and called useful people, as a reward for our proffered entertainment, is equally contemptuous of our understandings.

The DUKE of SUSSEX and the TERM "CHURCH."

The following observations on the term *Church* were uttered by his Royal Highness the Duke of Sussex, at a recent meeting in London. They are ideas similar to those of ours, and tend to unburthen the term from those abuses which have been heaped upon it; a correct understanding of which is deeply connected with our cause, and would reprove the persecuting spirit of many who have been led by an erroneous meaning of the term:—[Ed.]

"What is it, let me ask, that is defined by the Thirty-nine Articles to constitute a church? The church is described in those articles to be a religious congregation. We will take those words. I consider, then, that any community is a *religious congregation, the members of which bind themselves together by covenant, they feeling that their opinions agree upon certain facts*. Upon those facts a certain code is formed, containing rules for the interior government of that establishment. So long as any one agrees with that community, and is willing to act up to its rules, he is bound by those rules; but, as soon as he differs from them, he may, in the first instance, make a respectful representation to the community of the ground of his difference; and if the community should think that he is in error, they may endeavour to convince him of that error; but if he cannot conscientiously alter his opinion, then he retires. If, on the other hand, he can convince the rest of the community that they are in error and that he is right, then the consequence would necessarily follow that they would alter their opinions. This is what I consider to be the system on which all religious societies ought to be conducted [cheers]. Then it came to this—that a man was not the less likely to be a good man and a good citizen, because he happened to differ in opinion with that community to which he had once belonged [cheers]. There is, I believe, a term among the Society of Friends designative of such a character. He is called a 'wet Quaker' [laughter]. But he may be a very good man for all that [cheers]. *His going out of that community does not make him an immoral or an irreligious man*. Let us, my friends, keep down our little differences, whether we go to churches, or chapels, or conventicles, or to any place by whatever other name it may be called, and keep steadily in view the one great cause—our common Christianity [cheers]. As my excellent friend, Mr. Burnet, has said, 'I am a Briton' [cheers]. If you be Christians—in the true sense of the expression, without any splitting of hairs about creeds—if you be sincere Christians, believe me, ladies and gentlemen, that as Christians and as Britons united, you will carry the world before you." [cheers.]

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
 "Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, {
 EDITOR.

New-York, December 18, 1841. {Vol. I. No. 22.

PROSPECTUS.

The Herald of the New Moral World, Vol. 2, And Millennial Harbinger,

Contains *eight*, and if its patronage will justify it will contain *twelve*, extra large octavo pages, printed on good white paper, with new type, making a handsome volume for binding at the end of the year, and is issued to subscribers once in every two weeks until five hundred subscribers are obtained, when it will become a weekly paper, at the same price, viz.—TWO DOLLARS per annum.

Thes publication will contain contributions from Authors of the highest distinction at home and abroad. Memoirs, biography, tales, travels, voyages, poetry, criticism, history, arts, sciences, narratives, incidents, adventures, scenery, correspondence, sketches of society and manners, passing events of the times, anecdote, literature, are embraced in its plan, and be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the Governments thereof are founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich, and impoverish the industrious and producing classes, and generate that ignorance and vice in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being, made up of his constitution, and the influence of external circumstances; proving that man is only a vicious being, because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances, and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like objection, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles, the industrious poor, and the ingenious mechanic, need not labor more than one half their time, in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the capilarist and non-producer from inveigling them out of the fruits of their labour, and reserve to themselves and all the members of the community, immeasurable and in calculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that would dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments which oppress and mislead the working man.

✂ Editors will subserve the cause of Human Progress by copying or noticing this Prospectus.

Present arrangements of society of which we complain.—The present competitive & individual arrangements of Society operate in creating monotonous pursuits—opposing interest—constraint—fear of want—party strife—general distrust—deceptive actions—ignorance of men and things—odiousness, or a want of respect which always attaches itself to helpless poverty—perpetual promise of delusive reforms in State and Federal Governments—mischievous, unhappy, isolated and repulsive labour, often resulting in the death of the father and the ruin of the children—insadequate reward for labour and useful arts—an erroneous and unwise application of sex, age, skill and ingenuity to mechanical operations and laborious productions of the essentials of mental and physical happiness. Bitter conflicts of trades, occupations and professions—deceptive and

envious competition—disagreements in plans, and opposition in their execution—scanty reward for labour, and general want—individual, national, severe oppression—disastrous wars and the consequent numberless evils—extravagant salaries of government officers, and their oppressive influence on operators and producers, and all those evils incident to the lives of all who live amid conflicting interest, and opposing unnatural arrangements, which, most conclusively indicate that the present organization of society is not in harmony with the laws of God or nature, nor the mental and physical wants of man, and therefore we need a change, such as one as we propose, which would benefit all classes and conditions of men.

Future arrangements we desire to effect.

The adoption of the principles, doctrines and arrangements to be advocated by this paper, would annihilate competitive institutions and arrangements, which bring upon society all the miseries, vices, and disasters under which it is labouring. They would generate universal confidence and unity of action—cultivate the science of circumstance and the nature of man, lead him to harmonious pursuits, which would redound to the elevation of the universal family,—a thorough cultivation of their moral and intellectual faculties, by creating virtuous influences suited to their nature; leading them to honourable and profitable occupation and pursuits, taking away that odiousness which, in the present arrangements of society, always attaches itself to the most useful labor and industrial pursuits and operators. These arrangements would bring about a variety of occupations, subjected to the untrammelled choice of the various tastes and inclinations of producers—unity and concert of action in all undertakings—appropriate application of sex, age, skill, mind and muscle to trades labour and all kinds of productions. They would generate abundance for consumption—attractive industry—universal riches and contentment—untrammelled liberty—perpetual peace and co-operation in all important undertakings calculated to benefit the human family, and unite them together in unity and charity, and bind them in the bonds of one common brotherhood, where each would labour for all and all for each, tranquilize the present agitated state of the world and surround all men with happiness, harmony and abundance.

The Herald of the New Moral World.

NEW-YORK, SATURDAY, DEC. 18, 1841.

OPPONENTS CONFUTED.

'Time like the tide its motions keeps,' and has brought us to fix our astonished pen on the last number of our paper of the present year. And now what has become of all those holy seers who so voluminously predicted at the commencement of our career, that we should never be able to bring out our second or

third number. Alas, these holy Prophets, abashed, scamper to their excavations, and leave us in our struggling attempts to bring out the *second volume* of our illuminating periodical.

This conquest over doubt, and subjugation of suspicion, has not been achieved without unusual sacrifices, extreme economy, and incessant labor on our part.—But our unabating purpose is answered. We have set our brow as brass, and our face as flint against the formidable obstacles thrown in our path, and the ignorance, superstition and bigotry which are brought to bear on the noble enterprise in which we have embarked. Dark and foreboding storms are yet hanging over our heads. The wind beats heavily, and the waves rise furiously, but our anchor is cast in the rock of eternal truth, and our little bark is well manned with blooming hope and strong confidence.

We have always remembered that while the sturdy oak is blown up by roots, the gentle reed maintains its position in the most boisterous storm.

And what has been done by the energies manifested in this noble enterprise; O, why, inquiry has been started; a few noble spirits have been drawn together; seed has been sown, which will produce fruit, and bread has been cast upon the waters, which may be seen after many days. And as a little leaven leaveneth the whole lump, so we may have disseminated principles which in the end may unite all the nations of the earth, and all the subdivided families of man in the bonds of one common brotherhood, when each will act for all and all for each, and man do to his fellow man as he would his fellow man should do unto him.

**THE SECOND VOLUME OF THE
HERALD OF THE NEW MORAL WORLD.**

We bespeak the attention of our patrons and the public in general, to the *second volume* of our periodical. The wholesale and ennobling reform which is the ostensible object of our periodical, and of all the sacrifices we have to make, the obstacles we have to encounter, the persecution we have to endure, demand the concentrated energies, and the most effective action on the part of those who have hung their harp upon the willow, in consequence of the present irrational state and institutions of society. And of all those who desire to see the children of men and the nations of the earth organized, and all their affairs controlled in perfect harmony with the laws of God and Nature, or in

such a manner as shall guarantee to universal man, Peace, Harmony and Plenty.

To agitate this subject, to elicit light, and diffuse intelligence on this the most important object which can possibly engage the attention of theologians, legislators or philosophers, is the primary object of the present and the second volume of our paper.

Then let not our friends nor the public withhold their assistance from such a God-like enterprise. We have at present about three hundred or three hundred and fifty subscribers, but few of whom have given notice to have their papers stopped, and we confidently hope that there will be at least two hundred and fifty who will continue their subscriptions to the second volume of our Harbinger of Peace, Charity and Concord.

On the strength of this presumption we shall *enlarge our paper four additional pages, making twelve in the whole.* This enlargement will be continued if the patronage we receive will justify it, without which no reader or friend of the cause would desire it. Therefore, let every subscriber obtain another subscriber, and the object will be accomplished. Light will be diffused. Truth will be established. And men will behold the chains with which they are bound, desire to come out of Babylon, and possess the Canaan designed for them by the God of Nature.

To achieve this object is the grand and leading design of our periodical, being the only one in the United States devoted to the interest of the producing classes. It is therefore to be hoped that they for whose good it is designed, will not prove themselves unworthy of the sacrifices we are called upon to make in their behalf.

LO AND BEHOLD: Our place of meeting is changed to No. 418 Broadway, second door above Canal street. We have always been incommoded by having our place of meeting occupied for other purposes; but we have now through the energies and liberal offers of our friends, been able to engage the exclusive use of the Athenian Hall, located in the greatest thoroughfare, and the most desirable situation in the city for the above purpose. This is the only place where the unadulterated Gospel of the blessed God is preached in the city; where those elevating and redeeming principles which alone may be designated 'Good news and glad tidings,' and which propose 'peace on earth and good will to man,' and which, if carried out would tranquilise the present agitated state of the world, and

surround all men with happiness, harmony and abundance.

Opponents! This is the place where your opposition shall meet with confutation.

Theologians! This is the School where natural theology is taught, and where the mind is disabused of all the subterfuge, paganism and sophicism with which ye have been accustomed to darken it.

Enthusiasts! This is the place where matters of fact are brought forward, to demonstrate the positions we take.

Devotees! This is the temple where God, in all the charms of grace, loveliness and truth is contemplated.

Atheists! This is the place where the being of God, and all his philosophical attributes, can be demonstrated to your external senses.

Competitors! This is the place where your irrational arrangements, oppressive institutions, and immoral practices shall be exposed, confuted and subjugated.

Legislators! Here you may learn the science of natural laws, ennobling institutions and democratical doctrines, and where astounding truths, natural science and harmonious arrangements are presented, which, if carried out by mankind, would change the solitary wilderness into a paradise, cause the Lion of war to lie down with the Lamb of Peace, and bless the benighted world with the rays of the sun of truth.—Therefore let not our city readers lose this opportunity to rally round the standard of eternal truth. Remember, the seats are free, consequently he that is athirst may come; he who is an hungered let him come; he that has no money let him come and buy wine and milk without money and without price.

N. B. Remember Sunday, 30th inst. at three and seven o'clock, P. M.

THE REVOLUTION WORKING OUT BY THE DISCOVERY OF JAMES WATT.

From the Leeds Times.

Every body is now anxiously looking out for relief, and scanning the aspect of the times, from whence to descry the coming signs of prosperity and welfare.—Many there are who say in the morning, "would to God it were night!" and in the night season, when will it be day?" Thousands of unemployed operatives and their families are yet starving, and the prospect of their employment continues as remote as before.—Mills are continuing shut up, and manufacturers are

waiting for the influx of money and orders from abroad. Merchants are yet "stopping payment;" and, in short, all the industrious classes continue to suffer as seriously as before, from the pressure of the present money and commercial crisis.

"When will we get over these difficulties?" has long been the prevailing question. Three months ago, December was the assigned period of returning prosperity; then the New Year; and now the very sanguine are postponing their hopes to the congenial season of Spring, probably with equal prospect of disappointment.

If, as we have repeatedly argued, the present distress be only one of a series of effects resulting from the existence of deeply rooted and fixed evils, long festering but now rapidly coming to a head, then, without a radical removal of these evils, all such hopes of future commercial prosperity and welfare cannot fail to prove utterly baseless and unfounded. Recurring glimpses of prosperity we may have—of rapid production, and keen competition for small profits to masters on the one hand, and low wages, long hours, and dear food to workmen on the other; but without radical changes in our social and political system these will prove as the "prosperous periods" which have preceded them; and new crises, bankruptcies, and famines, will recur at shorter intervals, and with increasingly disastrous and alarming results to our population.

"What are the causes of the present distress?" is a question which has been again and again propounded and answered, and in a thousand different ways, to suit the capacities and interest of all ranks and classes.—Surface thinkers see no farther than the first link in the chain of causes—namely, want of orders from foreign countries for our manufactured productions. Those again, who see a link farther back perceive that this interruption of the demand is in a great measure produced by the barriers which have been thrown up by our Corn Laws in the way of national interchanges of wealth and industry; and springing out of this are the derangements which periodically beset our entire system of credit and currency. Still further removed are the aristocratic institutions, of the evils and iniquities perpetrated, by which these are but the smallest and the most insignificant portion. But, beyond all, there is the illimitable productive power placed in the hands of our capitalists by the great discovery of James Watt, which has deranged all the previous laws of production and labour, and yet threatens to subvert the entire institutions of, civilised nations.

This subject has not yet been generally looked into in its proper light. James Watt, about half a century ago, found our country laboring with difficulty to produce the necessaries and luxuries of existence.—Wages were then high in proportion to food; England exported but a small portion of her labor to other countries; the laboring classes were generally contented, and well fed, and well clothed. James Watt's discovery of the infinitely productive powers of steam suddenly burst upon us; it created an instant demand for human labour; called a new population into exis-

tence; produced an influx of wealth upon England unparalleled in the history of the world; and enabled this country, single-handed, to contend in war against the united powers of the entire Continent.

Our productive mechanical power multiplied space. Inventions succeeded each other with extraordinary rapidity, progressively increasing our facilities of fabricating and manufacturing. Year by year saw new additions to our machinery and our operative population. The rapidity of increase in our mechanical productive powers may be judged of by the fact, that in the manufacturing districts of Lancashire alone, machinery has been increased within the last five years, by *ninety-four per cent!** In short, it has been calculated, and we believe with perfect correctness, that James Watt's discovery has enabled this country to exercise a productive power equal to that of 400,000,000 men—that the steam power which keeps in operation the beautiful machines of the British manufacturer, is more than equal to that which lives in the naked hands of half the population of the world.

What have been the results of these extraordinary inventions! Immense production of manufactured goods; keenness of competition among producers unparalleled; an immense increase in our importing and exporting trade; the whole earth ransacked for its raw materials of silk, flax, cotton, and wool, to feed the devouring maw of the British Factory; then the markets of the world glutted: demand ceasing; and suddenly our producers are appalled by the occurrence of successive panics, and crisis, and commercial bankruptcies and embarrassments. And why? Steam power and production have run a-head of consumption. We have produced too much wealth, which the world can neither buy nor consume. Hence our mills and machinery must rest until consumption clear the markets, and make room for a new deluge of our manufactured commodities.

But this is not all. Not only has the production of English manufactures far exceeded the demand; but foreign nations, conceiving that England owes her greatness to her manufactures, have commenced, in imitation of her, to fabricate their own apparel; and engaged in all the branches of trade and manufacture with an ardour which promises soon far to outstrip our own. Thus have they not only driven us out of continental markets, but they have competed with us and beat us abroad too, and are now actually *deluging our own markets* with their hardware and cutlery, woollen and silk productions. America, too, is about to adopt means to keep our productions out of her market, by imposing on them heavy duties, and thus to foster her own commerce and manufactures. The time therefore, is rapidly approaching, if it have not already arrived, when Europe and America, by employing efficient machinery and a large proportion of their population in all the branches of industry, will deluge the world with their manufactured productions, only a small proportion of which will be required. And then comes the great revolution which James Watt's discovery has been silently but surely working out during the last fifty years!

What has been the operation of the great discoveries of steam power, and of our high mechanical inventions, upon the great body of the working classes? Consider their preceptible results but for a moment; for though confined to the limited period of scarcely two score years, during which they have not had space fairly to develop themselves, yet they cannot fail to be suggestive of the most important reflections. First, there was immense demand for our manufactured productions; England had exclusive possession of the market of the world, and no competitors were they to meet her, manufactories sprung up every where as if by magic, forming whole towns and cities, with their teeming populations of masters and labourers; profits were then high, because competition was scarcely begun; and wages were high, because labour was in great demand. Then England pride herself as the workshop of the world; and her "nation of shopkeepers" and legions of artisans could set the united empires of Europe, leagued against her, at defiance. But at length, production got a-head of consumption and demand; competition for a living, both among capitalists and labourers, began to grow urgent; wages rapidly fell; children's labour was employed to eke out family incomes; gluts took place at intervals, and labourers were thrown idle; production and increased competition again went on as before; and again and again, at rapidly decreasing intervals, crises, gluts, and depression of trade, recurred; ruining merchants by the hundred, and abandoning to destitution and want tens of thousands of our industrious population. At the present moment, in Leeds alone, more than *ten thousand operatives* have been thus reduced to a state of absolute starvation and misery.

These facts speak for themselves; and they prove to us beyond a doubt, that the revolution of James Watt is rapidly approaching. If machinery go on increasing in the same ratio that it has increased of late, then, in less than twenty years, we shall be producing more than six-times the quantity of manufactured articles that the civilized world can consume. Then will arrive the period when mankind will be compelled to apply James Watt's discovery to its proper purposes—to abridge the hours of toil, and afford to all that opportunity for mental and more cultivation which the happiness, security, and welfare of society absolutely requires. Thus will mechanical inventions prove the grand instruments of civilization, by giving leisure to the mass of the people to cultivate and enjoy their moral, intellectual, and religious endowments. The ultimate effect of the grand mechanical inventions and discoveries of our country, upon society at large, it is impossible to divine; but, assuredly, the true application of them is to increase the sum total of human happiness; and thus extend the blessing of knowledge and civilization among the members of the entire human family.

N. B.—All communications to the Editor, must be directed to 418 Broadway, at any of the Meetings of the Society for the promoting of Human Happiness, free of Postage.

THOS. W. HARPER'S COUGH MEDICINE for the cure of all diseases of the Lungs; it is a medicine that has been out before the public for nine years, and it is well known in Europe as well as America. It cures the following complaints—Asthma, Phthisis, Inflammation on the Lungs Spitting of Blood, &c. Price 12 1-2 cents, 75 cents, \$1 25, and \$2 per bottle;

Sold wholesale and retail at the office of the proprietress, 57 1-2 Bowery, and by authorized agents, namely, W. Van Emburgh, 314 Pearl street, John B. Dood, 643 Broadway, and corner of Ninth street and Broadway, Galen Hunter, 108 Sixth Avenue, Alfred Hill, 208 Greenwich street, Wm. Lauder, 37 Hudson street, Wm. Brigham, corner of Avenue D and Houston street, Stanbury & Co, Third Avenue, corner of Twenty-second street, T. W. Betts, 304 Hudson street, E. H. Cotton, 353 Bleeker street, Dr. W. A. Milnor, 183 Broadway, Dr. Lee, 440 Grand street, James H. Hart, corner of Chamber street and Broadway, and corner of Hudson and North More street, Daniel H. Burtnell, 19 Third Avenue, B. Quackenbush, 709 Greenwich street, and 296 Spring street, J. Wendover, 141 Eighth Avenue.

PEASE'S CANDY, 45 Division street—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and now enjoy as good health, if not better, than I have for ten years, and would commend it to all.

E. B. MESSERVE. 121 First street.

A VALUABLE REMEDY.—To Messrs. Pease & Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the habit of addressing frequently large meetings, and my constitution rendered susceptible of cold from a seafaring life, I found my strength and health gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoarhound Candy, and the course it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared, and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good and my general health restored. You can make any use you please with this certificate, which it would be injustice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease and Son.

Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Gabandam, 57 Sixth Avenue; Allison, 488 Grand street; Axford, 183 Bowery; Wood, corner of Grand and Division street; Woorter, 304 Second street; Timpson, corner of Fulton and Williams streets; Stuart, corner of Houston and Clinton and Houston street; Pickford, corner of Goerck and Stanton street; Swartz, 30 East Broadway; Wadsworth, Providence, R. I.; R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors.

J. PEASE & SONS, 45 Division street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are Five Hundred Subscribers, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

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THE HERALD
OF THE
NEW MORAL WORLD
AND MILLENNIAL HARBINGER,

Devoted to the Interest of the
INDUSTRIOUS AND PRODUCING CLASSES,
AND THE ELEVATION OF MANKIND,
SETTING FORTH
PHILOSOPHICAL, SCIENTIFIC AND MATHEMATICAL FACTS,
ON WHICH MAY BE FOUNDED

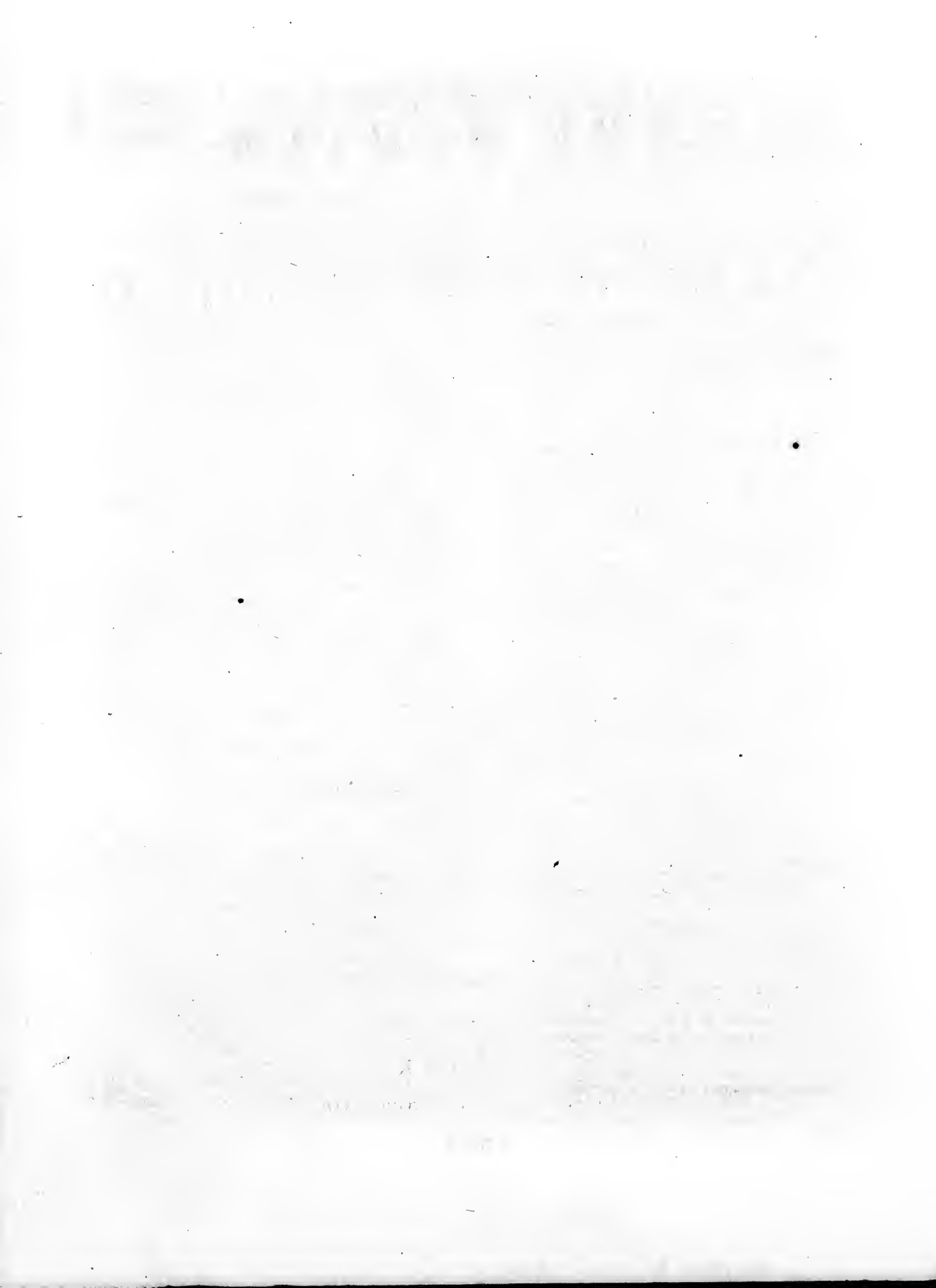
**New Arrangements and Institutions in Society, which if adopted
would tranquilize the present agitated state of the world
and surround all men with happiness,
harmony and abundance.**

EDITED BY J. M. HORNER.

VOL. II.

NEW-YORK:
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1842.



THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNES, }
EDITOR.

New-York, January 6, 1842.

{ Vol. II. No. 1.

PROSPECTUS.

THE HERALD OF THE NEW MORAL WORLD, *And Millennial Harbinger,*

VOLUME II.

Contains *eight*, and if its patronage justify, it will contain *twelve*, extra large octavo pages, printed on good white paper, with new type, making a handsome volume convenient for binding at the end of the year, and is issued to subscribers once in every two weeks at **TWO DOLLARS** per annum.

This publication will contain contributions from Authors of the highest distinction at home and abroad. Memoirs, biography, tales, travels, voyages, poetry, criticism, history, arts, sciences, narratives, incidents, adventures, scenery, correspondence, sketches of society and manners, passing events of the times, anecdote, literature, are embraced in its plan, and be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the Governments thereof are founded in avarice and vice, and an abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich, and impoverish the industrious and producing classes, and generate that ignorance and vice in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being, made up of his constitution, and the influence of external circumstances; proving that man is *only* a vicious being, because he is surrounded by vicious circumstances; and that if he were surrounded by virtuous circumstances, and more noble internal and external influences, he would be more noble, virtuous, and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles, the industrious poor, and the ingenious mechanic, need not labor more than one half their time, in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the capitalist and non-producer from inveigling them out of the fruits of their labour, and reserve to themselves and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that would dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments which oppress and mislead the working man.

Present arrangements of which we complain.—

The present competitive and individual arrangement of Society operate in creating monotonous pursuits—opposing interest—constraint—fear of want—party strife—general distrust—deceptive actions—ignorance of men and things—odiousness, or a want of respect which always attaches itself to helpless poverty—perpetual promise of delusive reforms in State and Federal Governments—mischievous, unhappy, isolated and repulsive labour, often resulting in the death of the father and the ruin of the children—inadequate reward for labour and useful arts—an erroneous and unwise application of sex, age, skill and ingenuity to mechanical operations and labourious productions of the essentials of mental and physical happiness.—**Bit**ter conflicts of trades, occupations and professions—deceptive and envious competition—disagreements in plans, and opposition in their execution—scanty reward for labour, and gene-

ral want—individual, national, severe oppression—disastrous wars and the consequent numberless evils—extravagant salaries of government officers, and their oppressive influence on operators and producers, and all those evils incident to the lives of all who live amid conflicting interests, and opposing unnatural arrangements, which most conclusively indicate that the present organization of society is not in harmony with the laws of God or nature, nor the mental and physical wants of man, and therefore we need a change, such an one as we propose, which would benefit all classes and conditions of men.

Future arrangements we desire to effect.

The adoption of the principles, doctrines, and arrangements to be advocated by this paper, would annihilate competitive institutions and arrangements, which bring upon society all the miseries, vices, and disasters under which it is labouring.—They would generate universal confidence and unity of action—cultivate the science of circumstance and the nature of man—lead him to harmonious pursuits, which would redound to the elevation of the universal family,—a thorough cultivation of their moral and intellectual faculties, by creating virtuous influences suited to their nature;—leading to honorable and profitable occupation and pursuits, taking away that odiousness which, in the present arrangements of society, always attaches itself to the most useful labor and industrial pursuits and operators.—These arrangements would bring about a variety of occupations subjected to the untrammelled choice of the various tastes and inclinations of producers—unity and concert of action in all undertakings—appropriate application of sex, age, skill, mind and muscle to trades labour and all kinds of productions.—They would generate abundance for consumption—attractive industry—universal riches and contentment—untrammelled liberty—perpetual peace and co-operation in all important undertakings calculated to benefit the human family, and unite them together in unity and charity, and bind them in the bonds of one common brotherhood, where each would labour for all and all for each, tranquilize the present agitated state of the world and surround all men with happiness, harmony and abundance.

INSECTS IN CHALK.—Professor Ehrenberg has made remarkable discoveries in the course of his various experiments on chalk. He found that a cubic inch possessed upwards of a million microscopical animalculae consequently a pound weight of chalk contains about ten millions of these animalculea! From his researches it appears probable that all the strata of chalk in Europe are the product of microscopical animalculae, most of them invisible to the naked eye.

The Base, the Fundamental Facts or Laws on which the Millenial World may be Founded, in which are brought to light, the Constitution of Society, and the Science of Human Nature, bring an Effectual Remedy to Heal the Maladies of the Human Race and surround all men with harmony, happiness and abundance.

1. God or (*Good*) is an elementary being desiring the present happiness and harmony of all mankind.

2. Man is a compound being of animal propensities, moral qualities and intellectual faculties, which are united in different proportions in different individuals, constituting that diversity every where seen in the human species, whose character is formed of his constitution or organization, and the influence of external circumstances which are perpetually acting each upon the other, and thus creating his feelings, convictions, and his will, and make the man precisely what he is made.

3. All the productions of wealth should be a community of common property, and all the States of the earth, the Commonwealth of all mankind.

The Prerequisites for a Virtuous Community and the Happiness of the Human Family.

1. The human race must be organized into separate families or communities, with their separate or local governments, out of which must be formed a council of elders.

2. The local departments of each community shall be governed by a council to consist of members elected for that purpose by all the members of the community above the age of twenty-one, until the time when all the members shall have been educated, and trained according to the laws of nature, when all above thirty years of age shall be called upon to take their share of the duties of the council, whose duty it shall be—

To govern all the circumstances within the boundaries of the community.

To deliberate upon and create such circumstances as will ennoble the mind and diffuse happiness to all.

To remove such circumstances as are the least favorable to the happiness and elevation of its members.

To superintend and control the formation of character.

To control and organize the various departments of industry and production.

To see that the fruits of industry are distributed with equality, and in a manner the best calculated to administer happiness to the consumer.

3. The possession of a good animal moral perceptive and mental organization, and the power of procuring at pleasure whatever is essential to pre-

serve such an organization in a state of vigorous activity and health.

4. A perfect knowledge of the laws of nature, the mental and political organization of man, and also the influence that controls them, and the education that matures them.

5. A benevolent disposition, and a proper control of the means by which we can constantly manifest and entertain untarnished charity and pure benevolence for the sentiments and demeanor of all mankind, and promote their happiness.

6. To reside in a well organized and well governed social or millennial community, whose religious, moral and political arrangements are in concord with the laws of Elohim and nature.

7. An entire emancipation from superstition and the fear of death.

8. The inclination and the means of traveling at pleasure, and increasing our stock of knowledge.

9. A knowledge of the best mode of producing abundance of the necessities of life, and distributing them alike to all.

10. A liberty to express our thoughts on all subjects, and a freedom of action compatible with the present and future good of society, and the fundamental laws of nature.

11. Such a knowledge of God and nature by which we may be enabled to form a new combination of circumstances:

For training the infant from the commencement of its *unborn* existence, to become at manhood the most intellectual, moral and noble being possible.

For governing man in a manner compatible with his mental and physical organization and the laws of nature, securing to him the greatest amount of mental and physical enjoyment.

12. All partyism in religion and politics, all rewards and punishments, for forms of worship and modes of faith, must be removed, inasmuch as they ever tend to set man at variance with his fellow man, and are predicated on an abject ignorance of the natural and organic laws.

13. The removal of all those baneful and detrimental influences growing out of competitive arrangements of the present demoralizing state of society, whether religious, political or domestic, under which it is impossible to train man to become rational.

14. All the members of the millennial communions, or the rational governments must have equal rights to express their sentiments, relative to that incomprehensible power which moves the atom and controls the universe, and to worship that power by any form, or in any manner most agreeable to their conscience and universal nature, and on all other subjects whatsoever.

15. The members of the millennial or moral world, cannot be held responsible for their animal moral perceptive intellectual organization, not for the impressions, feelings and convictions made on their organization, by external circumstances, after they have been trained, from their earliest existence to manhood, according to the laws of nature and the rational system of society.

16. Every member of the millennial world must be provided for through life with the best of every thing that contributes to the endowment of mind, ennobles the morals, and the happiness of human nature.

17. It must be the care and concern of the community council to give the best direction to such public arrangements as shall give the most encouragement to the industry and talent of every individual member of the community.

18. As soon as the members of the millennial world shall have been educated from the earliest period of their *unborn* existence to manhood, in a knowledge of the laws of nature, or the rational system of society, trained properly to act in union with them, surrounded by circumstances congenial with them, and removed from, and unbiassed by competitive and demoralizing arrangements, there must be no useless private property—no physical inflictions—no rewards and punishments, to direct the faith, control the opinions, and guide the sentiments of the people.

19. The sexes shall have equal rights and privileges and personal liberties; their marriage shall be unbiassed by sectional, heathenish or artificial distinctions, and allowed to rise from the symmetry of their organization, the congeniality of their views, and the sympathies of their natures.

20. When a community increases in numbers, so as to dispose a portion of them to form a separate branch of the great millennial family, they shall be allowed to do so seeking, at the same time, the consent of the local and general councils.

21. The industrious producer must be surrounded by all that can minister to the gratification of his senses, and exalt morality and industry in his estimation.

22. Each community must possess sufficiency of land for the support of its members, even when it shall contain the maximum in numbers.

23. All the members of the community shall be educated rationally, except in case of organic or other mental disease, in which case they shall be removed to a hospital, to be erected and supported for that purpose, where the mildest treatment possible, shall be adopted for their recovery.

The Education and Training of Children.

24. All children born within the boundaries of the

communities, must be educated within the limits thereof, and under the control of the council of the sectional government in which they shall reside, and shall

Be educated together, or in one general school, as children of one common family.

Their parents shall have free access to them at all times.

They shall all pass through the same system and forms of domestic teaching; useful employment, and scholastic education. They shall be early taught the laws of God, the nature of man, and the laws of nature.

The sexes shall have equal education, privileges and rights, civil, religious and personal liberties.

All inducements to vice and fraud shall be carefully removed from every child, and they shall be encouraged to express their convictions on all subjects, and speak the truth in the love of it.

They shall be trained from infancy to regard with the utmost respect and esteem, all kinds of labour, which have for their object the production of the necessities of life—their rational and economical distribution, for the communication of knowledge, and a superior organization of the faculties for the practice of virtue.

There must be imparted to them an habitual love and desire for labour, by leading them to educational employment, suited to their physical and mental powers.

The Formation of A General Council.

25. *A general council*, which may be called the council of elders, may be formed consisting of all the members of all the communities who are between forty and fifty years of age, whose duties shall be—

To receive delegates, visitors or ambassadors from different communities and distant nations, whether they act on the principles of the primitive and apostolical christians, or on competitive and carnal arrangements.

To communicate with different and distant nations.

To superintend and consult on the best means for forming roads for contracting and conveying the surplus produce of the different communities, from one community to another.

To regulate and control the formations of new communities, to be formed of the redundant population.

To travel to give and receive information of all new inventions, discoveries and improvements.

To control and superintend the surplus land.

To govern all the circumstances relating to the general welfare of all the communities.

26. If the council of elders shall conceive that any

of the community councils have acted contrary to the laws of nature, they shall endeavour, by the mildest means possible, to correct their judgment and remove the cause, and if a majority of them shall decide that the said council of the community have acted contrary to the laws of nature a third time, they shall form another council consisting of the minor members of the community from the age of twenty to thirty, and also of those senior members of the community, who have served in and passed the general council of elders.

27. Should the general council ever violate the laws of nature, the members of the community councils shall call a general convention, to consist of themselves and such senior members of the general council, as are fifty years of age, and have passed the general council, they shall calmly and patiently investigate the cause and the demeanor of the general council, and if a majority of them shall decide that the general council have acted contrary to the laws of nature, then the duties of the general council shall devolve on themselves.

28. If any difference occur between the members of any of the communities that cannot otherwise be adjusted, the difference shall be submitted to the five senior members of the community council, except when the differences exist between the said senior members, in which case the difference shall be decided by the council.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, JANUARY 6, 1842.

NEW YEAR'S ADDRESS,

To our Friends and the Public in general.

We have now with feelings of gratitude to all who have in any way contributed their money or influence to the support of our Harbinger, and through whom we have been able to pursue our uneven and unbeaten track to the close of the first, and the commencement of the second volume of our Pioneer, which is leading us to those blissful arrangements of the millennial world, and the adoption of practical christianity, it becomes our imperative duty to examine ourselves, in order to change, if found necessary, or to pursue if discovered beneficial, all plans suggested, and institutions proposed for the mental culture, the physical improvement, or the amelioration of the condition of mankind.

If there ever were a period more calculated than any other to awaken within us a sense of our duty to examine the present arrangements and institutions of society, to look into the causes which have pro-

duced the present disastrous effects, demoralizing influences, and impoverishing tendencies, we think this is the period; when chicanery, fraud and vice pervade every department, rank and condition of society, where the many are compelled to wear away a miserable existence, and pursue a wearisome round of monotonous labour for the few to enjoy.

For the last half century it has been fondly hoped that the establishment of republicanism in our country would cure the impoverishing evils under which other countries were labouring; but that hope has now vanished like the morning dew, or the rising vapour before the gentle breeze; year after year has rolled along each contributing their constantly increasing numbers of non-producers and monied monopolists, all of whom are compelled by every motive of selfishness to act simultaneously against the interest and welfare of the industrious and producing classes.

Who, that has the smallest portion of benevolence in his mind, or the slightest regard for the welfare of his fellow beings, can perpend or pause on this fact without compunction of mind, and deep and lasting regret, that notwithstanding our boasted improvements in art and science, and all the charitable institutions with which we are surrounded, yet nothing comparatively nothing is done, which promises lasting benefit to the family of mankind, or in the least proposes to redeem them from the appalling disasters, demoralizing arrangements, and opposing interests, with all their degrading consequences, under which mankind are labouring. The philosophical mind, the serious and the deliberative judgment, when considering on these things will find benevolence struggling for existence, and seeking to burst its native confines and eagerly grasp at the bright and beautiful images and plans of redemption which have been presented in the last year's volume of our Harbinger, and which are again to be set forth, commented on and demonstrated, in a more poetical style, glowing colours, and conspicuous attitude in the following year.

But this magnanimous and God-like work must not be undertaken by its friends and advocates without the precautionary recollection, that ours is a feint-hearted, dull-sighted and pharisaical generation, who strain at gnats and swallow camels, constantly making a noise about trifles and neglecting the weightier matters of the laws of God, the institutions of nature, and the common good of man; neither must they forget that the learned and the influential who possess more facilities to benefit the human race, desire merely to follow out the same beaten track marked out for them by their forefathers; and will we fear refuse to aid in the removal of those barriers which

impede the progress of that philosophical, scientific and wholesale reformation which is the ostensible object of our labours and the publication of our periodical.

Notwithstanding the discouragements thrown in our path, it is to be hoped that the light we shall throw upon a subject (which above all others has been the most neglected, but which above all others demanded the most profound attention,) the inquiry we may be able to start, and the influences we may be able to create, will in the end lead this generation to discover the immorality of the present institutions of society, the generous thoughts and the benevolent projects of which they are the destroyers, and the vast amount of happiness they shut out from the great family of mankind. Let the present New Year suggest to our readers that this earth is filled with beings each possessing rich stores of mighty energies, which if properly directed would convert this solitary wilderness into an Eden, a paradise of unsullied happiness, and surround man with all that is worth living for upon earth. Happiness is the desire of all men, and were it not for his weakness generated by the present erroneous, unwise and opposing institutions of society he would obtain it.

It has been said that religion is the great teacher of morality; if by religion is meant sectarianism, there never was a more complete failure, for immorality and vice are as extensive as sectarianism. But if by religion is meant those scientific truths, moral axioms and institutions laid down by Christ, then we say that no system could be more moral and virtuous, and had that system have been taught for eighteen hundred years, it is fair to conclude that we should not at this day have been surrounded with competitive institutions, opposing interests, which irresistably and invariably have an immoral tendency on the mind; hence the immorality of all ranks, classes and conditions of community, and which must ever remain until the millennial arrangements, the harmonious doctrines, and virtuous institutions we advocate shall be established.

We trust it will not be inferred from the foregoing remarks that we have any dislike to any of the religious or political sects or parties of the day, for those of us who understand the science of circumstances, and have a knowledge of the nature of man, know most assuredly that they all originate in, and are held together by, circumstances which the individuals did not create, and over which they have no control.

To excel in manners and deportment those much more advanced in learning, is not impossible; for it has been accomplished by many of our friends,

and, as time advances will be by many more. Strong language, I have heard it said, requires the use of strong language in return; as an edgeless sword does not match with a sharp, well-polished one. But I do not perceive this. No reproof is felt so severely as when given by one who exhibits, neither in word or look, the smallest appearance of violence or ill-nature towards those to whom it is directed. No contrast is so striking as that presented by the man whose demeanour and language are equal in the midst of excitements, and he, who when opposed, breathes anger and rage.

To bear and forbear is, we believe, the advice of a philosopher. Whether so or not, it seems to us that the instructions of the highest philosophy are contained in it. Labourers in the same field, working for the same ends, that of making ourselves happy: why should trifles like these sever and disunite us? The sphere in which we live is habitation for us all, not for a portion only. Let us enjoy it; and we can do so only by obeying that beautiful injunction containing the fragrance of morality—"Love one another;" hoping that by the end of the year before us mankind will be raised from their present depression, so that they may be enabled to look around and before them without fear or trembling, at the prospects it affords them. In that period how much good our friends will secure—for themselves—for all! With an increase of the sufferings of poor humanity, they must become doubly anxious to rescue and relieve them.

And, now, we have only to assure our friends that we most sincerely wish them a happy year of success in improving society in the knowledge of truth. Real happiness it is impossible any one of us can know—there is too much suffering abroad for that. How great is our consolation in knowing that there is a remedy for them, only awaiting the general voice to be fully applied.

FAURIERISM IN FRANCE.

THE old Abbey of Citeaux, one of the most illustrious remains of the middle-age splendours of France, has been purchased by an English gentleman, by the name of Young, for the sum of 1,300,000 francs, which the Journals of France announce will shortly be erected into a Medal-phalasterium, which is to be a receptacle for those who choose to adhere to the principles of Charles Faurier. In addition to this enormous cost, Mr. Young has made up his mind to expend 1,000,000 francs upon this extensive estate.

The London Times states, that "the locality of

the Institution is one of the most delightful in the south of France. The Abbey which is about to be converted to uses so alien from the intention of its founder is one of the oldest in France, having attained to great eminence at the period of the war against the Albigenses at the commencement of the twelfth century, being then most richly endowed and governed by a mitred Abbot, whose cruel saying at the siege of Beziers is recorded in his history, 'how shall we know,' said the orthodox soldier engaged in the iniquitous crusade, 'how shall we know the heretics from the sons of the church?' 'slay all' replied the ferocious monster and heaven will know its own."

Faurierism is but one point out of twenty at which we are aiming, nevertheless we rejoice in the achievement of that one point, and hope the time is not far distant when a second Young will be found, who shall march first in the mighty phalanx we are forming, and show humanity the way to practical christianity or the establishment of harmonyism.—ED.

THE CITY OF PEACE.

LETTER VI.

Our morning meal being at an end, my companion proposed that as I had began the day with them, I may as well, if my avocations permitted it, spend the remainder in their society. To this proposal, being fond of observation, I acceded, as I really wished to become better acquainted with the manners and customs of the people among whom it was my fortune to sojourn.

Accordingly in company with my friend and several others, we proceeded to another apartment in the same building, which they called the room of instruction, as the other had been denominated the room of refreshment. My astonishment was great O Mirza! upon entering it to find the most wonderful collection of books that ever my eyes beheld. Thousands of volumes more than I had supposed the whole world contained were piled above one another on shelves, decorated on the outside with gold and bound in costly red leather, while beautiful statues, and paintings resembling life were placed here and there between the book-shelves and surrounded me on all sides with intellectual grace. My eyes wandered round the room and knew not where to rest, or on what to gaze, and indeed admiration at all these wonders almost took from me the power to observe anything with distinctness. But seating myself upon a couch of which there were many in the room I was in a little time enabled to take more at leisure a careful survey of all that it contained. The books were all of them of the finest parchment and beautifully written in Arabic characters, and contained as far as I could investigate the accumulated learning of all the philosophers and wise men

that ever existed in every age and clime of the world ; one which I looked upon as the most curious of all they made me a present of. It was "A History of the Rise and Progress" of their own City, which I look upon as a great treasure, and the singular contents of which I intend at some future day to make you acquainted with. "It is to this room" said my conductor, "that we delight to repair after meals to drink in from these Everlasting Fountains of instruction" (pointing to the books) "the knowledge which wiser men have accumulated before us, and to learn from their precepts the nature and duties of man, the purposes of providence, the laws that regulate the universe, and the wonderful discoveries in arts, sciences, and manufactures, which the studies of preceding ages have discovered." "But," he continued, "as you may perceive we do not all spend our time here, some prefer one hour of the day and some another, the room being accessible at all hours after the first four hours of the day, which as you perceived we devote to manual labour, in order to supply ourselves with all the necessities and conveniences of life." "But," said I, "do you find four hours a day sufficient for that purpose? In my country we consider it necessary to devote nearly if not all our time to it, leaving sometimes scarcely an hour to the refreshment of the bath." "You do not consider," he replied, "the immense amount of labour and time that we save by the use of machinery, which is totally unknown among you, which of itself is almost if not quiet enough to account for the difference in our hours of labour, yet there is still another reason, which is this, that amongst us every man, woman, and child, between the ages of five, and fifty years, except in cases of sickness, perform their quota of labour; whereas amongst you one half of the population live in idleness and sloth, and yet have to be fed and clothed as well as the most industrious. In addition to this we save a vast amount of labour by living in community instead of isolated families as among you. Take as an instance the labour required in preparing our morning meal. One thousand individuals partook of a repast which I think you will allow was abundant and satisfactory in every sense. To prepare that repast only fifty individuals were employed. In the way in which you Persians live, each family in a separate house, it would require the labour of five hundred to produce the same result. Thus in three important particulars we have so much the advantage of you, that I should think you are no longer surprised at our only requiring four hours a day to be devoted to manual labour." "I confess you are right again," said I, "but am I to understand from what you have said that you have none among you but what perform their share of labour."

Your philosophers and men of learning, your governors, and instructors, they surely are exempt from the toil and drudgery of such things." "By no means," he replied, "they are of us and amongst us, and sharing in the advantages, they also share in the labours of all." "You are wrong however in supposing that there is anything like what you call toil and drudgery amongst us, no man toils above his strength or against

his will, and therefore that labour which is toil with you is pleasure with us, and only the healthful exercise of our bodies which but few among us would be willing to be deprived of." "But come," said he, "the refreshment of the bath will not I think be ungrateful to you and we will therefore finish our discourse for the present." Everything at the baths I found in the same state of perfection as to arrangement, convenience, and comfort which characterized the habits of this people, and few if any in the glorious city of Al Shiraz ever enjoyed a more luxurious hour than I did in company with my friend. But you must be tired of my letter by this time friend Mirza, so I commend thee to the Angel of Peace and bid thee for the present farewell.

COMMUNITY.

To the Editor of the Herald of the New Moral World.

ON THE PUNISHMENT OF DEATH.

SIR,

I was very much delighted with Dr. Humbert's remarks a short time since, and with the light he threw upon sundry passages of scripture whose meaning has been so shamefully perverted by our modern divines, turning in very truth the word of God into a lie in order to uphold the wicked doctrines which they preach. One passage explained by the Doctor I wish more particularly to refer to, as one of great importance, and which has been and is often quoted by men in justification of their own revengeful dispositions. "Whosoever sheddeth man's blood by man shall his blood be shed," is invariably brought forward by the judge when pronouncing the judgment of death upon the miserable criminal before him, in justification of the crime he himself is about to commit. The Doctor's remarks upon this text are well worthy the attention of your readers, I will therefore endeavour to repeat them here with the addition of a few of my own, which probably may have presented themselves to the Doctor's mind is only he had not sufficient time to advert to them in so short a lecture. The Doctor supposes the passage to be an admonitory one, and not condemnatory as it is generally understood to be, and he reads the passage thus. "Whosoever sheddeth man's blood by man will his blood be shed," and he supported this reading by reference to the laws of nature, of cause and effect, and of the known imitative nature of man which induces him to follow in the footsteps of others, be they evil or otherwise. He also quoted in support of his argument, the passage in the 4th chapter of Genesis, where Cain after the murder of his brother

says, "my punishment is greater than I can bear" * * "and it shall come to pass that every one that findeth me shall slay me. And the lord said unto him, therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Now, says the Doctor, if the law of God was that one man's life shall be forfeited for taking that of his fellow man, how did it come to pass that he thus suffered this first murderer to escape? In addition to the Doctor's remarks I would beg to add the following—If the word *shall*, in the first quoted passage is insisted upon to be of the positive meaning which we generally attach to it, why not give the same positive meaning to the same word in the second quoted passage, where Cain says, "every one that findeth me *shall* slay me." Did Cain mean to say that they *should* do it, or did he only mean to speak of a probability or his fear that they *would* slay him? No one I presume will doubt but that he spoke of the probability of the thing, "every one that findeth me *will* slay me." Such is the true reading. Why is it not the same in the other case? "whosoever sheddeth man's blood by man *will* his blood be shed." Again it must be remembered that we live under a Christian, and not a Jewish dispensation, and that it is the law of Christ and not of Moses which we should follow. Does the law of Christ command us to shed blood?

Has he anywhere said blood for blood, an eye for an eye, a tooth for a tooth, life for life? I think not. But this he doth say in the fifth chapter of Matthew, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also: Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy: but I say unto you love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you; that ye may be the children of your father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." "Vengeance is mine I will repay it saith the lord!" Why then should feeble man take upon himself the responsibility of taking the life of his fellow man; and why should priests and judges take upon them to expound the laws of God, when the text book of their creeds and the founder of their faith says, "Judge not that ye be not judged!" J. G. F.

Two country attorneys overtaking a waggoner on the road, and thinking to be witty upon him, asked why his fore horse was so fat and the rest so lean? The waggoner knowing them, answered, 'that his fore horse was a lawyer, and the rest were his clients.'

THE POLITICAL AND MORAL ECONOMY OF HARMONYISM.

BY A MISSIONARY.

THE FOURTH NATURAL WANT OF MAN IS A CERTAIN AMOUNT OF EDUCATION.

Continued from Vol. 1.

It may seem strange to those who have not attentively considered the nature of man, that we should place education among his natural wants; but those who have seriously reflected on the matter will, we are persuaded, agree with us, that a certain amount of education is absolutely necessary; in short, that without it human beings could not exist. The earth will not yield its products spontaneously; its surface must be cultivated by the labour of man before he can enjoy the rich and abundant harvest. But the earth cannot be cultivated without a certain amount of skill; and that skill cannot be acquired without a certain amount of education. Education should be considered as the synonym of *training*, rather than of knowledge. Education is the means of obtaining knowledge, and not knowledge itself; in short, any process which tends to form the manners, habits, and dispositions of the individual may be termed educational. When we say a man is well educated, we generally mean that he has been placed under a process of mental or moral discipline which society considers of an elevating character, and without which he could not possess the knowledge which in most cases results from the adoption of such measures. Now, man could not supply himself with food, raiment, or a habitation without a certain amount of knowledge; and that knowledge cannot be acquired unless he becomes, to a certain extent, educated.

That education is a natural want is evident, or may be so, to all. We may easily ascertain whether man wants a thing naturally or artificially, by simply asking ourselves the question, can he exist without it? But man can no more exist without a certain amount of education than he can without food; for we have seen that the former is necessary to the procuring of the latter. In short, to use a metaphor "knowledge is power;" for without it nothing can be done. Were it not for knowledge the mariner could not traverse the immense world of waters, direct his vessel while she heards the tempest, or glides along the stormless surface of the sea. The astronomer could not calculate the densities and movements of the heavenly bodies without a knowledge of mathematical science. Knowledge is necessary to the agriculturist, to the manufacturer, and even to the wild Indian who roams over the prairies of North

America. As education, therefore, may be considered the means by which knowledge is obtained, it becomes a real necessary of life.

But though food, clothing, lodging, and education may be esteemed the staple necessities of life, yet there are other wants of an artificial character, the proper supply of which afford man a considerable amount of gratification. This supply, though not absolutely necessary for the mere support of life, tends to render it fascinating and agreeable. The number of man's artificial wants may easily be ascertained, by considering the sources from whence his pleasures originate: these may be classed under the respective heads of physical, intellectual, and moral. The physical pleasures are those which result from the gratification of the senses up to the point of temperance. The intellectual pleasures spring from the proper exercise of the understanding and imagination; and the pleasures which man experiences of a moral character, arise out of the due cultivation and evolvment of the moral sentiments.

It is very difficult in some cases to draw a line of distinction between intellectual and moral pleasures: as the sciences of mineralogy and chemistry dovetail into each other, so do intellectual and moral gratifications. It will be found upon analysis, also, that those pleasures which a cursory observation would denominate *purely physical*, cannot be experienced without the exercise of the intellectual powers. The rich and glowing landscape may be attired in all the beauty of a summer efflorescence; but if there be not in the beholder a taste for its beauty, and a power to appreciate it, it appears a blank and desolate waste, though in reality both lovely and magnificent.

The sources of the physical pleasures may be said to consist in—First, good health, which serves as the foundation of all the rest; second, luxuries in the shape of food, which are not required for the mere support of existence; third, a habitation calculated to delight the eye and cheer the heart; and fourth, clothing of a superior description.

The sources of the intellectual pleasures may be said to be as vast as the universe; but, strictly speaking, they may be said to consist in the proper exercise of the understanding and of the imaginative powers on the different objects and opinions which present themselves to the attention of the mind. If the understanding be properly cultivated, a vast variety of pleasures may be expected from its exercise. The arts and sciences, the actions and opinions, of our contemporaries, the origin of laws, religions, languages, and institutions, the history of empires, and the averments of politicians and legislators, are

phenomena which are explored and analyzed by the understanding. Who will have the temerity to affirm, that the investigation of such subjects afford no delight to the philosopher? and who will deny the fact, that such enjoyments render life agreeable?

The want of those pleasures, resulting from the proper exercise of the imagination, may also be said to be of an artificial character. The pleasures and pains of the imagination arise from the perception of natural or artificial beauty or deformity. These are of several kinds: there are, first, the pleasures arising from the perception of beauty in the natural world; second, from the works of art; third, from the liberal arts of music, painting, and poetry; fourth, from the study of the sciences, wherein the imagination is often as much employed as the understanding; fifth, from beauty of person, and from wit and humour. As for the pleasures and pains resulting from ambition, though they are experienced under the present arrangements of society, yet they are undeserving of consideration in this account, because they are peculiarly of a factitious character.

A large class of pleasures and pains arise from the gratification or non-gratification of self-interest. Self-interest is a passion inherent in all human beings, and ever will be their guiding instinct under all circumstances, and throughout all time. Legitimate self-love is an allowable and holy passion, and when not abused is a source of happiness. Self-love is the desire every organized and animated being evinces to conserve its existence, or to ward off every real or apparent danger. The circumstances which have in general surrounded mankind up to the present period have caused this passion to degenerate into a brutal individualizing unpatricotic *selfishness*: i. e. each individual seeks his own advantage in opposition to, and at the expence of, the interest of others. But this is the abuse of the passion, and not the passion itself. When men become properly educated they will perceive that the only certain way to promote their own permanent well-being is to aim at the perfection of those arrangements which advance the happiness of all.

CHAMPAGNE.—An English paper states that the entire quantity of champagne, fit for bottling, grown in 1840, according to the local journals, does not amount to more than 4,700,000 English gallons.—although ten times this quantity is sold in France, or sent abroad, as genuine champagne. Three quarters of the wine drank in this country, and which bibbers suppose to be a pure imported article, is manufactured almost under their noses.

So much for the present arrangements, which are the cause of all impositions and frauds.

LO, AND BEHOLD !

OUR PLACE OF MEETING IS CHANGED.

Mr. Horner will resume his Course of Lectures on *Science, Religion, and the Laws of the New Moral World*, on Sunday next, in the **BEREAN HALL**, No. 418 Broadway, near Canal St. at 3 o'clock P. M., and at 7 P. M. Dr. Humbert will preach the gospel of truth, or good news and glad tidings to all people, without mystery, mixture of error, or the fear of man. The truth of which we challenge the world to disprove.

N. B. At these meetings there is no Mormonism taught, as our enemies have insinuated ; no sectarianism, nor superstitions of any description, but all that which is calculated to dignify the mind, to ennoble the soul and generate benignity, charity and good will towards all mankind.

The union we are contemplating by the above meetings, would contain within it a principle of growth which it would be the constant and sedulous care of all to cherish. In time, a fifth and sixth member would be added, until the number as well as their general influence became considerable. Their meetings would then assume a more important character, and one meeting during the week or month would perhaps be open to the public. They would go on from day to day increasing in affection for each other, and enjoying the purest friendship. The sobriety, order, good feeling, and high intelligence of the parties would give them great power. If the mind is invigorated by exercise, so likewise the feelings ; and a right method once begun, no limit can be assigned to the accession of strength which a desire to improve would gain, or to the higher dignity of conduct to which such a society would rise ; nothing within the reach of human attainment would be too great for them to achieve through the silent but irresistible influence they would obtain over the public mind. Let those who think there is anything chimerical in this conclusion, observe in the example of the Society of Friends, although restricted by some partial and exclusive views, how much improvement results from their assembling together, and by striving to cultivate the better affections. How much more would those gain who had no prejudices to struggle with, no dogmas lying as stumbling-blocks in their way, and who offered the right hand of fellowship to all mankind ! To firmness of principle they would unite, an unaffected deference to those in authority ; a conciliatory manner to those from whom they differed in opinion ; and not only forgiveness of injuries, but a disposition to overcome evil with good.

THE PRESS.

BY EBENEZER ELLIOT.

God said, " Let there be light !"
Grim darkness felt his might,
And fled away :
Then startled seas, and mountains cold
Shone forth all bright in blue and gold,
And cried, "'Tis day, 'tis day !"

" Hail, holy light !" exclaimed
The thunderous cloud, that flamed
O'er daisies white ;
And, lo ! the rose, in crimson dress'd,
Leaned sweetly on the lily's breast,
And blushing murmur'd, " Light !"

Then was the skylark born :
Then rose the embattled corn ;
The streams of praise
Flow'd o'er the sunny hills of noon ;
And when night came, the pallid moon
Pour'd forth her pensive rays.

Lo, heaven's bright bow is glad !
Lo, trees and flowers, all clad
In glory bloom !
And shall the mortal sons of God
Be senseless as the trodden clod,
And darker than the tomb ?

No, by the MIND of man !
By the swart Artizan !
By God, our Sire !
Our souls have holy light within,
And every form of grief and sin
Shall see and feel its fire.

By earth and hell and heaven
The shroud of souls is riven ;
Mind, mind alone
Is light, and hope, and life, and power ;
Earth's deepest night, from this bless'd hour,
The night of minds, is gone.

The second Ark we bring :
" The Press !" all nations sing ;
What can they less ?
Oh ! pallid want ; oh ! labour stark ;
Behold, we bring the second Ark—
The Press ! the Press ! the Press !

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it shall become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

Every one who subscribes for this paper, is considered a yearly Subscriber, except it is otherwise expressed and agreed upon at the time of signing.

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N. B.—All communications to the Editor, must be directed to 418 Broadway, or at any of the Meetings of the Society for the Promotion of Human Happiness, free of Postage.

THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNES,
EDITOR.

New-York, January 20, 1842.

{ Vol. II. No. 2.

"There is no foundation in nature or in natural law, why a set of words upon parchment should convey the dominion of land."
—Blackstone.

"I trust the good sense of our country will see that its greatest prosperity depends on a *due balance* between agriculture, manufactures, and commerce."—Jefferson.

TO THE WORKING MEN OF THE UNITED STATES.

The thorough and radical reform we propose, has given rise to many half-way measures, all of which manifest more or less interest for the present oppressed state and condition of the working and producing classes of the community. In all this we rejoice, because if but one point out of twenty at which we are aiming can but be attained, then we shall be amply rewarded for all the losses, and vexatious circumstances we are called upon to face in consequence of the bold and undaunted stand we have taken. As an evidence we copy the following from the RADICAL ED.

FELLOW LABORERS—It has, no doubt, been remarked by many of you, that, with a superabundance of wealth in our country, there is every variety of misery among those who produce that wealth; misery, too, arising from the *want* of a small portion of that which they produce in such superabundance.—That there is something radically wrong in this state of things, has, no doubt, occurred to most of you; and that, while the evil has been increasing, you have not been feeble in our efforts to discover its cause, our political history for the last dozen years fully evinces. But that those efforts have not been successful, the still increasing evil affords proof too plain; from which it is evident that the error has not been traced to its source.

That there are not *some* among you who have found out the great error in our social condition, I do

not assert. I know that, for years past, there have been individuals who have been confident that they have discovered this error, and that the number of these has been of late rapidly increasing; but, till recently, their number has not been supposed sufficient to induce any portion of the press to espouse their doctrine with any prospect of being sustained in such espousal. I believe, however, that the time is at hand when the great body of the democratic press of the United States will be impelled to embrace the doctrine which this paper is established to support.*

To come, without further preface, to the point, my doctrine is this:—*That the use of the LAND is the equal natural right of all the citizens of this and all future generations, and therefore that the land should not be a matter of traffic, gift, or will. In other words, that the land is not property, and, therefore, should not be transferable like the products of man's labor.* From which it will be inferred that I consider the institution of *property in land* to be the great error above alluded to, which makes labor subject to the landlords, contracts the sphere of its operations, and deprives it of its just reward.

In the beginning, if there ever was a beginning; and whether there was or not is of no consequence to my argument; I mean at the most remote periods of time of which we have any authentic accounts, the land was held in common by the inhabitants of every country, as it still is by those of many countries and of portions of our own. When the inhabitants of any country thought proper to *enclose* and divide the land for cultivation, instead of holding it in common for the purpose of hunting, where did they get the right to divide it on any other than equal principles?—Where the right to say that one man should hold a thousand acres, another one hundred, another none? Where the right to *will* that one child should come

*The Boston "Quarterly Review" and the New York "Mechanic" have recently contained ably written articles in favor of an abolition of the Land Monopoly.

into existence the owner of a superfluity, and another without land enough to lay its head upon? In vain we seek for answers to these questions, and are consequently compelled to conclude that the division of the land on any other than equal principles was a violation of *natural right*, and none the less so because brought about, as it most probably was, by a gradual and almost imperceptible process.

If any man has a right on the earth, he has a right to land enough to raise a habitation on. If he has a right to *live*, he has a right to land enough to till for his subsistence. Deprive any one of these rights, and you place him at the mercy of those who possess them.

As every one's subsistence is derived, directly or indirectly, from the land, those who possess land must possess control over the fortunes and even the lives of those who do not. It is the interest, however, of the landholders, not to deprive the non-possessors of a subsistence, but to give them that on condition of receiving such a portion of their labor as will enable them (the landholders) to live with little or no labor. I speak now of the class of landholders who hold such a quantity as to enable them to live on the labor of others by hire or rent. A large class of the landholders possess no more than their just share, and are also oppressed by the present unequal system.

Such is your condition, fellow laborers, at the present day. With millions of acres of fertile land within your territory, to the free use of which you have as good a right as you have to the water which you drink, or to the air which you breathe; for the land is as necessary to your free existence as the air and the water; strange to say, many of you will toil incessantly for a scanty subsistence, and be thankful for the *privilege* of toiling, for those who claim title to your birthright! Others of you, after humiliating yourselves to *beg* employment, have been refused, and are perhaps at this moment necessarily deliberating whether you shall become the tenants of a poor house or a prison; whether you shall be considered dependants on public *charity*, or help yourselves, without leave, to a portion of that superabundance of wealth which you have assisted to create! If this be a varnished picture, let the oppressed working tradesmen and other laboring legions throughout the country, the sempstresses of our cities, the children of our factories, the tenants of our prisons and poor houses, tell the unvarnished truth.

Why need there be any *want of employment*, until the country is over-populated? The thought is monstrous, that not only individuals, but the government of a free people, should hold large tracts of land, saying to its destitute citizens, unless you will *pay us* (whether you have money or not) for this land, you

may remain in idleness or become a burden on your fellows.* This is an absurdity only to be accounted for by its *antiquity*; only *surpassed* by the act of the self-same government permitting the purchase of those lands by men whose sole object is to enhance the price to the actual settler?

If the whole people had free access to the land, the laborer would not be *dependant* on the employer, and would consequently rise to his proper rank in society, instead of being debased in proportion to his usefulness. He would receive the full value of his labor, because he would have the ready alternative of laboring for himself.

I would *begin* the desired reform by making the Public Lands free to actual settlers, and to them only.

The subject of the Public Lands was before Congress at the date of the latest accounts I have seen from Washington, and four schemes were under discussion, with the names of *Graduation*, *Pre-emption*, *Secession* and *Distribution*. The *Graduation* scheme, I believe, proposes proportioning the price of the lands to the quality, with \$1 25 an acre as the maximum price; the *Pre-emption* scheme proposes to give to squatters (i. e. actual settlers) a right to purchase their lands at the government price, notwithstanding improvements, whenever the government may order them to be sold; the *Secession* scheme proposes to give the lands to the states in which they lie; and the *Distribution*, or, as I would term it, for want of a more appropriate name, the *Diabolical* scheme, proposes to sell the lands and divide the proceeds among the several states.

With the details of the four schemes now before congress, I am not acquainted; but I can see that the authors of the first two, and perhaps the third, are looking towards a right state of things on the subject, as far, at least, as the *public* lands are concerned. The proposition to divide the proceeds of the lands among the states, I pronounce to be, without exception, the worst ever made to the people of the United States by one of their own citizens, though I cannot believe that it is so considered by its author.

The reasons for the opinions just expressed respecting the land schemes now before congress will be better understood by an outline of the plan that I would propose, and do now propose to the people, which is this:

"In the sweat of thy face shalt thou eat bread.—Bible.
Thou shalt not till the ground unless thou payest me rent.—
Landlord.

To be continued.

Business first—and pleasure afterwards.

THE POLITICAL AND MORAL ECONOMY OF
HARMONYISM.

BY A MISSIONARY.

THE FOURTH NATURAL WANT OF MAN IS A
CERTAIN AMOUNT OF EDUCATION.

[Continued from our last.]

That the pleasures or feelings arising, from some of the above named sources, are factitious and deducible from association, may be illustrated by tracing the origin and progress of the passion for money. When children first see a piece of coin they derive no more pleasure from its possession than they would from the possession of any other toy. By degrees they learn that it is the means of procuring other objects which afford them pleasure, or which they desire. They thus are taught to know its value. As they advance in years they perceive further uses to which it may be applied, such as procuring the necessities and luxuries of life, influence and respectability. The love of money, or the desire to possess it, therefore grows with their growth and strengthens with their strength. Desire, influences them to make efforts to acquire it and treasure it up; the repetition of these efforts generates habit, and by degrees the love of money becomes one of the most constant and tyrannical passions of the human mind.

Money is generally loved, on account of its factitious value. There are many circumstances which hinder the passion for money from becoming, in all cases, so rampant as it appears to be, when exhibited in the life and deportment of a miser. Money, being the medium of exchange, must be parted with for other things which afford gratification. This, in some measure, controls and crosses the passion for it, yet in another point of view increases that passion. The insignificance of money in warding off pain, disease, and death, and its inability, in some cases, to procure intellectual pleasures and those arising from disinterested friendship and sympathy, have a tendency to make individuals despise it. Hence we can account for the formation of a character (which, however anomalous, is sometimes met with in the present state of society) which embodies the most gripping avarice and profuse liberality. The individual perceives that money is the medium of exchange, and that without it he cannot procure other gratifications; hence his avarice: but he, at the same time, under the dominion of passions which run in a contrary direction, and these must be gratified by parting with his money; hence his profuse liberality.

Another class of pains and pleasures arise from

sociality, or from what political economists denominate gregariousness. The editor of the *Monthly Messenger* has truly remarked, in his article on *Socialism considered as the moral rejenerator of modern society*, "that man is only happy when gregariousness, or sociality, constitutes one of the principal characteristics of his condition." A single individual, in a state of isolation from the rest of his species, would degenerate into a mere brute. The exalted pleasures of disinterested friendship and sympathy, and those arising from converse with his fellow-men, would be unknown to such a solitary savage. Separated from those causes which stimulate men to the noblest enquiries and actions, his mind would become a blank, his heart be divested of feelings which are generous and lofty, and, in short, he would degenerate into a denizen of the forest, unfit to hold converse with his fellow-creatures. It is happy for men that few or none of them can live in this state of perfect isolation from their species.

Gregariousness is not only productive of pleasures, peculiarly its own, but it also exercises a very extensive influence over the creation of the other pleasures we have mentioned. Men, by congregating together, can produce the supply of their natural and artificial wants much more easily than they could do in a state of separation from each other. On this subject Edmonds has some good remarks in his treatise on "practical, moral, and political economy;" and as I perfectly coincide with the generality of his statements, I cannot do better than give his sentiments in his own language.

"Sociality, or the collection together of many men, is the foundation on which the culture and improvement of mind rests. If men had been compelled by nature to live as distant from each other as beasts of prey are, their minds would never, perhaps, have excelled those of beasts of prey. All kinds of gregarious animals are superior to all kinds of solitary animals, or animals of prey; i. e. gregarious animals have a greater number of passions than solitary animals, which latter are seldom possessed of any other than the primary passions of mind. Man excels all other kinds of gregarious animals, by reason of his exclusive possession of the faculty of language. The love of power which necessarily arises in the minds of all gregarious animals, is limited in brutes to the love of bodily power; but in man, by means of language, the love of power embraces the infinite varieties of mental power.

"To the love of mental power may be traced all the progress of the human mind. In the first stages of the progress of the human mind the passions formed are, the love of excelling in imitation, in ridicule, in description, in anecdote, in eloquence, in

wit, and in other things. The last and most important passion formed is the love of excelling in the abstract philosophical investigation of causes and effects, or in the love of tracing all physical phenomena up to a few simple and primary laws."

Mr. Edmonds further remarks, that the love of mental power is associated with, and cannot exist apart from, the other passions of our nature. He concludes the existence of these passions depends on the gregariousness of mankind, and infers from the whole that "the increase of knowledge is proportional to the increase of gregariousness or sociality."

Now, the only valuable end of existence is happiness; and in order to make men happy their natural and artificial wants must be supplied. But though society possesses all the constituent elements of happiness, multitudes are miserable for want of the knowledge and skill requisite to enable man to apply the means he has at command. Harmonyism proposes the institution of practical arrangements adapted to facilitate the production of wealth, enable individuals to enjoy it to the full extent of their ability, and thus increase the sum of those pleasures which result from the proper gratification of the senses and appetites. But this is not all that Harmonyism proposes: the education of youth forms a prominent feature in the system. If this were to be neglected, the other arrangements would prove more hurtful than useful in their workings. But Harmonyism, by embracing wise and well concocted measures respecting the formation of character, recommends itself to the attention of the wise and good. The rising generation shall be trained in such a way, that they will not abuse the blessings around them when they become men. The means proposed for carrying out such a plan shall occupy our attention at some future period. Having, therefore, exhibited the natural and artificial wants of society, we propose in the next place to prove that the productive powers of nature are adequate to their full supply.

The Herald of the New Moral World.

NEW-YORK, THURSDAY, JANUARY 20, 1842.

LANDLORD AND TENANT.

One of the most flagrant unprincipled and selfish cases on the part of one of these terrific inonsters, commonly called *Landlords*, was brought under our notice a few days since. A tenant of industrious habits and steady demeanour, who was owing eight dollars for rent, was served with one of those perplexing, enslaving and biteting scorpions, called a

landlord's warrant. This tenant offered to pay his rent more than one week before it was due, on condition the landlord would take it out in trade, but before the landlord had informed the tenant whether he would or would not accept of this offer, and within three days after the rent was due, the tenant was served with a warrant. The landlord in company with the marshal seized upon the *child's cradle*, in which there yet lay one of the most blooming and promising babes on which the sun ever shone or nature had blessed.

The heartless marshal and the ferocious landlord refused to be reproved or stopped in their mad and savage career by the rosey cheeks and innocent smiles of the helpless babe. When expostulated with by the heart-rending importunities of the affectionate mother and her pleading tears, they barbarously replied, 'O, the law allows us to take it.'

These barbarous civilians, and infidel christians violated the law in several particulars, such as by taking every bedstead except such as were incomplete and of no use.

But you might as well attempt to go to law with the Pope when in Rome, with the Noble's when in England, as to go to law with the Landlords or Marshals, when in New York.

This assertion will be deemed extravagant, and more than can be supported by matters of fact; but when it is recollected that the landlord has got one hundred sections or laws in his favour, while the tenant has only six, or in other words, the landlord has got twelve octavo pages in his favour, while the tenant has only one half page. This would look like half a man going to fight against twelve, or like a feeble company of six guns going to fight against a powerful army with one hundred guns.

When the Constitution and Laws of our State were formed, the legislature consisted mainly of three classes of men; the most prominent classes where the landholders or landlords, who in representing the people gave to themselves peculiar privileges, by virtue of which he has a prior claim to all other creditors, and without Judge or Jury, in an instantaneous moment, while his mind may be under the influence of a spirit of revenge, he can seize your furniture, destroy your establishment and to a considerable extent take away your mechanical tools, (except 25 dollars worth) by which you may be obtaining bread for your family, and all this without Judge or Jury.

The next most numerous class of the Legislature at the making of our State laws, were the *doctors* and therefore he has the next claim to the landlord.

And the last class, though not the least, was the lawyer, who is the blackest and most terrific fiend of the lot, for he confound his iron fist, can serve you

with a writ and commit you to prison if you do not satisfy his demands; a privilege withheld from the landlords and the doctors. Begging pardon for this digression, we will return to the cradle and the baby and remark that the ingracious landlord in question, was not satisfied with robbing the helpless infant of its only bed of repose, but actually seized upon the fireboard—the law will not allow him to take the stove, but it does allow him to take the fireboard—which in many cases renders the stove useless and thus deprives the poor, but it may be the industrious tenant of the means of warmth during the most inclement season of the year.

How long shall it be before the press dare venture to speak out on this subject.

How long will our fellow citizens permit themselves to be driven into oppression without seeking to unloose the heavy chains by which they are bound in slavery.

Let them recall to mind the recommendation advanced in the seventeenth number of our paper, Vol. 1, where they will find a proposition, which if carried out into practical operation, would releave numbers of them from the confiscation of their goods, the despotism of landlords and the oppression of warrants. Let our readers also recollect that the adoption of the institutions and arrangements of the New Moral World, would entirely and completely relieve them from the aristocracy of wealth, and an arbitrary medium of exchange, from the despotism of such laws as are founded on competitive institutions, and from the oppression of Legislatures founded on a mistaken notion of the nature of man.

ON THE PUNISHMENT OF SIN.

The world *Hell* signifies *Sheal* or *Hades* and in all cases has reference to the punishment of sin, which is always committed when the laws of God or nature are violated.

David was a man after God's own heart, or as the word's should have been rendered, *David sought after the mind of God*. And having perceived that God (or as the word should have been translated *Good*) had enacted laws which never suffered themselves to be violated with impunity, he prayed or *contemplated* God as a being not only of benevolence but of Justice, and therefore contemplated God as a elementary principle punishing the violators of his laws, Psalm 40, 15.

Sheal or *Hades*, therefore are terms designed to designate that state of misery in which human beings are cast whether it be domestic, national or ecclesiastical misery.

A variety of *harigrical* or *figuerive* expressions have been employed to represent the dreadful nature and the certainty of the punishment of crime, such as a *Prison*, a *pit*, a *lake of fire* and *brimstone* and *everlasting darkness*, because it is as eternal as the perpetration of crime. It is worthy of remark that the same terms are employed to represent the *eternity* of crime as are used to speak of the eternity of a future life, which should lead us to the conclusion that while misery is an everlasting attendant on vice, happiness is an everlasting attendant on virtue, consequently if the community were perfectly virtuous it would be perfectly happy, but as it is vicious it is miserable, and this constitutes the heaven and the hell spoken of in the Bible.

These facts will save us from the labareinth in which the learned have fallen, who have summoned their scholastic bombast and far-fetched theories, geographical, circumnavigations and fanciful excavations by which they have pointed us to the centre of the Sun, Mount Vesuvias, and the time and space which no man ever entered, and of which human beings knew nothing.

These facts in our minds forms a species of logic which would baffle all the sophism of the learned, destroy the superstructure which ages of fancy have built in the popular mind, and if properly attended to with an unbias and contemplative mind, would lead us to the establishment of the millennial world with all its grandeur of superstructure, with all the boundlessness of happiness to which those God-like arrangements would lead, and all the glory, magnificence and harmony which they would confer on the great family of mankind.

Then rally round creation's creed,
Peruse the heavenly way,
The king of grace the kingdom brings,
Nation's be born to-day.

Hozanna let the echo fly,
Allo'er these wide domains,
Till nations bring their offerings.
The bondsman loose their chains.

When each for each will spin and sow,
Seek for each others good,
Kind charity will then prevail,
No, child will want for food.

O haste great day of joy and mirth,
The ransomed heritage,
When all mankind have equal rights,
And peace from age to age.

The laborer of the vineyard toil,
The sower of the seed,
Shall save the fruits of his own toil,
His children to feed.

The race of kings, of dukes and lords,
No more shall reap the fruits
Of Art, nor tax the working poor.
With tyths, nor lawyers suits.

OUR MEETING EXPENSES.

We shall be under the necessity of appealing to our friends to aid us to defray the expenses of our meetings, for although we make public contributions they are not sufficient to defray the expenses of *rent, light, fire, furniture and cleaning*. We, therefore, should be glad if some of our readers and friends would come forward and aid us in this noble enterprise of the world's redemption from the present degrading institutions and opposing interests of society. If they do not, we shall be under the necessity of deputing some one of our friends with a subscription paper for their signatures and the specification of the sums they are willing to give. ED.

To the Editor of the Herald of the New Moral World.

Truths are often condemned because the minds of those to whom they are addressed cannot perceive them, and because they are presented admixed with error and this we presume is the primary cause of an inflated opposition to Christianity of which the world knows so little.

Opposition to Sectarianism often ingenders the same spirit it affects to condemn.

Infidels (commonly so called) would not have been what they are had not Sectarianism given a primary cause. The leaders of Sectarianism would do well to consider this subject, while we endeavor to call the attention of our brother Vail of the Beacon, to the following address of Dr. Humbert, delivered before the 'Society of Friends, to free investigation.' ED.

Address delivered before the Society of Friends, to free enquiry.

New York, January 15, 1842.

SIR,

Numbers, 14th Chapt. not quoted rightly by the Speaker—the whole subject not quoted—translation not correct—denied, but not proved or even attempted—sceptics assert without proof.

"Law of nature"—"nature's laws"—what, never defined by sceptics—"common sense" what? give a definition of law and common sense—presume it means stultification—if I am in error give me your definitions.

Nature stern and inflexible—witness lightning and thunder—conflagrations of cities and ships on the ocean in a storm—wild actions of man or mob law—what destroyed the arts and sciences and introduced the dark Ages—was it by Christians or the Goths—Vivi Goths—and Vandals—look now in the world who eschew education, the wicked sceptic—when the French revolution began did the prime movers establish schools of any kind for civil education

—No—all for war and bloodshedding—all military in their character exclusively—and during the whole reign of Bonaparte not one school established on peaceable or civil principles; he attempted such establishment on his return from Elba's Isle, but from shere policy, The American Revolution was commenced by christians and sustained by them, for Jefferson had not courage to face the enemy—he retreated behind Carter's mountain. Not so with the christian Washington and his christian compatriots—churches and schools went hand in hand—and even Bonaparte bore testimony of this truth on his second ascension of the Imperial Throne. A pretty comment upon Infidel philanthropy or philosophy. He said we made a mistake in the first movement of our revolution in not establishing schools—but the mistake was wilful, as the French Infidels had a previous example sett them by America; but this was a christian example, therefore not to be followed, even should the Revolution be wrecked and all be lost—and lost it was. Ignorance is the tool of the knavish priest and Infidel, all history prove in this they agree.—Language consists of nouns, pronouns, verbs, adjectives, propositions and conjunctions. False conceptions lead to false conclusions. You have wisdom and knowledge, and yet are stultified for the want of understanding—what you do not understand you ridicule, and when defeated in argument, you either not reply or you call the opponent a humbug, or say it is so preposterous that you will not descend to notice it—a short way of getting over a difficulty, but unfortunately springs from a stultified mind. Remember assertion is not proof—let your facts speak and teach, and not empty assertions. I stated that my opponent did not quote the 14th chapter of numbers right; what he read was rightly read, but he took care to begin at the wrong part of the chapter, that he might leave a wrong impression, confirming what I have often repeated that sceptics begin where truth ends and end where truth begins. They read the bible without the true spirit, endeavoring to make it lie—now the true version of the text is that the children of Israel made the breach in God's promise by their sins, yet God continues his promise to those who had not made such breach. God did not promise any thing to those who broke their covenant, but the consequences of such breach. Actions that are truly good will result in good—actions that are really evil will produce an evil result; can any person in the latter case say that good had made a breach of promise. The affirmative is in accordance with sceptics reasoning.

The fact is as stated in the preceding verses (that my opponent did not read) for obvious reasons to himself. God is not represented as breaking his

promise, but fulfilling it in the after generation—excluding only those who by disobedience and rebellion deserved to be excluded, and consequently reserved it for those who were not chargeable, viz: their young children; observing that if their parents were prosperous in their iniquity, they would become equally iniquitous—reasoning by syllogism—what God ought to do and what he could or would not do, I have on a former occasion fully refuted, at least it has never been replied to. If I remove the dust, the sceptic has heaped over truth, you cry out what a mist you make, instead of seeing that it is nothing more than the removing your own mist, that I am endeavoring to brush away, if your dust had not been over the truth, my besom could not have raised any. I view the scripture as a mode of conveying by or through the medium of words, the effects of causes or the action of an elementary being on physical things, according to the various objects on which the element operates—whether by what is called inspired prophesy or poetic, when experienced upon the mind. When would an unlearned man find out the names of the letters of the Alphabet, even tho' he were instructed so as to call them out of the book. Would the science of Mathematics cease to exist even tho' all mankind were as ignorant as the brutes. Can any person demonstrate an abstruse Mathematical problem to a person totally ignorant in the science thereof—and has such ignorant person a right to form a judgment or give an opinion contradictory or pronounce the book a lie. He may say that I do not believe, but he cannot with any consistency say it is untrue. Only a thorough knowledge of any subject can entitle truly a person to decide thereon—for that which a man does not know, his opinion thereon is worth but as much as his knowledge.

If I from ignorance denounce a truth, does my ignorance annihilate that truth. Paul says whatsoever a man believeth even so it is to him, that is he will be guided by it however right or however wrong, therefore simple belief abstractedly considered does not constitute the truth or falsity of such belief.—To view things thro' the medium of previous opinions or present or past education, will not always lead necessarily to truth. General opinion is not always right, altho' received from the schools of learning, all men disagree on subjects they do not rightly understand—disagreements shew error some where either in the affirmant or negatant—we should only be positive on such facts as we can demonstrate.—Theorise as you will but do not be dogmatical—the bible relates certain facts, some true and some false, and leaves our understanding to search them out. One is true at least that sin shall not go unpunished,

nor righteousness unrewarded. Tyrants and imposters would annihilate the being who can and will give retributive justice to the oppressed and also on the oppressor. If belief constituted the truth of facts the oppressor and tyrant have an easy manner of escape. Simply believe there is no God to reward the good or to punish the bad and he clears himself eternally from restitution; dies without remorse for his abominations or fears as to the result. Ye Gods what an indulgence is here, beats all hollow.

Thus, you encourage villains of every grade by your belief to commit crime and offer them complete immunity by an annihilated God. Sceptics deny the truth by what appears to them to be contradictory to the laws of nature and common sense, but not considering that appearances are often fallacious.—It would be better to judge from wisdom, knowledge and understanding, often concluding that to deny is tantamount to disproof.

If I pronounce a proposition false, I hold myself bound to prove it false and placing my denial as if I were in the affirmative—to say that there is no God amounts to as much an affirmative as to say there is a God. It is asked how can I prove a negative, I answer if you cannot prove your denial you acknowledge you deny without the means of proof. But sceptics content themselves with endeavoring to throw the *onus* of the truth of all propositions that are advanced to militate against scepticism, upon their adversaries, thereby acknowledging they have no proof to substantiate their negations. A negative can be proved, thus a man charged with theft, he pleads not guilty; if he proves that he is not guilty, he has substantiated his negation. If mankind generally wish to understand the bible, then mankind generally must study it—it will be objected all mankind have not the time to study and many have not the education. I reply that the present state of mankind is not of necessity what it is. The Institutions of society can be altered, amended or abolished when the people will it; the privations and deprivations now endured, are owing mainly to our own reckless supineness and attachments to vicious institutions and destructive organizations. They will not hearken to these remarkable words, Reform for the kingdom of Heaven is at hand!—once obey this mandate and all will be well! Reform yourself? O then turn from evil and learn that which is good. The sceptic knave cries out “Humbug, all this is Humbug,”—“these words are from the mouth of Jesus an impostor.”—The simpleton joins the cry, the knaves laugh, while simpletons mourn, yet hug their chains; embrace their enemies and crusify and persecute their friends.

One may know by oral teaching the lord's prayer,

from being illiterate—will such knowledge enable him to read it out of a book, either written or printed. We all know that we have thought, memory, judgment, by which we are enabled to catenate our ideas, thereby enabling us to ratiocinate and bring into form, either orally or by writing or printing our ideas, so as to communicate them one to another and transmit them to those who come after us. Are thought, memory, judgment one; what do they smell like, feel like, see like, taste like, hear like, are they susceptible of demonstration by any five senses.—No. Yet you cannot deny that we have thought, memory and judgment, the misdirection of them lead to many grievous evils, physically and morally; yet neither have physical power, yet produce physical effects. Now you will perceive that like causes do not always produce like effects. I demonstrate that thought, memory and judgment are essential or spiritual and do by their spiritual properties, when misused, produce to the misuser always a mishap or physical evil. Laws of nature again—I ask did nature exist as we see it, before or after the law, or in other words which existed first the law by which nature is regulated, or nature that is regulated by the law—did nature make the law, or did law make the nature. I seek information from you as you assume that your opponents are all in the wrong and you are all in the right; therefore I ask of you that I may receive light for my benighted understanding, and lead my mind to the truth as it is in scepticism, and as is in the anointed Jews.

VARIETY.

The charge of *Atheism* has been so much backnied in religious controversy, as to have passed almost into ridicule. It was the common charge among the primitive christians, and has hardly ever failed to be urged, on one pretence or other, against every man who has dissented from the generally received faith.

If I were to retort upon my adversaries, I would say, that a man who believes that *one effect* may exist without a cause, (which I maintain to be the cause with every person who denies the doctrine of necessity) may believe that any other effect, and consequently that all effects may exist without a cause, and therefore that the whole universe may have none.

As knowledge widens its circle, the number of spirits out of harmony with their lot will increase; and if our social system is to remain always the same, I doubt whether the desire of knowledge, which is the desire of leisure, will be a blessing to those who are everlastingly condemned to toil.—*Bulwer's Student.*

Reputation and reward lie rarely in the path of opposition. I have preferred trusting to the labour of the oar, rather than to taking advantage of the wind. My sheet anchor is a spirit of independance which makes the hermit's fare sweeter to me than the parasite's feast. If I have little I want even less, and thus am richer than those who have much, and want yet more.—*Mrs. Grimstone.*

POPULAR INSTRUCTION.—To instruct mankind in things the most excellent, and honour and applaud those learned men, who perform this service with industry and care, is a duty, the performance of which must procure the love of all good men.—*Xenophon.*

Admit not sleep into thine eyes, till thou hast thrice examined in thy soul the actions of the day. Ask thyself, where have I been? What have I done? What ought I to have done?—*Pythagoras.*

I am very far, however, from charging my opponents with *actual Atheism*; because, notwithstanding *atheistical conclusions* may be drawn from their principles, they themselves do not admit these conclusions; and I am satisfied that were they convinced of the justness of those conclusions, they would readily abandon the principles from which they were drawn.—*Priestly on Necessity.*

LO, AND BEHOLD!

OUR PLACE OF MEETING IS CHANGED

Mr. Horner will resume his Course of Lectures on *Science, Religion, and the Arrangements of the New Moral World.* on Sunday next, in the BERRAN HALL, No. 418 Broadway, near Canal St. at 3 o'clock P. M., and at 7 P. M. *Dr. Humbert* will preach the gospel of truth, or good news and glad tidings to all people, without mistery, mixture of error, or the fear of man. The truth of which we challenge the world to disprove.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and now enjoy as good health, if not better, than I have for ten years, and would recommend it to all.

E. P. MESSERVE, 121 First street.

TERMS.—THE NEW MORAL WORLD will be published every two weeks, until there are FIVE HUNDRED SUBSCRIBERS, when it will become a weekly publication at \$2 per annum, or \$1 25 for six months, to be paid in advance.

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THE HERALD OF THE NEW MORAL WORLD

And Millennial Harbinger.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, {
EDITOR. }

New-York, February 3, 1842.

{ Vol. 2. No. 3. }

From the Working Bee.

COURVOISIER—THE CREATURE OF CIRCUMSTANCES.

PHRENOLOGY has some truth in it, but not so much as its ardent admirers would claim for it. If once admitted, the doctrine of responsibility, in other words the ideas emanating from a belief in the freedom of the will, are exploded; since it is evident that if man have a brain of certain size and quality, to which certain functions are attached, away goes his accountability, for he could not make his own brain what it is, nor could he have avoided the course of conduct to which, from his birth upwards, it must always have impelled him.

MR. DE VILLE, an eminent phrenologist, has written an examination of the head of Courvoisier, and several explanatory remarks thereon for the *Statesman* newspaper. It is quite interesting to peruse the account. There is such scientific air about the whole of it, that every Socialist will read it with the same satisfaction a mathematician feels when he solves a problem. We have sometimes suspected that a phrenologist's fingers are peculiarly accommodating—that they hit upon "large" and "very large" bumps just as they should do, and are sadly insusceptible with regard to certain others which should properly be "small," and "moderate."

MR. DE VILLE has discovered that Amativeness, Destructiveness, Secretiveness, and Acquisitiveness are "very large,"—that in fact, the whole of the animal propensities are fully developed in the head of Courvoisier—and that Conscientiousness, and Comparison and Causality, are but moderate. There is just such a combination of organs, as under the peculiar influences which operated upon the criminal, would terminate in the deed he committed.

Now though all this may appear "proof conclu-

sive" in favour of the doctrine of necessity, sometimes called Fatalism, MR. DE VILLE does not think it is; for, says he, "we are prepared to prove that the dispositions of mankind are susceptible of alteration up to a very late period of life; and that were altered conduct, from the action of the propensities to that of the moral sentiments taken place, it is accompanied by a corresponding change in the brain, giving him power to remain in the altered state, nor can he return to his former habits without great difficulty." And the phrenologist adds that he has upwards of 140 casts that would prove this, which show that "we have power to alter our nature to a certain extent, and are thereby rendered responsible for our actions."

Here is a puzzler for us.

If we are born with certain determinate faculties they have given functions to perform, or they have not. If the latter be the case, phrenology is not true; and if the former, then the human being must act in accordance with the original bias of his organization. Again, if the individual act in accordance with such original bias, he has no power to act differently, *until his organization be changed*. What changes his organization? It cannot be the organization which changes itself. A combination of originally strong animal propensities, deficient moral feelings, and limited intellectual capacity, could not for instance metamorphose itself into small propensities full moral feelings, nor enlarged intellect, nor to any of the intermediate degrees. How is the change effected them? It must be by *external influences*.

MR. DE VILLE's position is simply this, that an *alteration may take place*; but the *how*, the *when*, and the *where* are not stated. Let the reader turn to the passage, and he will find that this is all that is said, and what is omitted: but the philosopher penetrates farther than this. He says—there must be a cause for any alteration that takes place. The organization itself, unoperated upon by external

circumstances, cannot produce a change; and, therefore, an external influence must produce the effect.

Had Mr. DE VILLE desired to convince the world that Phrenology does not lead to fatalism, or necessity of action, he should have shown us where the chain of cause and effect was broken in human action.

If the theory of circumstances be applied to the case of Courvoisier it will receive ample confirmation from the facts related in the papers, as stated by himself. He says that he received early religious instruction from religious parents, but that he was always given to lying, until a schoolmaster took him under his care, when his character altered for the better in every respect. The schoolmaster left, and another came, not so religiously disposed. In consequence of this event, he (Courvoisier) "soon forgot all the good he had been taught."

The schoolmasters, it is evident, gave the bias to the plastic mind of the young Courvoisier, who was thus the creature of the circumstances around him. Thus did he acquire those evil habits which formed the links of the chain that terminated in murder.

Who will not admit that had Courvoisier been committed to the care of good schoolmasters he would not have been led into those crimes, the final winding-up of which was the midnight assassination of his sleeping master?

Thus pitiable is the murderer's case. Could he have chosen his fate, would he have willed to be a murderer—and to have made his exit from the world on a scaffold, amid the groans of a brutalised, debased, ignorant mob?

And what better can our rulers be than the mob? Members of the aristocratic class (male and female) formed part of that gazing throng which found pleasure in watching the death struggles of a dying, much injured fellow-creature. And what was the effect produced? In the words of a London paper. "his crime and punishment did not seem to excite a single moral reflection."

The same paper contains an account of the conviction of two boys, and a poor prostitute, for picking pockets under the gallows!

Is this the nineteenth century? Do we live in a civilised or a barbarous country?

BROWNSON'S LECTURES.

☞ We had prepared a Steganographical report of Mr. O. A. Brownson's, Second Lecture on Civilization; from consideration that time would be needed to transcribe for the compositors use, and that a report of the whole Lecture would be too long for our sheet and from the fact that we have met with

a faithful and condensed report of the above Lecture in the *Tribune*, we have preferred giving that to our readers. It must not be understood that we subscribe to the sentiments of the Lecturer, for although, we regard him as a Pioneer in the ranks of the civilizers and reformers of the age, yet we do not approve of the whole of his sentiments.

☞ Mr. O. A. Brownson's Second Lecture on Civilization last evening considered the history and philosophy of the influences through which the Human Race has emerged from Barbarism. It assumed that the earliest state of every nation or tribe known to the reliable annals of the Race is that of savageness and wild independence. Whether there was indeed an earlier civilization than this—the Cyclopean—the Golden Age of the poets—as some traditions dimly assert, is at best a doubtful speculation, and in no respect important to the present investigation. Enough that the reliable records of every tribe or people carry us back to a period of unmingled barbarism, and there leave us. How Man has progressed from that state to his present Intellectual, Moral, and Physical condition, is the theme of our present inquiry.

The earliest form of Civilization which History makes known to us is the Sacredotal. The Priesthood are its authors and ministers. The Priesthood, in its primitive purity, comprises those who, by superior wisdom, knowledge and lore are fitted to be the instructors and elevators of their kind. Ideas of the Supernatural, the Invisible, the Overruling first arrest the attention of the roaming savage of the wilderness; around the altar the first gems of Civilization are developed; the lessons of Art, of Peace, of Social Life unfold themselves. Such was the origin of Civilization in Egypt, in India, in Peru and Mexico. In the form of Government, the institutions, habits, and ideas of the people, the sacerdotal element is predominant; and the Priests, so long as they retain their primitive wisdom and virtue, are the teachers, peace-makers, magistrates and rulers of the nations they have formed. In process of time the Ideal of this order has been realized; the Priesthood becomes corrupt, indolent and powerless: Society has grown up to their standard and established a higher; and now the Civilization envolved by the sacerdoey, becoming cramped by its limitations, revolts and wars successfully against them. The highest form of this order is the Hebrew.

The next form of Civilization is the Political, of which Greece and Rome furnish the most striking examples. They are evolved from the former, but present a strong contrast to it. In the former, Religion is the paramount idea; in the latter State. In either the Individual is nothing. As an individual, he

has no rights, no responsibilities.—He is never called to deliberate, to decide; the extent of his sphere is to obey. In one, the commands of the Gods, as conveyed by the priests; in the other, the interest of the State overrules all beside. In the one, the State is the creature of Religion; in the other, Religion is the creature of the State—a convenient machine for repressing turbulence and keeping the populace in order. In this its ceremonies are prescribed—its ministers are appointed by the State—are the tools of the State. But the citizen has no inherent rights—no recognized liberties. He cannot say to his rulers, 'This is my inalienable right—you have no just power to take it from me!' The veriest serf of the Russia Autocrat has greater immunities now than the proudest citizen of Rome in her glory.

The third form of Civilization which the world has developed is Christian. This destroys nothing valuable, but fulfils and is the complement of all the good contained in the preceding. It develops and establishes the idea of the sacredness and responsibility of the Individual. The Church has still its sphere of influence; so has the State; but beyond these the more perfect order acknowledges and respects the sphere of Man—his rights, his duties, his responsibilities as an individual. Religiously considered the Christian order excels in making that general which was before particular. The Hebrew has learned that he must love his neighbor as himself; Christ teaches him that his neighbors are all whom he has power to benefit.—The Hebrew knows that God is One—is supremely holy, wise and good—to the Hebrews: Christ teaches him that as he is to the Hebrews, so he is to all mankind.

For fifteen centuries the Church was the great instrument of God in carrying forward the Human Race. Our Protestant historians have misled us in representing the Church as benighted, corrupt, tyrannical through a great part of that period.—It could never have wielded so prodigious an influence if it had not been superior in wisdom and virtue to the world around it. It long retained its power, because that power was generally exerted on the side of Justice and Humanity against the profligate and the oppressor. When I read, said Mr. B., of an English Henry compelled to make a penitential pilgrimage to the tomb of Thomas Becket; of a German Henry shivering for days at the closed doors of the Vatican; of a Frederick Barbarossa compelled to yield his neck to the boot of a Pope, I thank God that there was power in the earth before which those haughty tyrants and oppressors were compelled to crouch and tremble. For ages the Church was the only sanctuary of the People's rights—the only shield of the many against the robbers

and despots of the Feudal era. In process of time, the Church waned; the People became more enlightened and more free; a Luther was required and a Luther appeared. Since that time the Church has been comparatively powerless. But Protestantism, as such, can never be what the Church in its purity and energy has been—it needs not its thousand warring, wrangling, multiplying sects to teach us this—for a protest is a negation, and it is only by affirmation that the world is moved, or warmed or regenerated. Thousands now find themselves cramped, imprisoned by the party walls of their sects and creeds. The Church of the Future must be one of aspirations, sympathies and spirit proportioned to the expansion and prospective progress of Humanity.

Mr. B. scouted the idea of a distinction between Religion and Philosophy. Rightly considered, they are but different sides of the same great truth—different terms for the same grand idea—the amelioration and growth of Humanity—its elevation from earth to Heaven—from clay to God.

Equally averse was he to the distinction of Christianity and Infidelity. In the midst of the monuments of Christian Civilization, it is impossible that a man should be truly an Infidel. If he thinks himself so he is deceived. If he argues that Christianity is imperfect, he tries it by standards which Christianity alone has established. He could never have discovered the imperfections which he mistakenly ascribes to it but by the light which has furnished. In this view, the infidel Philosophers, so called of the last century—Voltaire, Condorcet, Rousseau, D'Holbach—are essentially Christian. They believe they are protesting against Christianity, while they are but exposing the departures of the Church from the standard of its Divine Founder. Their writings are full of eloquent appeals for Humanity—for its rights, its capacities, its respectability—which but for it they had never been incited to make. Both they and their opponents were right in what they denied. Their errors perish with them—the truth remains forever.

Mr. BROWNSON concluded with an eloquent philippic against all plans of Human Amelioration founded on appeals to the self-interest of man. These will only confirm him in his errors, and magnify the evils they propose to subvert. But let the appeal be made to the nobler qualities of his soul—to the heroic, the self-denying, the self-sacrificing for the good of others—and the appeal will rarely be in vain."

REVENGE.—By taking revenge, a man is but even with his enemy; but in looking it over he is superior.—*Lord Bacon.*

The Herald of the New Moral World.

NEW-YORK, THURSDAY, FEBRUARY 3, 1842.

From the Dial for January.

THE WEST-ROXBURY COMMUNITY.

(NEAR BOSTON.)

We have been repeatedly told by those who have but carelessly glanced at our principles, that our doctrines would never be carried out into practical operation, but now we can say Ah! Ah! to those disputants, and point them with triumph to the following report of the Roxbury Community of Common Property, where each of the members of this little band of bretheren are labouring for all and all for each.

A few individuals, who, unknown to each other, under different social evils, but aiming at the same object,—of being wholly true to their natures as men and women; have been made acquainted with one another, and have determined to become the Faculty of the embryo University.

In order to live a religious and moral life worthy the name, they feel it is necessary to come out in some degree from the world, and to form themselves into a community of property, so far as to exclude competition and the ordinary rules of trade;—while they reserve sufficient private property, or the means of obtaining it, for all purposes of independence, and isolation at will. They have bought a farm, in order to make agriculture the basis of their life, it being the most direct and simple in relation to nature.

A true life, although it aims beyond the highest star, is redolent of the healthy earth. The perfume of clover lingers about it. The lowing of cattle is the natural bass to the melody of human voices.

On the other hand, what absurdity can be imagined greater than the institution of cities? They originated not in love but war. It was war that drove men together in multitudes, and compelled them to stand so close, and build walls around them. This crowded condition produced wants of an unnatural character, which resulted in occupations that regenerated the evil, by creating artificial wants. Even when that thought of grief,

'I know, where'er I go

That there hath passed away a glory from the Earth.'

came to our first parents, as they saw the angel, with the flaming sword of self-consciousness, standing between them and the recovery of spontaneous Life and Joy, we cannot believe they could have antici-

pated a time would come, when the symbol of God—would be taken away from their unfortunate children,—crowded together in such a manner as to shut out the free breath and the Universal Dome of Heaven, some opening their eyes in the dark cellars of the narrow, crowded streets of walled cities. How could they have believed in such a conspiracy against the soul, as to deprive it of the sun and sky, and gloriously appareled Earth!—The growth of cities, which were the embryo of nations hostile to each other, is a subject worthy the thoughts and pen of the philosophic historian. Perhaps nothing would stimulate courage to seek, and hope to attain social good, so much as a profound history of the origin, in the mixed nature of man, and the exasperation by society, of the various organized Evils under which Humanity groans. Is there any thing, which exists in social or political life, contrary to the soul's Ideal? That thing is not eternal, but finite, saith the Pure Reason. It had a beginning, and so a history. What man has done, man may *undo*. "By man came death; by man also cometh the resurrection from the dead."

The plan of the Community, as an Ecopomy, is in brief this; for all who have property to take stock, and receive a fixed interest thereon; then to keep house or board in commons, as they shall severally desire, at the cost of provisions purchased at wholesale, or raised on the farm; and for all to labor in community, and be paid at a certain rate an hour, choosing their own number of hours, and their own kind of work. With the results of this labor, and their interest, they are to pay their board, and also purchase whatever else they require at cost, at the warehouses of the Community, which are to be filled by the Community as such. To perfect this economy, in the course of time they must have all trades, and all modes of business carried on among themselves, from the lowest mechanical trade, which contributes to the health and comfort of life, to the finest art which adorns it with food or drapery for the mind.

All labor, whether bodily or intellectual, is to be paid at the same rate of wages; on the principle, that as the labor becomes merely bodily, it is a greater sacrifice to the individual laborer, to give his time to it; because time is desirable for the cultivation of the intellect, in exact proportion to ignorance. Besides, intellectual labor involves in itself higher pleasures, and is more its own reward, than bodily labor.

—Another reason, for setting the same pecuniary value on every kind of labor, is, to give outward expression to the great truth, that all labor is sacred, when done for a common interest. Saints and philosophers already know this, but the childish world

does not; and every decided measure must be taken to equalize labor, in the eyes of the young of the community, who are not beyond the moral influences of the world without them. The community will have nothing done within its precincts, but what is done by its own members, who stand all in social equality;—that the children may not “learn to expect one kind of service from Love and Goodwill, and another from the obligation of others to render it,”—a grievance of the common society stated, by one of the associated mothers, as destructive of the soul’s simplicity. Consequently, as the Universal Education will involve all kinds of operations, necessary, to the comforts and elegances of life, every associate, even if he be the digger of a ditch as his highest accomplishment, will be an instructor in that to the young member. Nor will this elevation of bodily labor be liable to lower the tone of manners and refinement in the community. The “children of light” are not altogether unwise in their generation. They have an invisible but all-powerful guard of principles. Minds incapable of refinement, will not be attracted into this association. It is an Ideal community, and only to the ideally inclined will it be attractive; but these are to be found in every rank of life, under every shadow of circumstance. Even among the diggers in the ditch are to be found some who, through religious cultivation, can look down, in meek superiority, upon the outwardly refined, and the book-learned.

Besides, after becoming members of this community, none will be engaged merely in bodily labor. The hours of labor for the Association will be limited by a general law, and can be curtailed at the will of the individual still more; and means will be given to all for intellectual improvement and for social intercourse, calculated to refine and expand. The hours redeemed from labour by community, will not be reapplied to the acquisition of wealth, but to the production of intellectual goods. This community aims to be rich, not in the metallic representative of wealth, but in the wealth itself, which money would represent; namely, **LEISURE TO LIVE IN ALL THE FACULTIES OF THE** world at large, in the products of Agricultural labor; and it will sell education to as many young persons as can be domesticated in the families, and enter into the common life with their own children. In the end, it hopes to be enabled to provide—not only all the necessities, but all the elegance desirable for bodily and for spiritual health; books, apparatus, collections for science, works of art, means of beautiful amusement. These things are to be common to all; and thus that object, which alone glids and refines the passion for individual accumulation, will no longer

exist for desire, and whenever the Sordid passion appears, it will be seen in its naked selfishness. In its ultimate success, the community will realize all the ends which selfishness seeks, but involved in spiritual blessings, which only greatness of soul can aspire after.

And the requisitions on the individuals, it is believed, will make this the order for ever. The spiritual good will always be the condition of the temporal. Every one must labor for the community, in a reasonable degree, or not taste its benefits. The principles of the organization therefore, and not its probable results in future time, will determine its members. These principles are co-operation in social matters, instead of competition or balance of interests; and individual self-unfolding, in the faith that the whole soul of humanity is in each man and woman. The former is the application of the love of man; the latter of the love of God, to life. Whoever is satisfied with society, as it is; whose sense of justice is not wounded by its common action, institutions, spirit of commerce, has no business with this community; neither has any one who is willing to have other men (needing more time for intellectual cultivation than himself) give their best hours and strength to bodily labor, to secure himself immunity therefrom. And whoever does not measure what society owes to its members of cherishing and instruction, by the needs of the individuals that compose it, has no lot in this new society. Whoever is willing to receive from his fellow men that, for which he gives no equivalent, will stay away from its precincts forever.

But whoever shall surrender himself to its principles, shall find that its yoke is easy and its burden light. Every thing can be said of it, in a degree which Christ said of his kingdom, and therefore it is believed that in some measure it does embody his Idea. For its Gate of entrance is straight and narrow. It is literally a pearl *hidden in a field*. Those only who are willing to lose their life for its sake shall find it. Its voice is that which sent the young man sorrowing away. “Go sell all thy goods and give to the poor, and then come and follow me.” “Seek first the kingdom of Heaven, and its righteousness, and all other things shall be added unto you.”

This principle, with regard to labor, lies at the root of moral evil and religious life; for it is not more true that “money is the root of all evil,” than that *labor is the germ of all good*.

All the work is to be offered for the free choice of the members of the community, at stated seasons, and such as is not chosen, will be hired. But it is not anticipated that any work will be set aside to be hired, for which there is actual ability in the com-

munity. It is so desirable that the hired labor should be avoided, that it is believed the work will all be done freely, even though at voluntary sacrifice. If there is some exception at first, it is because the material means are inadequate to the reception of all who desire to go. They cannot go, unless they have shelter; and in this climate, they cannot have shelter unless they can build houses; and they cannot build houses unless they have money. It is not here as in Robinson Crusoe's Island, or in the prairies and rocky mountains of the far west, where the land and the wood are not appropriated. A single farm, in the midst of Massachusetts, does not afford range enough for men to create out of the Earth a living, with no other means; as the wild Indians, or the United States Army in Florida, may do.

This plan, of letting all persons choose their own departments of action, will immediately place the Genius of Instruction on its throne. Communication is the life of spiritual life. Knowledge pours itself out upon ignorance by a native impulse. All the arts crave response. "Wisdom cries." If every man and woman taught only what they loved, and so many hours as they could naturally communicate, instruction would cease to be a drudgery, and we may add, learning would be no longer a task. The known accomplishments of many of the members of this association have already secured it an interest in the public mind, as a school of literally advantages quite superior. Most of the associates have had long practical experience in the details of teaching, and have groaned under the necessity of taking their method and law from custom or caprice, when they would rather have found it in the nature of the thing taught, and the condition of the pupil to be instructed. Each instructor appoints his hours of study or recitation, and the scholars or the parents of the children, or the educational committee, choose the studies, for the time, and the pupils submit, as long as they pursue their studies with any teacher, to his regulations.

As agriculture is the basis of their external life, scientific agriculture, connected with practice, will be a prominent part of the instruction from the first. This obviously involves the natural sciences, mathematics, and accounts. But to classical learning justice is also to be done. Boys may be fitted for our colleges there, and even be carried through the college course. The particular studies of the individual pupils, whether old or young, male or female, are to be strictly regulated, according to their inward needs. As the children of the community can remain in the community after they become of age, as associates, if they will; there will not be an entire subserviency to the end of preparing the means of earning

a material subsistence, as is frequently the case now. Nevertheless, as they will have had opportunity, in the course of their minority, to earn three or four hundred dollars, they can leave the community at twenty years of age, if they will, with that sufficient capital, which, together with their extensive education, will gain a subsistence any where, in the best society of the world. It is this feature of the plan, which may preclude from parents any questions as to their right to go into this community, and forego for ever all hope of great individual accumulation for their children; a customary plea for spending life in making money. Their children will be supported at free board, until they are ten years of age; educated gratuitously; taken care of in case of their parents' sickness and death; and they themselves will be supported, after seventy years of age, by the community, unless their accumulated capital supports them.

There are some persons who have entered the community without money. It is believed that these will be able to support themselves and dependants, by less work, more completely, and with more ease than elsewhere; while their labor will be of advantage to the community. It is in no sense an eleemosynary establishment, but it is hoped that in the end it will be able to receive all who have the spiritual qualifications.

It seems impossible that the little organization can be looked on with any unkindness by the world without it. Those, who have not the faith that the principles of Christ's kingdom are applicable to the real life in the world, will smile at it, as a visionary attempt. But even they must acknowledge it can do no harm, in any event. If it realizes the hope of its founders, it will immediately become a manifold blessing. Its moral *aura* must be salutary. As long as it lasts, it will be an example of the beauty of brotherly love. If it succeeds in uniting successful labor with improvement in mind and manners, it will teach a noble lesson to the agricultural population, and to do something to check that rush from the country to the city, which is now stimulated by ambition, and by something better, even a desire for learning. Many a young man leaves the farmer's life, because only by so doing can he have intellectual companionship and opportunity; and yet, did he but know it, professional life is ordinarily more unfavorable to the perfection of the mind, than the farmer's life; if the latter is lived with wisdom and moderation, and the labor mingled as it might be with study. This community will be a school for young agriculturalists, who may learn within its precincts, not only the skilful practice, but the scientific reasons of their work, and be enabled afterward to improve

their art continuously. It will also prove the best of normal schools, and as such, may claim the interest of those, who mourn over the inefficiency of our common school system, with its present ill-instructed teachers.

It should be understood also, that after all the working and teaching, which individuals of the community may do, they will still have leisure, and in that leisure can employ themselves in connexion with the world around them. Some will not teach at all; and those especially can write books, peruse the Fine Arts, for private emolument if they will, and exercise various functions of men.—From this community might go forth preachers of the gospel of Christ, who would not have upon them the odium, or the burthen, that now diminishes the power of the clergy. And even if *pastors* were to go from this community, to reside among congregations as now, for a salary given, the fact, that they would have something to retreat, upon, at any moment, would save them from that virtual dependence on their congregations, which now corrupts the relation. There are doubtless beautiful instances of the old true relation of pastor and people, even of teachers and taught, in the decaying churches around us, but it is in vain to attempt to conceal the ghastly fact, that many a taper is burning dimly in the candlestick, no longer silver or golden, because compassion forbids to put it quite out. But let the spirit again blow "where it listeth," and not circumscribe itself by salary and other commodity,—and the Preached word might reassume the awful Dignity which is its appropriate garment; and though it sit down with publicans and sinners, again speak 'with authority and not as the scribes?' We write, as is evident perhaps, not as members, which we are not, but interested spectators of the growth of this little community. It is due to their modesty to apologize for bringing out so openly what they have done simply and without pretension. We rest on the spirit of the day, which is that of communication. No sooner does the life of the man become visible, but it is a part of the great phenomenon of nature, which never seeks display, but suffers all to speculate thereon. When this speculation is made in respect, and in love of truth, it is most to be defended.

There may be some persons, at a distance, who will ask, to what degree has this community gone into operation? We cannot answer to this with precision, for we do not write as organs of this association, and have reason to feel, that if we applied to them for information, they would refuse it out of their dislike to appear in public. We desire this to be distinctly understood. But we can see, and think

we have a right to say, that it has purchased the Farm, which some of its members cultivated with success, by way of trying their love and skill for agricultural labor; that is the only house they are as yet rich enough to own, is collected a large family, including several boarding scholars, and that all work and study together. They seem to be glad to know all who desire to join them in the spirit, that at any moment, when they are able to enlarge their habitations, they may call together those that belong to them.
E. P. P.

Our Friends contemplate holding a community Festival every Wednesday evening to commence, at 7 o'clock P. M. in the basement of the granite building corner of Chambers st. and Broadway, the public are cordially invited to attend.

We have some hundreds of volumes of the last years, New Moral World on hand. If any friends in or out of the city desire, they can be supplied on accommodating terms, or may be had already bound at \$1 25 per vol. Any of our readers can have these volumes done up and sent to their friends at a distance.

The binding per volume will cost from two to three shilling according to the stile of binding.

A VALUABLE REMEDY.—To Messrs Pease & Sons, 45 Division street. Your valuable preparation of Hoarhound deserves a few remarks from my own experience. Being in the of addressing frequently large meetings, and my constitution rendered susceptible of cold from a sea-faring life, I found my strength and health gradually decaying, my spirits sinking, my lungs failing, and my voice faltering fast. In fact, I had lost all hopes, and every hour fearful of bursting a blood vessel, when your Hoarhound Candy, and the cures it had effected, reached me. I believe I took but one package, when every unfavorable symptom disappeared and my general health improved. I feel now regenerated so completely, that I am freely empowered to act and speak better than I did three years ago. My appetite is good, and my general health restored. You can make any use you please with this certificate, which would be injustice to withhold from the public as well as yourself.

J. WELCH, 144 Gold street, Brooklyn.

Each package of the genuine Pease's Candy is signed J. Pease & Son.

Closed on the Sabbath.—Agents: Rushton & Aspinwall in all three stores; Gabandam, 57 Sixth Avenue; Allison, 488 Grand street; Axford, 183 Bowery; Wood corner of Grand and Division streets; Wooster, 304 Second street; Timpson, corner of Fulton and William streets; Stuart corner of Houston and Clinton and Houston street; Pickford, corner of Goerck and Stanton street; Swartz, 30 East Broadway; Wadsworth, Providence, R. I.; R. I. Hays, 139 Fulton street, Brooklyn, and also by most of the respectable Druggists and Grocers in the city.

N. B.—Pedlars and Confectioners do not sell Pease's Candy. Each agent who sells the genuine has a certificate of agency, signed by the proprietors.

J. PEASE & SONS, 45 Division street.

PEASE'S CANDY, 45 Division street.—I have been troubled with a terrible alarming cough, which settled on my lungs, and threatened almost immediate death. I made use of many cough remedies without experiencing any relief, and was induced to make trial of Pease's Hoarhound, which afforded immediate relief, and now enjoy as good health, if not better, than I have for ten years, and would recommend it to all.

E. P. NESSERVE, 121 First street.

whose outward appearance shone with such brilliancy, but who now appear like painted butterflies in her presence. As age advances she loses not her attractions; for

"Neither time nor place can change
The beauties of the mind."

She allows not her time to pass by idly or foolishly. She does not spend almost her whole time, nor waste her almost every hour at her toilet, or before her mirror, arranging the assistants of her beauty, or adding some additional charm to her personal appearance. No: her time is devoted to the improvement of her mind, and in gaining useful information. Years roll by not in vain, but each one finds her possessed of more knowledge, and consequently a greater acquisition to society.

It is the paramount duty, and should be the peculiar and assiduous care of parents and others to whom the bringing up of females is intrusted, to bestow upon them a good education; for that is the basis on which the superstructure of their morals is to be raised, and which is to teach their "young ideas how to shoot."

It too frequently happens that the accomplishment of the person is more attended to than the embellishment of the mind, as if the latter were of minor importance. Mothers too often fall into the delusive opinion, that if their daughters excel in what is denominated the *beau monde*, they are sufficiently educated. They either forget, or give themselves no trouble about reflecting, that the time will come when it would appear ridiculous in the extreme for their daughters to join in the circles, and partake of the amusements of the young, gay, and fashionable—when they will have to lay aside the sports and pastimes of youth, for the graver duties of domestic avocations—when the gaudy dress of the youthful maiden must be exchanged for the plain and becoming garment of the matron. It is by no means reprehensible in mothers to endeavor to bestow some accomplishments on their daughters, so as to enable them to join in the pleasures of youth; but to attend to this exclusively, and neglect the improvement and cultivation of their minds, is highly culpable; besides, it is a dereliction from their duty.

That selfish opinion which too often exists in the bosoms of individuals should be discarded, of thinking that a limited and circumscribed education is sufficient for females—that the mere outlines will suffice for them—that to know how to read and write, with a little knowledge of arithmetic, is all that is requisite—that they have not half so much need of learning as their opposite sex, because they are not destined to such an active

part in the intercourse of life, nor in the framing or regulating of laws for the government of nations—that they have no occasion to meddle with or be concerned in any of the public affairs of life—and consequently a superficial education is not necessary. But this is an error. Females must be educated.

YOUNG, &c.,

EMMA EMBURY.

(From the *New Moral World*.)

ESSAY ON SOCIETY.

No. 1.

"Society is produced by our wants, and Government by our weaknesses."

The various wants that man in his primeval state experienced, must have led him to seek the help and intercourse of his species. So early must he have perceived the advantages of *union* that, in the attainment of his every-day necessities he would be induced to lend his labor (as it were) to others, in order that they might assist him in return. From this cause, and in this manner, did what we term "Society" originate.

The object sought to be attained by one individual forming a social compact with others, was evidently to supply those wants which alone he found himself incapable of securing, which is, in other words, to increase his means of enjoyment. This, then, being the legitimate object of every state of society, the merits pertaining to any system can only be tested by the amount of happiness that is thereby imparted to its constituent members, individually and collectively. "The greatest number" is a principle that must ever be borne in mind by any individual who may examine the several social states that have, from time to time, been established or projected. Every society is good, in so far as it promotes the happiness of its members, and thus far it demands the support of every human being. On the other hand, wherein any society fails to produce the object for which it was established, it is bad; and it becomes the duty of all to aid in the correction of its abuses, and the introduction of those measures which shall more effectually secure the general happiness.

Society was necessarily established upon the principle that each member should concede or give up a certain amount of his individual liberty, that the general good might thereby be increased. This may be an evil, but it is a less one than that of allowing each individual to act perfectly independent, following the bent of his own inclinations, regardless of the good of others; and, therefore, upon the common principles of justice or utility, it was chosen in preference. As the curtailment of individual liberty is an evil, society becomes more

The mechanic would be the artist whose skillful and scientific inventions would put to shame the productions of ancient or modern times.

Every workingman would be a nobleman, and the nobleman would be the workingman. Nay, under these apostolical arrangements, the whole of the fraternity would be an highly educated, duly refined, incalculably useful, benevolently disposed people, who would 'apply all that is great in science, all that is refined in nature, and all that administers assistance in machinery for the purpose of lessening the labor of man, and increasing the means of enjoyment to all, and make labor delightful instead of irksome, interesting instead of monotonous, and pleasurable instead of painful.

Secondly—incentives to activity and industry would arise from the certainty of enjoying the fruits of labour.

In a well organised community, where all were actual producers as well as consumers, none would be called upon to labor excessively so as to preclude the possibility of enjoyment. Each would labor for all, and all for each.

There would be no kings to lord it over their heritage, no man-killing hero to drag them from their lawful pursuits, nor entice them into the guilt of helpless children deprived, weeping widows bereaved, and thousands slain.

There would be no danger of two-faced politicians, or recreant Legislatures to extort from them the labor of their hands in the name of taxation. There would be no relentless landlords to extract from them the fruits of industry in the shape of rents, nor oppress them with distressing warrants.

There would be no licensed corporation to tax the light they burn, the fire they consume, the bed on which they sleep, the house in which they live, the stone on which they walk, the street they cross.

There would be no pluralist to inveigle, no lawyer to swindle, no soldier to destroy, the fruits of the sweat of their brow.

There would be no Wall street broker to push his oppressive personage, no retailer with his lucrative profits, nor to receive the scanty pittance of the laborious but penurious man, who being solicitous to obtain a bare subsistence for himself

and family, is compelled by circumstances over which he has no control, to submit to the tributary authority of his merciless conquerors who are constantly sending his harvest of cloth, cattle, and all kinds of productions to foreign lands and distant markets. But on the very spot where labor was bestowed, fruits would be enjoyed, or if these fruits were sent to distant communities, labor would be the value of labor, wealth would be the measure of wealth, and enjoyment would be exchanged for enjoyment, without fraud, competition, or diminution, and therefore they would delight in industry.

A *third* inducement to labor would grow out of every branch of industry, being rendered as variable, interesting and delightful as a well educated mind and scientific improvement could possibly render them. The laborer would be surrounded with all that could administer to his gratification, and exalt industry, and the capabilities for producing in his estimation.

Their workshops should be well ventilated, lofty, and well-furnished with tools adapted for the branch of mechanism for which they were designed, and in no case would the operator be compelled by the taskmaster's lash, the governmental tax, nor the landlord's warrant, to continue his exertions after he feels the pressure of fatigue, consequently it is not rational to conclude that idleness would be the characteristic of any.

A *fourth* incentive to industry and preventive to idleness would spring from the children of the community being trained to habits of industry, and educated to regard with the utmost respect all exertion which has for its object the production of mental and physical happiness. They would, by employment suited to their capacities, have given them an habitual love and taste for industrious pursuits and operations.

Such a people, under such a state of things, could not be either idle, ignorant, immoral, nor mercenary; it is only ignorance leading to unnatural institutions and arrangements which produces the vices and immoralities, and which is the cause of all the evils, afflictions, and disasters under which the present state of society is laboring.

Let us, therefore, lend a listening ear to the voice of science and the philosophy of human nature.

Let us make haste to do away with the irrational notion of the popular mind, which leads the people to conclude that Christ and his Apostles taught principles at variance with the laws of nature, the happiness and well being of man, and the harmony of the human family.

They would become a people removed from superstition and devoted to realities, they would be saved from mendicity, and beg of no one. They would be saved from truckling, and be under no inducements to flatter; and although they would be dead to this unfriendly world, they would not exchange that epitaph for all the inflated life of all the diluted sophisms, and poisoned artificial deceptions of this old immoral world, with all its fleeting joys, artificial toys, and viciating pursuits. Let us, therefore, hasten to the adoption of the christian arrangements of the Millennial world, which would create, not a doubtful and distant heaven, but a state of present enjoyment—not merely a land of Canaan, but a happy Eden of social joys.

E. D.

THE NATURE AND TENDENCY OF COMPETITIVE INSTITUTIONS.

Tell us, ye moralists and teachers of the world, what has been the effect, and to what has your instructions tended. Is there a man in our city sufficiently daring to give us a graphical description of the guilty realities and vicious consequences of the present organization of society; which organization is the cause of your mistaken piety and heathenish notions. We here see groups of demons in human shape making it their leading and public profession to teach crime; initiating the young in the science of guilt, and encouraging their youthful steps in the high road to degradation, ignorance, and superstition.

We have thousands of wretched females leading ignorant victims through the fearful array of misery, remorse, and all the spectres of disease.

We have theatres and temples in abundance, with a numerous priesthood and sainted host who spend their time in dreams, visions, and expounding a heathen theology, pandering to impurity, and offering on the altar of self-interest, or the shrine of sensuality, the young and the rising generation, immolating the many to the artificial

good of the few, and constantly making to themselves friends of the mammon of unrighteousness.

To those places of rendezvous there must be splendid porticos, on the entrance of which there should be inscribed *The way to animalization*, and on the foreheads of those who enter should be written, *The man fallen to an animal*. The gospel of the dark ages is preached by the enemies of the soul who came in the guise of angels of light, exerting the power obtained by long established custom and usage, to despatch their myriads of messengers in every direction to padlock the lips of those who dare be sufficiently honest to proclaim the truth.

There are also gorgeous palaces in which death and disease are holding their courts; dealing out their sentence of ruin and destruction to those who are born blind, and who are kept in Egyptian darkness by circumstances over which they have no control.

There are swarms of Christian infidels moot-ing the heavens and expounding what they do not understand; and gaping crowds admiring the skill by which they are blindfolded and made a prey for others to feed upon.

Temples for God and jails for convicts are constantly on the increase, and producing their usual consequences.

There are thousands of splendid palaces in which idleness sits enthroned and enamelled with decorated diamonds, precious stones and jewels of the choicest description, and arranged with exquisite and fantastical taste. And yet we are met at every corner of the street with the care-worn visage, squalid poverty, and pining want, and over the whole we throw an incompassionate network of satanical influence guarded by the sword of State. And to complete the picture, there are millions of professing Christians who pass by without a look, or if they bestow a glance, it is with a morbid complacency, and often admire the hand which they say has formed the superstructure, and assert that "God orders all things as they are, and controls all the affairs of men." And thus they unite with Hobbes, Voltaire, John Calvin, and the Predestinarians, to hammer out the clay chain by which they hang sin and the present arrangements of society on the back of God with all their baneful consequences and damning influences.

Verily their throat is an open sepulchre, deceit is under their tongue, and their most devotional doctrine is the poison of asps. They are like a whitened sepulchre washed and garnished without, but within full of dead men's bones and all uncleanness, and verily they have their reward, for one part spend their time in idleness, surrounded with superfluity and superabundant wealth, which

with the consequent honors and applause they bring, fills the minds of their possessors with arrogant and magistral notions which lead them to dogmatise and lord it over their fellows; while the other part of the people are oppressed with squalid poverty, oppressive influences, and damning consequences. This being done, we emblazon our wonderful achievements of the eighteenth century on the wings of the wind, and speak in eulogizing words of the wisdom of our legislators who have made such wise laws, by which they have put their legal hands in the pocket of the working-man, and extracted from him the fruits of the sweat of his brow. "*How well the system works.*"

E. D.

PROVERBS.

It is now fifteen years since we wrote a volume of proverbs on art, science, and religion; we have after deliberation, determined to give a few quotations from this volume to our readers, hoping they will excite to study and the exercise of mind.

E. D.

Human nature should be restrained because of its susceptibility to dignity.

The munificence of nature is seen in the fact, that she has adapted her laws to the beings she has created.

A community of common-property may readily exist without violating individual rights.

Industrial pursuits are incomparably more important to the happiness of mankind than political partyism; yet while the former has been neglected, the latter has been attended to.

The combat of our fathers has been for sectarianism and political liberty. Let ours be for benevolence and universal charity.

Through deep study, finance has become a science, and men have become money-getters instead of property makers.

SOCIALISM IN AMERICA.

From the New Moral World, an English paper, of Sept. 19, 1840.

New York, U. States, Aug. 16, 1840.

SIR—The standard of Socialism has at length been unfurled in this city, by an organized band of the disciples of truth. Although beset on the one hand by the intolerance of Sectarianism, and on the other by the bitterness of political partizanship, we yet press onward in the battle of justice against oppression; of intelligence against the misery-producing errors of society; and, without tiring in the field of human improvement, labor incessantly in the promulgation of those principles which are alone calculated to establish social

equality, liberty, and independence; blessings, for the enjoyment of which this Republic is justly celebrated.

Within the last month we have commenced practical operations, not upon the land, but by the delivery of a course of lectures on the "*Means now at the Disposal of the Society for Human Improvement.*" The lectures have been delivered by a gentleman who has been employed by the Presbyterians as a preacher and public writer who kindly offered his services gratuitously. Our hall is certainly small for a city of the extent of New York but very beautiful, and is furnished with all the requisites for an institution of the kind. Phrenological and anatomical figures, busts, masks, and drawings, with a variety of well executed paintings—portrait, landscape, and architectural—hang around on the walls and occupy stands in different parts of the room. The light is tempered and varied by blinds of oriental designs, in the brightest colors. The appearance, on the whole, I am told, strongly reminds those who have seen both places, of the Salford Institution, and is granted by a gentleman connected with the Phrenological Society here, without cost or charge, a double advantage, as we are as yet very poor, and it is in a most central situation, corner of Chambers street and Broadway.

We advertise our proceedings in the newspapers a week previous to their occurrence. We invite all to come and partake of the bread of life, without money and without price; and it will, I have no doubt, be gratifying to you to learn, that our room has been well filled ever since our second or third Sunday; indeed, so much so, that if we go on increasing in our audiences, as we have done, we shall very soon have to remove to a much larger room. For the convenience of those who keep out of the reach of our fire from the citadel, we purpose furnishing ourselves with some portable ammunition in the shape of "*Outlines,*" "*Tracts,*" &c. Armed with these, we mean to sally out and make such inroads in the enemy's position as our small numbers and deficient means render practicable. But under the best aspect in which we can contemplate our present resources and prospects, we feel vastly inadequate, to the achievement, awaiting the united effort of those who have arrayed themselves under "*truth's bright banner,*" in all countries; and, under this consciousness of our inefficiency, singly, to effect the fraternization of the scattered and conflicting nations of the earth, we have determined no longer than is necessary to remain an isolated body, under the designation of the "*Universal Improvement Society,*" but, if practicable, to become a Central (for America) Branch of the "*Universal*

Community Society of Rational Religionists." To effect this, the mail which conveys this across the Atlantic also carries a communication from our committee of management to the Central Board, asking for instructions, with a requisition from the members for a charter.

I am, Sir, in the cause of truth and human redemption, your friend and brother,

BENJAMIN TIMMS, Cor. Sec.

MASSACRE OF ST. BARTHOLOMEW.

(From Browning's "History of the Huguenots.")

[Would that such sentiments as the following were more generally kept in mind.]

In the vast range of subjects for the pen of the historian, one of the most interesting presents itself in the violent disputes which have, from time to time, occurred among the public teachers of religion. Their conflicting opinions have produced effects of such magnitude, that centuries have rolled away while they are still in operation. The partizans of opposite systems have considered it their duty to condemn, often to misrepresent, each other; strong efforts have been made to call the public feelings into action, and a difference which ought to have been settled in a cloister or a consistory has generally ended in the desolation of a kingdom. The more, therefore, we enlarge the sphere of our information upon this important subject, we shall be the more inclined to cultivate that enlightened humanity which inculcates indulgent sentiments towards every creed. Such, at least, will be the consequence with all reflecting minds.

[The following extracts give a terrible account of St. Bartholomew's massacre at Paris, when Protestants were murdered by kingly law, because they thought fit to worship God in a different manner from the Roman Catholics, their persecutors. We cannot too often remind our fellow-countrymen, that death was thought too slight a punishment, in former times, for those professing the creed which they now profess; such a circumstance ought to suggest to their minds, at least, a toleration of Socialism, if they do not happen to approve of it.]

The ringing of the bell of St. Germain l'Auxerrois was answered by the bells of all the churches, and by a discharge of fire-arms in different parts. Paris resounded with cries and howlings, which brought the defenceless people out of their dwellings, not only unarmed, but half naked. Some tried to gain Coligny's house, in the hope of obtaining protection, but the companies of guards quickly despatched them: the Louvre seemed to hold out a refuge; but they were driven away by men armed with spears and musketry. Escape

was almost impossible; the numerous lights placed in the windows deprived them of the shelter which the darkness would have afforded them; and patrols traversed the streets in all directions, killing every one they met. From the streets they proceeded to the houses; they broke open the doors, and spared neither age, sex, nor condition. A white cross had been put in their hats to distinguish the Catholics; and some priests, holding a crucifix in one hand, and a sword in the other, preceded the murderers, and encouraged them in God's name to spare neither relatives nor friends. When the daylight appeared, Paris exhibited a most appalling spectacle of slaughter; the headless bodies were falling from the windows; the gateways were blocked up with dead and dying, and the streets were filled with carcasses which were drawn on the pavement to the river.

Even the Louvre became the scene of great carnage: the guards were drawn up in a double line, and the unfortunate Huguenots who were in that place were called out one after another, and killed with the soldiers halberds. Most of them died without complaining, or even speaking; others appealed to the public faith and the sacred promise of the king. "Great God," said they, "be the defence of the oppressed. Just Judge! avenge this perfidy. Some of the King of Navarre's servants, who lived in the palace, were killed in bed with their wives.

Tavannes, Guise, Montpensier, and Angoulême rode through the streets, encouraging the murderers; Guise told them that it was the king's wish; that it was necessary to kill the very last of the heretics, and crush the race of vipers. Tavannes ferociously exclaimed, "Blood! blood! The doctors tell us that bleeding is as beneficial in August as in May." These exhortations were not lost upon an enraged multitude, and the different companies emulated each other in atrocity. —, a goldsmith, boasted of having killed 400 people with his own hands.

I remained alone dressing myself in my chamber, where a few minutes after I observed my host enter, pale and in consternation. He was of the proscribed religion, and, having heard what was the matter, he had decided on going to mass to save his life, and preserve his house from plunder. He came to persuade me to the same, and to take me with him. I did not think fit to follow him. I resolved on attempting to get to the college of Burgundy, where I studied, notwithstanding the distance of the house where I lived from that college, which made my attempt very dangerous. I put on my scholar's gown, and taking a pair of large Prayer-books under my arm, I went down stairs. I was seized with horror as I went into the street at see-

ing the furious men running in every direction, breaking open the houses and calling out, "Kill! massacre the Huguenots!" and the blood which I saw shed before my eyes redoubled my fright: I fell in with a body of soldiers, who stopped me: I was questioned; they began to ill-treat me, when the books which I carried were discovered, happily for me, and served me for a passport. Twice I fell into the same danger, from which I was delivered with the same good fortune. At length I arrived at the college of Burgundy: a still greater danger awaited me there. The porter having twice refused me admittance, I remained in the middle of the street at the mercy of the ruffians, whose numbers kept increasing, and who eagerly sought for their prey; when I thought of asking for the principal of the college, named Defaye, a worthy man, and who tenderly loved me. The porter, gained by some small pieces of money which I put into his hand, did not refuse to fetch him. This good man took me to his chamber, where two inhuman priests, whom I heard talk of the Sicilian Vespers, tried to snatch me from his hands, to tear me to pieces, saying that the order was to kill even the infants at the breast. All that he could do was to lead me with great secrecy to a remote closet, where he locked me in. I remained there three whole days, uncertain of my fate, and receiving no assistance, but from a servant of this charitable man, who came from time to time and brought me something to live upon.

A TURKISH APARTMENT.

(From Miss Pardoe's "Beauties of the Bosphorus.")

"The moveables were prodigally rich;
Sofas 'twas half a sin to sit upon,
So costly were they; carpets every stitch
Of workmanship so rare, that made you wish
You could glide o'er them like a golden fish."

BYRON.

Nothing can exceed the beautiful cleanliness of a Turkish harem, save its order; not a grain of dust, not a footmark sullies the surface of the Indian matting that covers the large halls whence the several apartments branch off in every direction; while the furniture of the rooms themselves is always fresh, and scrupulously arranged. The ceilings are elaborately ornamented; and in the houses of the rich, where the apartments are of great size, a curtain of tapestry is frequently used as a means of reducing their extent. The windows are always closely set together, and very numerous; and where the room chances to be situated in an angle of the building, the three unconnected sides have very much the appearance of a lantern.

At the lower end of each apartment are closets for the reception of the bedding (for none are appropriated exclusively as sleeping chambers), and the slaves of the household no sooner ascertain that the visiter has risen, than half a dozen of them commence removing every vestige of the couch, and depositing within the closet mattresses of embroidered satin, the sheet of gauze, or worked muslin, the half-dozen pillows of brocaded silk, and the wadded coverlets, rich with silver fringe, and gay with party-colored needle-work, which have formed the bed. A low sofa or divan runs round the other three sides of the apartment, luxuriously supplied with cushions, and richly covered with cut velvet or embroidered satin; and the floor is invariably spread with soft and handsome carpets.

It is an amusing fact, that an idea of impropriety is attached by Europeans who have never visited the East, to the very name of a harem; while it is not less laughable, that they can never give a reason for the prejudice.

How HOLLAND WAS FORMED.—The manner in which the country has been rendered habitable to human beings is one of the most surprising facts in physical geography. The whole of the territory from the Texel on the north to pretty nearly Calais on the south, comprehending a large part of Holland and Belgium, and part of France, is in almost all parts perfectly level, and if it had not been indebted to art, would have been a general marsh, or included within the influence of the sea. On looking at this extensive territory, and then proceeding inland to the higher regions of Germany, the conclusion naturally arises, that the whole of the low countries are simply an alluvial deposit, washed from the alpine regions of the interior. The land everywhere, on being dug, is sand or clay. You may travel hundreds of miles and never see a stone. At this hour land is forming on the coast of Holland, and by a very obvious process. The waters of the Rhine, in all its branches, are very muddy, or loaded with particles of clay and sand, washed from the upper country, and these are carried out to the sea, where they are sinking to the bottom, and forming sand banks. At the mouth of the Maese, long sandy beaches produced in this manner are seen at certain states of the tide. Already they exhibit tufts of herbage, and are resorted to by flocks of sea-birds; and there can be no doubt that, by a very little trouble, many square miles of new land might at present be added to the coast of Holland. The exact process by which the low countries have been saved from the sea has never yet been fully detailed. Nature having in the first instance pro-

duced an alluvial marsh, a certain degree of art has been employed to raise barriers to prevent the influx of the sea; and this point being secured, the next step has been to drain the land, piecemeal, by pumping, the water being raised so as to flow off by channels into the sea at low tide. Much stress is usually laid by writers on the prodigious trouble taken by the Netherlands to keep out the sea, by means of artificial bulwarks along the coast.—But on this point there is some exaggeration, and one very material circumstance is entirely omitted to be noticed. It is only at certain places that great exertions are made, by means of artificial dikes, to keep out the sea. Nature, as if anxious to save the country from tidal inundation, has for centuries been energetically working to increase the magnitude of the mounds on the coast. At low water, when the bare beach is exposed to the action of the winds from the German Ocean, clouds of sands are raised into the air, and showered down upon the country for at least a mile inland; this is constantly going on, and the result is, that along the whole line, from Haerlem to about Dunkirk or Calais, the coast consists of sandy mounds or downs, of great breadth, partially covered with grass and heath, but unfit for pasturage or any other purpose. In some places those downs look like a series of irregular hills, and when seen from the tops of the steeples, they are so huge as to shut out the view of the sea. The traveller, in visiting them from the plains, all at once ascends into a region of desert barrenness. He walks on and on for miles in a wilderness such as might be expected to be seen in Africa, and at last emerges on the sea shore, where the mode of creation of this singular kind of territory is at once conspicuous. Loose particles of sand are blown in his face; and as he descends to the shore, he sinks to the ancle in the drifted heaps. In some parts of these dreary solitudes, the sandy soil has been prevented from rising with the wind and injuring the fertile country by being sown with the seeds of a particular kind of benty grass, and in a few spots fir-trees have been successfully planted.—*Chamber's Continental Tour.*

STATISTICS OF MASSACHUSETTS.—During the year 1841, 13,148 persons were relieved or supported by the public charity in Massachusetts. 8550 have a legal settlement in the state; 4393 are state paupers; 2560 of them foreigners, mostly from England and Ireland; proportion of paupers made so by intemperance in themselves or others, 7243; average number supported in the almshouse, 4029; weekly cost of support in almshouse from 66 to 91 cents each. Value of labor performed by paupers in almshouse, \$29,205; net

expense of supporting and relieving paupers paid by counties, \$271,448.

[N. B.—How well the present system works. But alas! what expense it brings to the oppressor and misery to the oppressed. We wonder the reformers have not found out a better reform.] E. D.

There are forty insurance companies in Massachusetts, with a capital of \$7,390,000. The total amount of premium notes on hand is \$2,458,328; whole amount of fire and marine risk, \$104,677,135, which is nearly equally divided between the two species of risks. The amount of fire losses paid the last year is \$121,547; and of marine \$1,252,835. The largest average dividend for five years paid by any office is 21 per cent. by the Merchants' Office of Boston; then follows the Mechanics' and Bedford Commercial Offices, of New Bedford, which have each paid over 18 per cent.

REFORM IN THE EAST.—The Mahomedan religion seems everywhere to have received a blow it will never recover; the events of the last half century have all gone to elevate the cross above the crescent. The more sensible Turk feels this, and bows with submission. Haughty intolerance is confined to the lower orders; and the polished conversation and manner of the Turkish gentleman would form, with strangers, a model in any society. Most of their long cherished religious prejudices are melting away before their more extended communication with more more civilized parts of the world.—*Wellsted's City of the Caliphs.*

DEATH OF A BRAVE MAN.—The Courier of yesterday mentions the death, at Galveston Island, Texas, of Olwyn J. Trask, of Gloucester, Mass. He was wounded at the battle of San Jacinto, under the following circumstances, as we learn by letter from New Orleans:

"I called on General Houston yesterday to ascertain the particulars relative to Olwyn J. Trask; he says he lies dangerously wounded at the Fort at Galveston Island. His thigh was broken in a charge made by 80 of our cavalry on about 250 Mexicans, on the 20th April, in which he behaved most gallantly. He fell from his horse when the ball struck him, but was almost instantly seen again supporting himself on one leg by his horse, and had the satisfaction to kill the man that shot him. This was confirmed by one of the Aids of Gen. H. then present, who remarked that he was in a position to see the whole of it. He said that after Olwyn had laid the man dead at his feet, he sprang on his horse again, and in the midst of the

enemy's cavalry, (his own corps having retired,) and immediately urging him to his utmost speed, cutting his way through the ranks, and brandishing his sword at every thing that opposed him, when, as the Aid remarked, they seemed to open for him to pass, and he entered the camp with his leg swinging like the pendulum of a clock."

N. B.—The violations of the laws of nature in the establishment of slavery in Texas was a bloody job, producing bloody consequences, and yet we are told that God contracts all the affairs of men, although they produce such disastrous effects.—When will men be brought to the dictates of common sense ?

E. D.

MORRISON, THE VEGETABLE PILL MAKER.—Morrison died a few weeks ago in Paris. He had realized an income of £7,000 a year, and sported his carriage and four horses, and had never less than six rooms opened for dinners and soirees.—He was a remarkable man in personal appearance, quite a stiff old dandy. The Parisians admire Morrison very much. They say "he died game," "true to his pills," and "if he deceived others, it was because he deceived himself." During his illness he took box after box. His wife knelt, his brother implored, doctors arrived, but in vain—

"More pills, more pills, more pills he cried—
They brought—he took them, and—he died."

A THIEVES' SOOTHSAYER IN MANCHESTER.—The public are not, perhaps, aware how much it is the custom in Manchester for young delinquents, before committing any offence, to consult some dealer in the "black art" as to the chances of their escape, or detection and punishment. A striking instance of this practice recently occurred in the case of a youth who, being apprehended in the act of committing a felony, declared that it was not his fault, or from any want of dexterity on his part, that he had been apprehended, but that it was his "fate," for that Alexander, the astrologer, had predicted that he (the delinquent) would succeed in three thefts, and be taken in the fourth attempt, and that so it had turned out. Alexander, being immediately apprehended by the police, was found with all the symbols of the "occult science" upon him; but he denied any knowledge of these, and, from defect in the evidence against him, he was acquitted. This man, who is held in great reverence and fear by the young thieves in Manchester, is about 60 years of age, and has been for many years one of the greatest pests in town.—*Neale's Juvenile Delinquencies in Manchester.*

The following lines were written by a member of the Society of Friends, who seems to have caught a spark from the anvil of the energetic "Corn-Law Rhymers."

A SONG FOR THE MASSES.

"Truly it is a fearful thing that any men, or set of men, should be allowed to stand between us and God's mercies; saying to us and to God—'Hitherto shall ye go, and no farther; and here shall ye be stayed, for our unjust gain.'—*Catechism on the Corn-Laws.*

Who mocks the poor man's sorrow ?
Who bids his toil be vain ?
Who heeds not that he writes beneath
Starvation's grinding chain ?

Who, who averts the blessings
The Lord bestows on man ?
Who placeth aye earth's dearest gifts
Beneath a selfish ban ?

Earth's earthy lordlings dare
To mock their fellow's toil.—
For worms like those alone must teem
The treasures of the soil !

These gods of "brass and clay,"
The creatures of an hour,
Oppose unto immortal strength
An arm of mortal power.

How long shall millions groan
That gilded grubs may shine ?
How long shall blood and tears supply
For these life's choicest wine ?

In vain the clouds "drop fatness,
In vain Heaven's beams are bright ;
The curse of gain is on the soil,
A foul and withering blight !

The voice that speaks in sadness,
With rage shall rend the air ;
The blasted hopes of hearts forlorn
Shall change to wild despair.

The chain that binds its thousands
By truth shall shattered be ;
The will of an insulted race
Shall set its captives free.

E.

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The Herald of the New Moral World, AND MILLENNIAL HARBINGER.

REV. J. M. HORNER,
EDITOR.

"I am a Man, and deem nothing which relates to a Man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

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[No. 4.]

THE EXISTENCE OF MORAL EVIL, AND THE INFLUENCE OF THOSE CIRCUMSTANCES WHICH ARE PLACED WITHIN THE CONTROL OF SOCIETY.

THE ingenious artificers, to whom the ancient world was indebted for the blessings of Celestial assistance, took care to endow their pretended Deities with attributes congenial to the taste of the Devotees; they were also allowed to obey the same influences, to feel influenced by the same passions, to endure the same trials and vexations, to engage in the same outrages, cabals, and hostilities, and when conflicting tribes came to be united, either by conquest or alliance, their Gods were permitted to share the advantage, ceased their dissention, formed the same friendly union, and cordially partook amongst them the invocations, the hosannahs, and the smoke. What, upon such occasions, became of the costly offerings, the gold and precious stones, is a mystery I have not yet obtained permission to reveal.

The residence of the Gods varied its locality, also, with the changing condition of society. At first, it was in desert islands, in the deep gloom of forests, in caverns, grottoes, and consecrated groves; then in magnificent temples, seated upon lofty hills; then upon mountain tops

"The Thunderer's sat, where high Olympus shrouds
His hundred heads in heaven, and props the clouds."

Their next remove was into the "Starry Regions," (where several of them had worlds of their own,) from whence, "in Rome's best days," a large covey of them again descended, took up their abode in the Pantheon, and were, by the piety of Constantine the Great, and his devout assistants, converted, at last, into Christian Saints, or, at least, baptised with their names.

During these vicissitudes, it was obvious to many, who wished to profit by the discovery, that the glory of the immortal phantoms was promoted much faster by the prompt acquiescence of credulity, than by the slow and cautious determination of reason, and they exercised no small ability to bring the latter quality into contempt and disuse.

They began by filling the minds of children with superstitious terrors; incongruous notions were next

instilled, which contradicted the evidence of all their senses; these notions were enjoined as matters of belief; absurd ceremonies, expensive and unnatural rites established upon such creeds as divine ordinances, were then enforced as indispensable duties; neglect of these duties never failed to incur some grievous calamity, either public or private, unless divine wrath could be averted by a costly atonement made through the agency of the Priests. By such artful contrivances (which were countenanced by those whom the ignorant multitude held in respect and veneration) the human mind was rendered so imbecile that no fiction was too gross for belief—no conduct too revolting for practice; faith was substituted for righteousness—children were sacrificed for the offences of their parents, and nations for the sins of their rulers: in a word, credulity prevailed, and reason was extinguished by the fogs of superstition.

It is worthy of note that the most efficient agents in establishing this system of delusion were not the dignified Exarchs and High-Priests, who rolled about in sacerdotal pomp to dazzle and stupify the vulgar, but men of humble pretensions and modest demeanor, who mixed familiarly with the people, shared their sympathies and feelings, amused the youngsters with fables of apparitions, and tales of miraculous favors, toyed with the virgins, gossipped with the wives about the adventures of Venus, Leda and Io, got tipsy and gamed with the husbands, and having insensibly led them into vice and profligacy, turned suddenly round, repented bitterly, shaved their heads and put on sack-cloth; and thus obtained, after death, rank among the demi-gods, or a crown of immortal glory. Their old dissolute associates were sometimes so much edified by these pious examples as to bequeath their worldly wealth to temples and altars, and leave their wives and families to the care of those merciful beneficent powers whose interest they had so carefully promoted.

The institutions ascribed to Moses seem, under this point of view, rather defective as compared with those of his heathen progenitors. By securing to his own tribe all the advantages of piety and holiness, he separated its members from the common people, and thus rendered their peccadilloes more obvious, odious, and unpopular than they might otherwise have been. It was probably this circumstance, joined to the absence of all reversionary hopes in a

life to come, that made the children of Israel so prone to go a whoring after other Gods, and not, as some affirm, because the Pagan worship was more attractive and economical; for, to judge from the enormous wealth said to be frequently abstracted from the temples at Babylon, Heliopolis, Delphos, &c. the Pagan priesthood must have been nearly a match for the Hebrew, in rapacity and extortion!

Deplorable as all such abuses must appear to those who have recovered the right use of reason, still, when it is considered that these are the very means by which powerful armies have been urged along in their resistless career of plunder and devastation, and the revenues of mighty nations thus rendered subservient to charity and holiness, it is not surprising that human frailty should have yielded so often to the temptation, and consented to invoke assistance, whose only object was to deceive and mislead their fellows; nevertheless, we are assured by modern Divines, that our Catholic as well as our Pagan ancestors were deluded into the worship of those helpless non-existent phantoms by the promptings of the Evil Spirit; but it seems more charitable to suppose that the author of those delusions must have been the self-same spirit with that by which they themselves are prompted, inasmuch, as in both cases, the consequences are exactly the same, both to the teacher and the disciple. How long this harassing probation must continue before it can mature the faculties of our refractory and disobedient race, is difficult even to surmise. Faint rays and feeble coruscations begin to dapple the mental horizon; but whether these are to be regarded as frightful omens, or as the dawn of a glorious day, will depend on the wise determination of those few enlightened minds to whose care, at the present time, the balance, which contains the destinies of Europe, has been entrusted; perhaps, on the single consideration of whether they shall be permitted to place in one of its scales a sufficient portion of justice and intelligence to counterpoise the selfishness and fanaticism which now preponderate in the other. X.

SOCIALISM IN FRANCE.

CHARLES FOURIER.

THE *Revue des deux Mondes*, a French periodical conducted by talent of a very high order, contains a well written article on Modern Socialism. The author is M. LOUIS REYBAUD, one of the most talented contributors to the work; and as our readers all know in what manner Socialism is treated in our own land, it will no doubt interest them to know what sort of reception it meets with in a foreign country. To this end we propose to lay before our readers, in a series of original articles, the character and history of Socialism in France, as founded by the amiable and enthusiastic FOURIER. As few of our readers are acquainted with the biography of this extraordinary man, we shall preface our history of French Socialism by a brief review of the life and character of its

founder. It does not appear that M. Reybaud is a disciple of Fourier's, but he writes in a calm and dispassionate style, and introduces his subject with the following reflections, which we think are well deserving the attention of our readers.

"We should fall into a grievous error if we were to suppose that the revolutions in the Social machine—in the manners, customs and habits of society—manifest themselves in as lively and rapid a form as revolutions in the political world. The accession to power of a successful political faction is visible to the whole world—it is supported by physical force; it commands with authority; it presses upon the whole body politic with a weight felt by all, and shines with a splendor which penetrates every hamlet. If it be supported by the material force of the executive power, it cares little for the conscientious opposition and latent antipathies of a minority. Not so with a revolution in the Social machine. It is far different with an extensive change in the manners, customs, opinions and habits of society. A change of this description can only be produced slowly and softly—it interests less the mass of the people, and more the individual: whilst a political change demands obedience only in public, a social change enters into the privacy of domestic intercourse, addresses itself to the reason and to the affections of each, gains its victory slowly, step by step, and has to overcome a host of firmly fixed prejudices before it can completely establish itself. The political movement imposes itself simultaneously on all; the social movement insinuates itself gradually among individuals—the one strikes, the other discusses; the one forces obedience by the bayonet, the other attracts obedience by persuasion; the one contents itself by a negative success, the other requires a sincere and unqualified attachment. It is this difference which explains the reason why so many Conquerors have succeeded, and why so many Reformers have failed. Since the establishment of Christianity what numbers of political changes have taken place, and how few have been the changes in the domestic and social economy of mankind. Religious controversies, and religious wars, which have made earth and heaven resound with their noise, have not been even able to establish in the private family economy of their disputants a difference at all to be compared with the disparity of their rival creeds. Amidst the everlasting mutations of empires and kingdoms, the social code has remained almost uniform, and if it has made any progress, it is owing more to the influence of discoveries in physical science than to the efforts of Social Reformers. Twenty centuries, and six successive conquests have not been able to eradicate the Hindoo law, with its sanguinary customs and revolting categories; and even the daily contact of civilized Europeans has not been able to penetrate the coarse and ferocious character of the Musselman."

Thus, wherever we look—on whatever we fix our regards, we find a principle of fixity in the social economy, and it is only by duly appreciating the

great fact, that the character is dependent on the influence of circumstances, that we can ever hope to overcome this fixity by new combinations of circumstances which shall ensure to every human being an amount of happiness never yet enjoyed.

CHARLES FOURIER was the son of a draper in the town of Besancon, in France. Possessed of an organization susceptible of shunning indiscriminate intercourse with society, he appears to have acquired a calm and reserved air of abstraction, which might have enabled him to pass through the journey of life unnoticed and uncared for, were it not for the mission he undertook to fulfil, and by which he has justly acquired title of the founder of Socialism in France. Fourier lived *in* the world, but was not *of* the world. A man of close observation and acute judgment, he walked through society without mixing with it. Like a traveler visiting a strange land, he took notes of every thing he saw. He wept over the misery which surrounded him—he sympathized deeply with the sufferings of humanity—he traced the causes which produced them, and found, to his infinite joy, that they were not indelibly imprinted in the constitution of the universe, and that ignorance alone was the prevailing cause of misery. Having discovered the cause of evil, he planned, with astonishing perseverance, the remedial system, which he advocated—and unfriended by a single human being, but scoffed at by all, he proclaimed it to his fellow-citizens; and that system which was looked contemptuously by all, now attracts the favorable regards of some of every class of society in France, from the working artisan of the shop to *Louis Philippe and his sons in the Palace of the Tuilleries*. Two facts made an indelible impression on the organization of Fourier. The first occurred when he was five years of age. He was in his father's shop when a customer was purchasing goods. As truth was not strictly adhered to in the describing the qualities of the articles, little Fourier, with all the simplicity of childhood, contradicted the falsehoods which the shopman uttered, and revealed to the customer the fraud which was practised upon him. But how astonished was Fourier when he found that so far from having gained his father's approbation by his frank exposure of the shopman, he had to endure a severe reprimand for his conduct. The other fact took place when Fourier was nineteen years of age. He was engaged as clerk to a mercantile firm, and part of his duty was to give his assistance at a voluntary submersion of grain in the port of Marseilles. Our readers are probably aware that large quantities of corn are very frequently destroyed by the owners in order to raise the market price for that portion which is left, and that this practice has arisen from those restrictive laws designed to *protect* the agricultural interest against the other interests of society. These two facts constantly presented themselves to the sensitive and reflective mind of Fourier. The first pointed to the falsehood and fraud imposed upon the human being at infancy, and which continues to dominate

over him through life, and at the same time that he is taught to be loud in his professions of truth and sincerity; the second fact pointed to the nature of competition and of commercial monopolies, founding their benefits to peculiar classes on the destruction of nature's gifts. Fourier looked at the animal and inanimate world, and saw no such strange distortions in the relations which existed in it. Why then did it exist in the moral world? Had not nature made as wise a provision for the happiness of man as she had made for the happiness of the animal creation? Doubtless she had; and Fourier began to examine how nature's end had been frustrated, and how the artificial elements with which man has barred his own happiness could be removed.

From the New Moral World.

THE WRITERS OF THE POOR.

"When the people are once educated, there will be a mighty majority—a majority that will be felt through all society in their applause of virtue and honest talent, and in the censure of evil. *What we have, therefore, to do is, to give all possible impetus to the general education of the people, AND TO TAKE BY THE HAND ITS WRITERS AS THEY RISE.*"—*Eclectic Review*.

I HAVE been long impressed with an idea of the propriety of proceeding in the course recommended in the above extract, which I had the pleasure of reading, for the first time, in the *New Moral World* of last week. Previously to meeting with it, prompted by the same spirit, I took the opportunity, as became a regular cosmopolite, to waive all ceremony, and boldly introduce myself to two talented poets in humble life, whom we have in this neighborhood. As I expected, my brief epistles, courting their acquaintance, was responded to with all the bland openness and generosity their writings had led me to anticipate. I find them men of highly gifted minds, get neglected by the rich. Highly moral in their characters, and exceedingly modest and unassuming in their manners, they are simple in their lives and unsophisticated. These men are the true poets of nature, and would scorn to prostitute their muse to base purposes. The beauties of rural life, and the happiness and advancement of man, are their favorite themes. I beg leave to introduce them to the society of Rational Religionists; and as they are of the poor, I trust that they will meet with that warm and fraternal regard, which is the distinguishing characteristic of the respectable association with whom I take the liberty of making them acquainted. Mr. CHARLES DAVLIN is a muslin weaver of Bolton, who suffers from all the privations consequent upon his condition, being a member of the most ill-requited body of operatives in the kingdom—the hand-loom weavers. The following stanza, which I extract from "THE DEMOCRAT; Or, a *Cursory picture of the Present Crisis*," just written by him, and published by Mr. Abel Haywood, of Manchester, will explain his situation better than I can do:

"I dream not now, as wont, on better days;
To me no promise does the future hold;
Thro' life's dim vista, to my wishful gaze,
The prospect opens barren, bleak, and cold,
As Lapland's winter; while beneath the rays
Of fortune's sunshine, others, uncontrolled,
May gladly dance; yet my decided doom
Seems bootless toil, dejection, and the loom."

It appears that he attributes his ill-success in life to possessing too much independence of mind to slavishly submit to the false conventionalities of the world, or servilely flatter "the fat and favored" who hold the loaves and fishes. "Hence," he says,

"my claim,
Seems spurned alike for clothing, food, and fame."

Deeply imbued with the true spirit of patriotism, he does not permit his severe privations to influence him to try the course which less worthy minds have adopted, namely, to renounce the free-spoken principles of their honest and uncorrupted youthful muse; to turn pandar to maudlin puerilities and habits of dissipation, which, as is said by the writer in the *Eclectic Review* above quoted, "infest the brilliant saloons of the titled." If his condition be not improvable by other means, he says:

"Well, be it so; I once again repeat,
One consolation still remains to me—
That though unblest with liberty complete,
My—mind—my noblest portion—shall be free;
And though my cup of life may be less sweet
Than that of some, on looking round I see
Myself comparatively blest; for where
My muse may banish not, she soothes my care."

His two principal poems "GILBERT; Or, The Evils of Intemperance," consisting of one hundred stanzas, "composed," as the preface informs us, "by its author while working at his loom, and committed to paper after his family were retired to rest." These disadvantages were further increased by other privations, which cannot be adequately conceived by any but those who are acquainted with the wretched accommodations of a weaver's cellar. Nor were these the only difficulties which the Poet had to surmount; his education was so slender that he "never had access to a Grammar or a Dictionary, until furnished with them by Mr. Baker, of Fairfield House, after the Poem was finished." His second Poem is "THE DEMOCRAT," from which I have quoted above, and consists of one hundred and thirty-two stanzas. Any person disposed to aid the WEAVER POET, may do so in a manner very agreeable to him; and, if the purchaser have a taste for good poetry, to the pleasure of himself, by purchasing either, or both, of these Poems, at sixpence each. Any quantity can be supplied, on application to Mr. A. Haywood, or Mr. J. Hobson, the well-known Publishers of Leeds and Manchester.

I look forward, Mr. Editor, with much pleasure, to behold the talents of our humble, yet highly gifted, friend, employed in ours, the best of causes. I have found that his heart and soul is with us, as the perusal of the following, which I quote from *The Demo-*

crat, would lead us to suspect, but which his conversations with me have further explained. I find Mr. DAVLIN a man of extensive information, quick perception, and more free from vulgar prejudices than most men, who have had larger opportunities than he of communing with men and books.

"The adamant rock of Truth shall form
Our basework, and our superstructure rise
A beacon to the world! above that storm
Which erst had marked the direful destinies
Of Nations now no more; the canker-worm
Of social health shall cease to sacrifice
To party feeling, till in love combined
Shall be the brotherhood of all mankind."

"Then shall this green earth smile, and white rob'd Peace
Go hand in hand with Hope, and Virtue lead
The dance of Joy; while man with lengthened lease
Of life worth living, of the past shall read,
Till the red records of the Robber cease
To bear the stamp of credit, and the meed
For which the gory battle-field was dyed,
Be deem'd a fiction, by some dream supplied."

I beg to submit the following as a specimen of his minor poems, the manuscripts of which he has been so kind as to present to me:

NAPOLEON'S GRAVE.

BY CHARLES DAVLIN, HAND-LOOM WEAVER, OF BOLTON.

ASPIRING Mortal! to a claim most high,
Of Fortune's candidates for deathless fame:
Thou, whose bereavement to eternity
Shall stand to the account of Europe's shame:
And thou, for whom, 'mid desolation's cry,
The war-fiend, laughing, rode the tow'ring flame
Of Moscow's ruins: now the lonely sigh
Thy spirit heaves, may kindred moaning claim
From night-winds, which afar o'ersweep the billows,
Attuning o'er thy tomb the weeping willows.

Now little boots to thee that thou hast led
Thy conscript millions, from their native plains
To feed the kites of Europe: that cold bed
Of all thy proud possessions, now remains
Alone, whereon to rest thy crownless head,
In this thy last, long sleep, where silence reigns
But broken by the breeze! Where now have fled
Thy cherished dreams of glory? where thy gains?
The spoil of Kingdoms? Fallen is thy crest,
Thy sceptre broken, and thy sword at rest!

Far from the scenes of splendor, in thy shroud,
Fate bids thee rest, IMPERIAL PRIDE OF GAUL!
Thy rocket-like ascension from the crowd,
Contrasted with thy melancholy fall,
To frail mortality proclaims aloud,
The sum of all ambition; and how small
Man's broadest point of footing; on a cloud,
Seems based the perishable piles of all
His aspirations blindly rear'd to fame,
Though murder'd millions crimson o'er his name!

The gory hand of Despotism now
 Unnerv'd and terrorless, hath ceased to hold
 The scales of Empire huge; nor from thy brow
 Doth Fate adjust the balance, as when scow'd
 Thy desolating eye, or piercing through
 Embattled hosts, thy war-flash taught the bold,
 The crafty, and the base, alike to bow,
 Till Moscow's flames back on thyself had roll'd
 The tide of conquest, made thy projects void,
 Thy laurels blasted, and thy hopes destroyed.

No more for thee shall brazen trumpet sound
 The clang of victory; for thee no more
 Shall the affrighted welkin back rebound
 The drums rude rattle, or the rending war
 Of fulminating cannon; whilst around,
 Fame, like a thunder-flash, from shore to shore.
 Shall wing the name with terror; nor the ground
 Shoot forth in rank profusion from the gore
 Of human hetacnmb; that, may be hurl'd
 Thy car of conquest, o'er a bleeding world!

Peace to thy shade! No more the brooding storms
 Of death-pronouncing war invade thy sleep:
 Thou dream'st no more of lacerated forms,
 Of camp, or crimson'd plain, or mangled heap;
 No more thy thunders, breathing dire alarms,
 Give echo to the vale, or mountain steep;
 No more thy fame or terror-spreading arms,
 Bid Monarch's tremble, or compassion weep;
 While gleams afar the wan moon o'er the wave,
 On thy untrophied—solitary grave!

Finding, Sir, that I am intruding too much on
 your limited space, I will defer until another oppor-
 tunity my notice of our other Poet Friend. Mean-
 time,

I remain, dear Mr. Editor, your Friend ever,
 HORTENSIVS.

STRAW.—“How can I make my cattle eat straw?”
 I have often asked of some experienced farmers.

“Give them less hay,” was the general reply.
 Not liking this mode, however, and knowing that
 good farmers in England and this country made free
 use of straw for their cattle, I resolved last summer,
 when threshing, to change my plan. I stacked it as
 usual, but in the progress of the work I sprinkled on
 from one to two bushels of salt. I used the “Pitto
 Thresher,” which gave me the additional advantage
 of mixing the chaff through the whole. Well, during
 the warm weather in the first part of this month, my
 cattle, instead of wandering about with but little ap-
 petite, might be seen any day eagerly engaged in fill-
 ing themselves with straw. At night, when the
 cows were tied up to receive their roots, their hay
 would be almost untouched. This was continued
 until nearly the present time, when I was obliged to
 reserve the remainder of the use of the stables.
 Nearly a month's feeding of hay was saved.

New Genesee Farmer.

AGRICULTURAL CLASSES.

TO THE EDITOR OF THE NEW MORAL WORLD.

DEAR SIR: Considering it the duty and in-
 terest of the Socialists, both individually and
 collectively, to acquire a knowledge of those
 subjects which will have the best practical ten-
 dency, in insuring the success of the great ob-
 ject for which they are associated—the eman-
 cipation of the human race from their present
 enslaved condition, by the means of Communi-
 ties, such as they contemplate; I beg, through
 the medium of the New Moral World, to re-
 commend to their attention the advantages they
 would derive by the establishment in each
 Branch, of a Class or Classes, for the attain-
 ment of a knowledge of Agriculture. In my
 opinion, few kinds of knowledge are more im-
 mediately adapted to aid them in their endeavors,
 than by acquiring all possible information
 of this most important and necessary branch
 of production.

It is an opinion, I believe, generally sub-
 scribed to throughout “the body,” that Agri-
 culture must form the basis of our arrange-
 ments; and, as a consequence, it demands a
 considerable share of our attention. It is, there-
 fore, desirable that as large an amount of infor-
 mation on the subject should be obtained as
 present circumstances will allow. By there
 being formed in each Branch, at least, one
 Class for the purpose, a very considerable
 amount of valuable information would be ob-
 tained; which would materially aid in giving
 success to the experiments contemplated. I am
 aware, that, situated as are a large majority of
 our friends at present, it would be difficult for
 them to gain little more than a knowledge of
 the theory; but even this would be of vast
 importance; for when individuals are called
 from their present situations, to take an active
 part on the “Land,” the information thus pre-
 viously acquired, will serve as the basis for a
 more strong and extended knowledge of the
 pursuit; as they, at least, will know something
 of the nature of the soil on which they find
 themselves located—its properties—powers of
 production—the quality and quantity of manure
 required—and for what kind of vegetables it is
 peculiarly adapted. They would probably
 know the best mode of cultivating the various
 kinds of vegetables; the art of gathering and
 preserving the different kinds of seeds; and,
 what is of great importance, a knowledge of
 the tools and implements best adapted for their
 operations. This, and a quantity of other ne-

cessary information, which would be acquired by the plan suggested, would, to some extent, prepare the individuals for the employment; the course of study they have been pursuing will have familiarised their minds to it, and produced a taste for it, which will render the difficulties first attending it less irksome; thus enabling them to effect a greater riddance of work, and with more pleasure to themselves; besides subtracting from the difficulties of the Managers. These, and other advantages, which it would be superfluous to mention, appear to me to render the suggestion worthy the consideration of each particular Branch; as it offers a number of advantages, without one counteracting disadvantage.

In gaining a knowledge of the subject, of course each class would pursue those measures best adapted to their circumstances, but the following means would no doubt be within the compass of all. Obtain by purchase or otherwise, some or all of the best works on the subject, that are now published or publishing, by joint subscription; let those persons having the most leisure, or possessing the greatest degree of order, select from the fields or gardens, specimens of soils, vegetables, seeds, &c.; and those the best adapted could explain and describe them. Lectures might occasionally be given, either by a member, or, when advisable, by a professional lecturer, illustrated by specimens and experiments. Some of the country branches would be enabled to extend their operations yet farther, by hiring a plot of ground, and, at their leisure, making themselves acquainted with the *practice*, as well as the *theory*, of the pursuit; thus increasing their knowledge, improving their health, and adding to their enjoyments.

Hoping that the above suggestions may meet with the approbation of yourself and the Society to which I have the satisfaction to belong.

I am, yours obliged,

T. H. BILLSON.

From the Edinburgh Literary Gazette.

THE UNLUCKY PRESENT.

THE Rev. Mr. —, minister of C—, in Larkshire, (who died with the present century,) was one of those unhappy persons, who, to use the words of a well known Scottish adage, 'can never see green cheese but their een reels.' He was *extremely covetous*, and that not only of nice articles of food, but on many other things which do not generally excite the cupidity of the human heart. The following story is in

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Off, then, he trudged, bearing this curious little culinary article alternate in his hand and under his arm, as seemed convenient to him. Unfortunately, the day was warm, the way long, and the minister fat; so that he became heartily tired of his burden before he got half way home. Under these distressing circumstances it struck him, that if, instead of carrying it awkwardly at one side of his person, he were to carry it on his head, the burden would be greatly lightened; the principles of natural philosophy, which he had learned at college, informing him, that when a load presses directly and immediately upon any object, it is far less onerous than when it hangs at the remote end of the lever. Accordingly, doffing his hat, which he resolved to carry home in his hand, and having applied his handkerchief to his brow, he clapped the pot in an inverted fashion upon his head; where, as the reader may suppose, it figured much like Mambrino's helmet upon a crazed capital of Don Quixotte, only a great deal more magnificent in shape and dimensions. There was at first much relief and comfort in this new mode of carrying the pot; but mark the result. The unfortunate minister having taken a by-path to escape

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The instinctive love of life, however, is omni-prevalent; and even very stupid people have been found, when put to the push by strong imminent peril, to exhibit a degree of presence of mind, and exert a degree of energy far above what might expected from them, or what they were known to exhibit or exert under ordinary circumstances. So it was with the pot-ensconced minister, C—. Pressed by the urgency of his distresses, he fortunately recollected that there was a smith's shop at a distance of about a mile across the fields, where, if he could reach it before the period of suffo-

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The Herald of the New Moral World.

NEW-YORK, APRIL, 1842.

THE STATE AND CONDITION OF MAN —THE APOSTLES SINCERITY—THE NECESSITY OF CHARITY.

A well written picture, or a graphical description of human life, with all its lights and shades faithfully delineated on the canvass of truth, on which man might behold not merely his peculiar physiology, but his real character, should be deemed a valuable piece of furniture in these days of policy, hypocrisy and flattery.

To perform this task is beyond our limited powers, but were we obliged to the attempt we should say the present organization of society resembles a mariner out at sea, ignorant of the rocks, shoals, and quicksands through which he is sailing, and among which he is sure to be wrecked.

The community have launched forth on the dangerous ocean of life, without a pilot to guide them; or if it should be said they have one, they have not listened to his suggestions, neither have they consulted their chart of experience, which, if they had, would have guided their course and pointed out the dangers by which they were surrounded; they are apparently comparatively senseless of the shoals and quicksands which infest their course, the dangers which lay in their way, and the disasters which constantly attend their cargoes of pretended virtuous principles, with which they have launched fourth into the fathomless abiss where they have become shipwrecked, and their cargo of incongruous principles rise to the surface and serve as a mirror in which society, or the consequences of their practices, are exposed in all their native deformity, immoral tendencies and viciated consequences.

If it should be argued that the general tendency of this figure is to portray vice triumphant and virtue persecuted, we have only to turn our eyes to the actual scenes of society, when every candid mind will feel himself obliged to confess that it is perfectly consistent

with truth, and conformable to the actual condition of all who live amid competitive institutions and opposing arrangements of society, by which they are surrounded with continual temptation, severe trial, and abject slavery. And as though they designed to palliate crime, we often hear of the actual condition of man in which God has placed him. Nay, there is by no means a lack of effort to fasten the idea on the mind that God is the author of the present arrangements of society, and consequently of the present state and condition of man.

It remains for the advocates of co-operation and those who are enlightened on the science of circumstances, to correct these impressions, and if for so doing they are reviled, to endure their persecutions patiently. Because the time is fast approaching when the hideous fruit of vice will be exposed, the cause of crime be removed, and all the legions of competitive demons and arrangements cast into the land of forgetfulness, and when the institutions of the Millennial world shall be established and virtue will receive a just reward.

We have said that efforts have not been wanting to fasten the establishment of the present arrangement on the back of God, and we fear there is too much truth in this charge, for we are scarcely surrounded with a solitary hierarchy or a single divine, but who quote the word of God in justification of the present competitive and opposing arrangements of society. Neither do they shudder when the consequences of their position are pointed out to them. This, however, was very different with the Apostles of their profession; and the fact that the Apostles were opposed to individual arrangements and competitive institutions and friendly to attractive industry and co-operation is most evident.

Who can call in question the purity of their purpose, and the indefatigable zeal by which they were actuated? or who can refrain from applauding their activity, animation and perseverance for the promotion of the highest and most permanent interest of their fellow men? no one can doubt that they were in earnest, no

one can fail to perceive they wrote and spoke from a thorough conviction of the veracity of their philosophical, scientific and natural inspirations, and the soundness of the principles they taught imparted salutary effects on their own minds, which predisposed them to communicate the intuitive knowledge they possessed, and to expatiate on, and make known, the happy results consequent on the practical adoption of the harmonious principles they laid down.

Although we should be insensible to the charms of moral excellence if we did not perceive, and unjust if we did not acknowledge, the claims which the Apostolical principles and co-operative practices present to the world of mankind, we should at the same time be deficient if we did not discover that the whole of the Sectarials have most awfully retrograded from the fundamental principles of the Apostles.

It would be in vain and childish to argue the improper and immoral demeanor of those who profess christianity, as an evidence against the truth of the principles laid down by the Apostles; because those principles were spiritual or elementary, which have no physical power, consequently cannot act on physical organization, and therefore without any power to compel obedience.

We must not be alarmed if men seeing the goodness of the principles of Christianity, and being desirous to propagate their own selfish notions, stamp those notions with the genuine principles of Jesus Christ, in order to make their counterfeits pass current among men. Let it, therefore, be our endeavor to obtain knowledge by which we may discriminate between the counterfeit and the genuine.

It must not be denied that the sectarian writers, in addressing mankind on the subject of christian ethics, have not taken the broadest ground nor the most charitable positions, but have constantly labored to prejudice the minds of their readers against those writers and philosophers who do not read the scriptures with the same eyes as themselves.

It is to be wished that they would take themselves to task on the score of certain prejudices and propositions which we think have warped their own judgment and lead their impressions astray. It has been asserted that we cannot unknow our knowledge, nor unthink our thoughts, but the latter part of this assertion is not strictly true. The wise and candid man, in a close review of former trains of thought, often perceives their concatenation, and with an industrious intellect discards as errors ideas which the nurse or the schoolmaster may have once taught him to revere as truths.

The attempt of the Apostles to improve the condition of mankind were discouraging, but they are no less to be applauded for not desponding, because the benevolent philosopher remembers that the perpetual dropping of the water makes an indentation in the adamant stone, and whose mind yearns for the elevation of mankind will continue to give vent to his inspired hopes—neither will he lose an opportunity to urge argument upon argument, expostulation upon expostulation, until he has worked conviction on the mind, served his generation in his day, and expended his powers to benefit his fellow men.

NOTICE.—In consequence of the general moving on the first of May in this city, our May number will be delivered the week previous, that is, on the 23d, 24th and 25th days of April, when our subscribers will inform our carriers of the street and number of their future residence.

We learn with deep regret that the landlords of this city are raising their rents, notwithstanding the hardness of the times, the difficulties the operatives have to encounter, and the depression under which the poor are laboring. Something must be done to unloose the iron grasp of these petty kings, and compel them to lighten the heavy burdens by which they oppress the people. Let those who do not like the yokes of this monied nobility recollect the suggestions we have made in previous numbers.

For the Herald of the New Moral World.

ON MAN.

Forasmuch as science and philosophy are now rapidly progressing onwards to the development of new laws and new truths, and opening the doors of man's understanding in order to introduce to his notice the necessity of adopting some interceding power to withstand the mighty torrent of the evil influences which is now sweeping away, with volcanic fury, the various blessings which give to life "the love of living." The various evils of society have now attained to such an alarming magnitude as to threaten, with irresistible power, the downfall of the whole system of the social empire—to set nation against nation—neighbor against neighbor—and every man at war with himself—and thereby uprooting the very foundation stone on which is built the pillars of truth and happiness, and the well-being of man and mankind in general have become lost to those blessings and enjoyments which nature has provided, in order to render life happy and pleasurable.

In taking a view of the present order of society, the philosophic mind contemplates with deep remorse and solicitation the wide and unwarrantable departure from those principles which the power of unerring Nature hath so beautifully and harmoniously established. The heart writhes at the unbounded folly which ignorance has introduced, and sickens at the greediness with which men swallow its corruptive positions. He sees that all things are out of joint, and men and women know not why they live—corruption stalks abroad with brazen steps—vanity and misrule follow in order, rejoicing in their madness, saying, "I sit Queen, am no widow, and know no sorrow"—Babylonish captivity seems to dwell on every man's threshold—bitterness and disaffection meeting him on all sides, while hell and enmity pierces his very soul—but the mind recoils—enquiry starts forth, and in a voice of thunder demands "Whence all this? from what source do they emanate? is Philosophy a lie, Truth a falsehood? Hear ye, inhabitants of

the earth, and the hills shall speak—be silent, and all nature shall proclaim: 'Are not my ways equal, saith the Lord, and are not your ways unequal, saith the Spirit of Truth; but ye would not that I should reign over you—hence the miseries that are come upon you. Ye have set my laws at defiance, and have led the people to go astray from the philosophy of truth. Ye have made laws, and fashioned them to your own liking. Ye have perverted my doctrines, and my precepts ye have forsaken. It is written, Thou shalt love thy neighbor as thyself, but ye say in your hearts, Not so: we are wiser than thou, and God seeth us not; we will build our own Tabernacles, and our own Temples adorn; we will establish our own reputation, and love ourselves best, for we are a mighty people; fearful through all nations we carry the sway, and we hold the sceptre; the earth is ours, and we are Gods, and none saith 'What doest thou?' What is universal love to us, and why for our neighbors care? We are not their makers, and they are not of us. Behold, we are kings—we rule—and none lifteth his hand. We command and they must obey. Our kingdom is our gratification, and our appetites must be fed!'"

Such indeed is the unuttered language of the 'lords of creation,' and such is the scope of their rotten imaginations. Seeing they have got the reins of government in their own hands, they think to rule with undivided sway, and control the minds of men. By their cunning and craftiness they have destroyed the common ties of social friendship—except the name—and driven universal charity from its dwelling place, and established in its stead that pernicious and blasphemous doctrine which teaches, "Man look out and take care for thyself alone." A doctrine which proves, by daily experience, to be the curse of all creation.

Whatever might have been the objects of the various governments now existing, they do not appear to have had a true knowledge of the nature of man, nor of his susceptibility of being acted on by the influence of passing circumstances. Ignorant as they must have

been of the general tenor of man's disposition, they have taken but little care to order their plans so as to insure to the people a rightful medium whereby their various wants may be fairly met and duly regulated. They seem to have paid but very little attention to the influence of that predominating passion of the mind, called self-will; they could not have been the least sensible of the direful effects of a government founded on such principles as selfishness and personal endeavor. Led away by the unphilosophical idea that man was a free agent, and that it was his inalienable right, independent of the social compact, to pursue that course the best calculated to promote his own ends and purposes, and that he was endowed by nature perfectly free to exercise his own choice in promoting his own personal welfare, and that is perfectly consistent with the general order of things in natural life, establishing the ruinous doctrine that

"the chief end of man
Is to keep what he has, and get what he can,"

Nothing can be more prejudicial to the well-being of society, nothing more grossly erroneous, or generative of more wicked principles. Experience abundantly sheweth that it is to the fact of the present governments being founded on that theory that has given rise to the many baneful influences that check the onward course of man, and giveth rise to the various evils wherewith society is at present enslaved.

To this doctrine may be traced the whole catalogue of political misrule, and its consequent train of failures and disappointments. It is this doctrine that has called into action the various evil faculties of which the mind is susceptible. It has been the precursor for all the calamities that oppress society, and hath opened the door for the exercise of all the evil passions of the mind, and excited it to actions of the most virulent misdemeanor. It has alienated the mind from its original birthright, and stamped its character with the foulest stigma. From it proceeds enmity, hatred, malice, and all uncharitableness. To it we owe the cause of all the embarrassments that afflict

mankind. It is the selfish principle that prompts men to the committal of the various crimes which disturb repose, to lift the hand of death against their neighbor, to steal their goods, and burn their houses down. Murder, rapine, theft, drunkenness, poverty, tyranny, oppression, slavery, and unnatural distinctions, kings, lords, dukes, and with them pride, vanity, aristocracy, rottenness and corruption, all, all follow in its train, all flow from the indulgence and exercise of the selfish principle, and of self-dependence. What need be expected by a people living under governments founded after this manner, but poverty and oppression, and that in their worst shapes, seeing they are founded in direct opposition to the harmonious law of nature, which breathes universal love throughout her vast domains. All love, all harmony, truth, peace and charity; "her ways are ways of pleasantness, and all her paths are peace; her ways are equal—they are established on the foundation of everlasting truth, and never can be moved. All nature is consistent. Seasons return in due order—vegetation springs forth at the appointed time, and the wants of all creation are provided for and duly supplied. There is neither voice, nor murmur, nor disaffection within her gates, for her kingdom is established in righteousness, and all her laws are faithful. But man, blindfolded man, headstrong in the pursuit of his own imaginary gratification, he puts no restraint upon his passions, but followeth them straightway, like a lion after his prey, without considering of the direful evils he entails upon himself, and ultimately upon the society in which he moves.

Extravagant in his desires, he places no bounds before him, and while in the exercise of his insatiable thirst after pleasure to glut his vanity, he rushes into extremes, and with an unguarded step promotes his own destruction. The laws of the government under which he lives impeling him to supply his own mental and physical wants, by his own means, and without providing proper measures for his sustenance in case of natural deformity or unfortunate circumstances above his control.

To be continued.

MR. HORNER, SIR: About the year 1820 you felt led by a sacred influence to promulgate the doctrines of the Gospel as you understood them, and in the year 1821 you had a short Apology published in the defence of your principles; and became the author of the people called Unionists, who have revolutionized themselves and are called by different names, I have, (at the meeting of our last Council, held Nov. 3,) particularly warned them of your Apology. Brethren, said I, I charge you, before God and his messengers, that you follow the author no farther than you have seen him follow the Holy Oracles of the Lord Jesus Christ. If God reveal any thing to you by any other instrument, or a new combination of circumstances, be as ready to receive it as ever you were to receive any truth by his ministry; for I am verily persuaded, yea, very confident, the Lord hath more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed Church, who are come to a period and a dead stand in religion, and will go at present no farther than the instrument of their reformation—and as it respects those great men, the reformers, they did not dive into the whole counsel of God and sound philosophy; but were they now living they would be as willing to embrace farther light, perhaps go as far as you have gone; for it is not possible the Christian world should come out of such thick Egyptian darkness instantly, or that perfection of light and knowledge should break out at once. There is reason to believe that the first Reformers, who loved not their lives unto death, in promoting the truth as they considered it; but it was expected their successors would carry the reformation farther than they had been enabled to do, under the cloud of thick darkness, which they were obliged to break through. And as it appears in holy writ, that the kingdoms of this world shall become the kingdoms of our Lord and his Christ, so we may hope that Gospel light, or the propagation of truth, through the obedience of faith, will shine brighter than it has ever yet done, and that an increased clearness of spiritual perception will be known.

After this and several other addresses were delivered the following was the order of the day and the resolutions adopted.

CENTRAL COMMUNIST COUNCIL.

The Council of our Society met on November the 3d, 1841, at 3, Wyndham street, Bryanstone square, New Road. Goodwyn Barmby having taken the

chair, opened the business of the evening, by announcing the arrival of the first number of the new series of the "EDUCATIONAL CIRCULAR," now become the "COMMUNIST APOSTLE," and the precursory organ of the society. He felt assured that it would satisfy the council and the society generally, and thought that great credit was due to Henry Fry and the Communist friends at Cheltenham, for the able way in which it was got up, (hear, hear.) As president of the society he was happy to make known that he had lately visited Ipswich, the chief town in Suffolk, and on meeting Mr. F. Giles, Jun., Mr. Garrard, and other friends of communization, he found them most willing to work in junction with the society.

Letters were then read from William Lovett and Robert Owen, on the woman suffrage, a communication of affiliation followed from Louis Masquerier, of New York, U. N., but all motions were postponed on the correspondence generally.

The chairman then introduced a discussion on the further construction of the society, and after some original propositions had been debated, enlarged, and improved, the four following motions were unanimously passed into laws of the society by the council:

I. Moved by Mr. Ridley, and seconded by Mr. Alexander.—That this society, now called the Central Communist Propaganda Society, having formed and being on the point of forming re-unions and affiliations in various parts, besides that which is now called the British Metropolis, should henceforth form the Group I of these various re-unions formed and hereafter to be formed for a union in action together, under the name of the Universal Communitarian Association, and also that the communist brotherhood and sisterhood at Cheltenham be requested to form Group II; the friends of Ipswich in Suffolk, Group III; those at Merthyr Tydvil in Wales, Group IV; and those at Strabane in Ireland, Group V, of the Universal Communitarian Society.

II. Moved by Mr. Cameron, seconded by Mr. Secretary Bird.—That the present council of the Communist Propaganda Society should, during the current year, continue to form the central council of the Universal Communitarian Association, before the expiration of which term the future constitution of the Central Council should be organized.

III. Moved by Vice-President Blumenfeld, seconded by Mr. Ruffy Ridley.—That the present President, Vice-President, Secretary and Treasurer should henceforth become the President-in-Chief, Vice-President, General Secretary, and General Treasurer of the Communitarian Association for the current year, on account of the not fully constituted state of the society, while the various groups should each select a President, Secretary, and Treasurer, with such Committee as they might require to direct their local governments and establish regular correspondence with the central council.

IV. Moved by Mr. Alexander, seconded by Mrs. Goodwyn Barmby.—That the Universal Communi-

tarian Association, through its Central Council should therefore provide, lectures or propagandists for its groups, properly authorized by diploma to prevent quackery and deceit, and establish an organ of the press for the whole society as soon as possible.

After passing these motions into laws, the Council adjourned until after the meeting of the Group I, of the society.

ORGANIZATION OF GROUP I, OF THE UNIVERSAL COMMUNITARIAN ASSOCIATION.

A meeting was held for this purpose on the evening of November 10th, at 3, Wyndham street, Brynstone square, London.

Mr. Alexander having been called to the chair, Goodwyn Barmby moved, Dr. Losky seconded "That this meeting do organize itself into the Group I, of the Universal Communitarian Association, in accordance with the resolution carried unanimously into a law at the last meeting of the Central Council of that society." Carried unanimously.

On the motion of Mr. Ridley, seconded by Mr. Cameron, Mr. Alexander was then appointed President; on the motion of Goodwyn Barmby, seconded by Mr. Ridley, Mr. Cameron was chosen Secretary; on the motion of Mr. Ridley, seconded by Professor Blumenfeld, Dr. Losky was elected Treasurer of the Group I, of the Universal Communitarian Association.

The subject of funds was then brought before the meeting. Dr. Losky suggested an excellent financial arrangement of his own and explained it at some length to the commoners assembled. After some debate, in which all the members present joined, it was proposed by him and seconded by Mr. Ridley, "that one penny per week be the contribution of members to the Group Fund." It was also unanimously agreed that an introduction by a member, and a reference for the secretary as to character should qualify for membership.

After enrolling members the Group adjourned till the 3d December, when it meets at 49 Burton street, Burton Crescent.

Thus you will perceive that the seed sown by you, and which was apparently dead, has retained its vitality, and is now springing up to life, vigor and strength; our principles are spreading far and near, and taking deep root among various congregations of various sects who are laying aside their austerities to each other and following the religion of charity, and are seeking to hasten the day of grace, and that Millennium of the New Moral World, to hasten which you have sacrificed so much time and labor; and in order that you may continue it is our ardent desire that you may be sustained by the friends in your immediate vicinity.

In conclusion, permit me to subscribe myself your

old friend in the cause of the working man's redemption,
V. HULL.

Raunds Co, Northampton, Nov. 7, 1841.

LOVE CULTURE.

Well, Robert, what do you think about the subject that was discussed last night? Did you understand it?

I cannot say that I did fully; but the portion of it that I did seemed so clear and so beautiful that I hope that when I go again I shall be enabled to understand it all. There was one thing in particular that I was much delighted with, and that was that both parties treated each other like brothers, and were so beautifully and calmly disposed, that the meeting was quite of a heavenly order. I wish men would oftener meet together and converse in affection; there would then be much more amity and peace manifested in the world than there is now. I have often been to what are called religious meetings, and the whole place has been in an uproar, and why? only because one portion of the people could not believe exactly what the rest could. Now, do you think a man can be a christian who calls his brother an infidel or a heretic, for merely thinking differently? for my part I cannot see what right any one has to call another to account for his belief, be it what it may. It is time that we had dispensed with all creeds, and sects, and isms. Let us all be of Love ruled by Love. We know that Love is creating us, and why not let it carry on the work? Depend upon it that there is no man nor mankind but what is derived from Love.

True, Robert, very true; and while you were saying so I was reminded that a gentleman told me the other day that we all needed Love culture. I have often wished to meet with him again, that I might have a word or two with him upon the subject; in fact I have long thought that the world has been altogether wrong, and that nothing short of Love could set it to rights.

Why that was the very subject that was discussed last night; I will try and state briefly the conclusions that they came to. It was this:

That men are recipients of something lower and something higher than themselves, that is of what is universal, and what is divisional.

That men become debased by receiving what is lower or divisional, and that they become exalted by receiving what is higher or universal.

That men are recipients of the Incipient, or Universal One.

That men thus become the Divine Humanity, or divinized humanities.

That men are human and can fall into individualism.

Aye, of that we have plenty of experience, but go on, Robert.

They said that men are also human and can be raised into universalism, and we only can be risen by receiving into our divided natures a nature higher than either, and this unitive nature is divine—is the universal one.

Love Culture, then, if I understand it rightly, is receiving into our divided natures this unitive nature higher than our own senses.

Well, Robert, if that is a fair sample of what you hear, let our Parsons and sectarian Religionists say what they will, I am determined to go and hear for myself. Good morning—and be sure you let me know when any thing of that kind is going on again.

CHRISTIAN LOVE.

"A new commandment give I unto you, that ye love one another; by this shall all men know that ye are my disciples."—*Jesus Christ.*

The following sad tale from the Wurtzburg Gazette is an illustration of the kind of disciples to be found at the present day. Sad as it is, it is melaucholy to think, that it is only one of thousands of similar cases which might be cited, to prove the truth of the affecting line of the poet:

"Man's inhumanity to man
Makes countless thousands mourn."

The rationality of instituting criminal proceedings against the unhappy being who had been driven to despair and suicide by the obduracy of parents and the neglect of society, is an apt type of all law and all justice, as these words are now understood.—Ed.

"The son of a banker at Frankfort, of immense wealth, while on a visit to London, married a young, beautiful and amiable girl, but without any fortune. This was deemed by his family an unpardonable offence, and the young man was left for eighteen months without the slightest means of support. Their distress becoming great, the young man determined to take his bride by the hand and throw himself at the feet of his parents, hoping that her interesting charms and their utter destitution would soften his father's heart. The attempt was made only a few days since, but they were repulsed by the obdurate parent, and being totally without means they retired to one of the lowest public houses in the sub-

urbs of Frankfort. Here, after having for three days suffered the pangs of hunger from their inability to purchase food, they mutually agreed to put an end to their sufferings by death. A quantity of arsenic was procured and taken by both. The poor young woman died in three hours in dreadful agonies, but the fact was discovered while the husband was still alive. Antidotes were delivered to him by main force, and there are expectations of his recovery; but he is committed to prison to wait the result of criminal proceedings already commenced against him."

Here is another illustration, more horrifying than the preceding:

MILITARY FLOGGING.—One of these brutal and inhuman exhibitions took place at the Tower, London, on Saturday last. Two privates of the first battalion of the 3d dragoon guards, were brought out to receive, the one 100 and the other 150 lashes, for insulting a non-commissioned officer. The sentences were executed with more than ordinary barbarity, and in the most public manner. The drummers were changed every ten lashes, instead of twenty-five, as usual. Jarman, a fine young man, bore the punishment without uttering a word or a groan, and was removed to the hospital in a state shocking to humanity. As soon as the first man left the square, the second man, (Slade) a much slighter person than the other, was called to the front. He was sentenced to receive 150 lashes. It was evident he did not possess the nerve of the other man; he shook so violently that he was scarcely able to pull his jacket off, and his terror was evident to all. Upon being tied up he shook from head to foot, and the moment he was struck he began to shriek loudly, and earnestly called out "mercy, mercy!" which was heard very distinctly all over the Tower, when the drums were beaten to stifle his cries, and re-echoed among the walls. When about seventy or eighty lashes had been inflicted, the poor fellow's head fell upon his shoulder, and it was supposed he had fainted, but such was not the case, as the commanding officer walked up to the triangle, and, on looking him in the face, he ordered the drummer to proceed. At this time, with the exception of the drummers who were selected to flog, it took all the others to secure him, his back being literally cut to pieces from his neck to his loins. His cries for mercy were unavailing, until a hundred lashes had been inflicted, when it was found he was unable to bear any more, and he was ordered to be taken down. He was led away between two of his comrades, a truly shocking spectacle. The punishment of both was of a most dreadful description. Several men fainted away, and some of the officers had humanity enough to loosen the stocks and coats of several privates. Many clerks, and others belonging to the ordnance department, witnessed part of the punishment, but were unable to stand it out. Surely government ought to interfere, to prevent such scenes in a civilized country.—*Salford Advertiser.*

FERMENTED VEGETABLE MANURE.

A new method of making Vegetable Manure by Fermentation has recently been patented and brought before the agricultural public, by Mr. G. Bommer. Farmers and gardeners have an opportunity of seeing a heap of buckwheat straw under the process in the yard of Mr. Bachmeyer, 119 West-Market street, Philadelphia. Mr. B. is the agent for the Patentee in this, and several of the adjacent counties. By means of this method, it is said, every farmer may reduce his straw, refusé hay, corn stalks, and all other vegetable matter, to rich, unctious manure, within fifteen days, and a very little cost. The preparation is very simple and easy.

This Manure is a composition of animals, mineral and vegetable substances, and may be made at any season. A compost may also be made with common earth, where straw and other vegetable matter is wanting, which will answer all the purposes of animal manure, and prove a superior substitute for lime, plaster, ashes, &c. The process produces nitrate of lime, potash, ammonia, and saltpetre, four of the most fertilizing properties of good manure. Among those who have tried it with success we notice the names of Mr. J. W. Poinier, of Morristown, and Mr. Pierre Grey, of Madison, whose testimony we subjoin :

"Mr. Bonner has publicly made upon my premises his Vegetable Manure. The result of his process has been entirely satisfactory to me, and those of my neighbors who have witnessed the operation and examined the product.

"The materials made use of in that experiment were straw from my barn, made into a heap and opened a fortnight afterwards. At that time the straw was found altogether decomposed, and changed into a dark Manure, very unctious and rich, having a strong smell of ammoniac, and of good litter.

"And I hereby further certify that this Manure has been used on a field of Turnips, in which it had an excellent effect, and also in my garden, where I obtained superior vegetables, among others some pumpkins of an extraordinary size for the kind, as may be seen by calling at my house.

PIERRE GREY."

The cost of this method is—Cleared land intended for agricultural purposes, under 50 acres, \$10, more than 50 ten cents per additional acre. On payment of this sum the Method becomes the property of the purchaser forever.

DESCRIPTION OF THE QUEEN'S STATE CARRIAGE.

The most superb ever built—the paintings were executed by Cypriani.

The Front Panel: Britannia seated on her throne, holding in her hand a staff of liberty, attended by religion, justice, wisdom, valor, fortitude, commerce, plenty and victory, presenting her with a garland of laurels; in the back ground a view of St. Paul's and the river Thames.

The Right Door: Industry and ingenuity giving a cornucopia to the genius of England.

The Panels of each side of Doors: History recording the reports of fame, and peace burning the implements of war.

The Back Panel: Neptune and Amphitrite issuing from their palace in a triumphal car, drawn by sea horses, attended by the winds, rivers, tritons, naiads, &c., bringing the tribute of the world to the British shore.

Upper part of the Right Panel: Are the royal arms, beautifully ornamented with the order of St. George, the golden fleece, the rose, the shamrock and thistle entwined.

The Left Door: Mars, Minerva and Mercury supporting the imperial crown of Great Britain.

The Panels of each side of the Left Door: The liberal arts and sciences protected.

The front and four quarter panels over the paintings are plate of glass.

The whole of the carriage and body are chiefly ornamented with laurels and carved work, beautifully gilt.

The carriage and body of the coach is composed as follows—of four large tritons, who support the body by four braces covered with blue morocco leather, and with gilt buckles; the two figures placed in front of the carriage bear the driver, and are represented in the action of drawing, by cables extending round their shoulders and the cranes, and sounding shells to announce the approach of the ocean monarch, and those at the back carry the imperial faces, topt with tridents; the drivers footboard is a large scollop shell, ornamented by branches of reeds and other marine plants; the pole represents a bundle of lances; the splinter bar is composed of aich moulding, issuing from beneath a voluted shell, and each end terminating in the head of a dolphin; and the wheels imitated from those of the ancient triumphal chariot. The body of the coach is composed of eight palm trees, which branch out at the top, sustain the roof and four angular trees are loaded with trophies, allusive to the victories obtained by Great Britain during the late glorious war, supported by four lions' heads; on the centre of the roof stand three boys representing the genii of England, Scotland, and Ireland, supporting the hands the sceptre, swords of state, and ensigns, of knighthood: their bodies are adorned with festoons of laurel, which fall from thence towards the four corners.

TO A TOMBLESS FRIEND.

We met in youth, when hope was high,
And joy our never-failing lot;
When pleasure filled each beaming eye,
Where visions danced which now are not.
—What though of fortune's glittering store
Ours was a light, a worthless share?
We reck'd not lack of cumbrous ore,
While Youth's gay dreams flew light as air.

And years passed on, and still the same,
Thy buoyant heart through life remained,
Though mine the world had served to tame,
And to its wasting cares enchain'd:
Yet still thy laugh rang loud and free,
And still thy grasp was quick and warm,
That voice and touch must cease to be,
Ere thou become the slave of form.

But o'er thy spirit comes a change—
I see thee next on bed of pain;
Thine eye is wild, thy aspect strange;
Thence thou shalt never rise again!
But not to us such thought is given,
We deem'd not that our parting glance—
Yet ne'er we meet on this side heaven—
Thy spirit rests in dreamless trance.

And now to thee alone remain
The narrow house—the nameless stone—
And o'er thy closing grave, in vain,
I hear Affection's frenzied moan.
And thou art seen no more on earth,
And by the heartless world forgot;
Yet in my soul there is a dearth,
Which may not cease since thou art not.

Lo! friend, farewell! a bitter thought
Comes o'er me oft in hours of mirth,
As fancy seeks that noteless spot,
Where thou art mould'ring fast to earth;
But be it thus! no sculptured stone
Shall o'er thy ashes e'er recline;
And, since my heart is all thy own,
Why shouldst thou seek a colder shrine? H. G.

May, 1834.

ON THE DEATH OF WILLIAM WIRT.

Rouse not the muffled drum,
Wake not the martial trumpet's mournful sound,
For him whose mighty voice in death is dumb,
Who, in the zenith of his high renown,
To the grave went down!

Invoke no cannon's breath
To swell the requiem o'er his ashes poured,
Silently bear him to the house of death,
The aching hearts wherein he was adored
He won not with the sword!

No! let Affection's tear
Be the sole tribute to his memory paid;
Earth has no monument so justly dear
To souls like his in purity arrayed—
Never to fade!

I loved thee, patriot chief!
I battled proudly 'neath thy banner pure;
Mine is the breast of woe—the heart of grief,
Which suffer on—unmindful of a cure—
Proud to endure.

But vain the voice of wail,
For thee, from this dim vale of sorrow fled—
Earth has no spell whose magic shall not fail
To light the gloom that shrouds thy narrow bed,
Or woo thee from the dead.

Then take thy long repose,
Beneath the shelter of the deep green sod:
Death but a brighter halo o'er thee throws—
Thy fame, thy soul, alike have spurned the clod—
Rest thee in God! H. G.

March, 1834.

For the Herald of the New Moral World.

THE FUTURE STATE OF SOCIETY.

The air, the earth, the stars and seas,
And all that ere my eye surveys,
Are all commissioned by the Lord
To prove the truth of his own word.

The air we breathe doth magnify
The greatness of his majesty;
The earth on which we stand or move,
Displays his wisdom and his love;

Each star that rolls within its orb,
Shows forth the greatness of his word;
The raging sea shows forth his power,
And we as men should him adore.

Great God thy power we do confess;
The beauties of this paradise,
By which we contemplate thy name,
Own our depravity and shame.

O may this barbarous state subside,
And man with man his fruits divide;
Let contest, strife and war now cease,
The earth enjoy a lasting peace.

Then harmony, and joy, and mirth,
Shall spread o'er the domains of earth;
The world shall then an Eden be
Of Social Life and Uunity. J. M. H.

TERMS.

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"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, EDITOR.]

NEW-YORK, MAY, 1842.

[Vol. II. No. 5.]

MONEY AND LABOR.

The Community System the only complete Remedy for the evils of the one and the wrongs of the other, addressed to all who live by labor.

"The greatest happiness to the greatest number."—*Bentham.*

As the least possible quantity of money or of subsistence is given for every species of labor, working men of all classes should study so to frame society in detached portions of societies *as to become independent of money as far as possible.* The Community system proffers this. It is one of its main objects to free mankind from the slavery inherent to a money system, and which ever presses with peculiar hardship and cruelty on the sons of toil, who are only permitted just to exist in order to supply the non-producers and privileged few, with an abundance of all the comforts and luxuries of life. It is high time indeed that working men of all descriptions should resolve, calmly and systematically resolve, to put an end to this ancient oppression consequent on the ignorance of men of the true science of life, and of political and social right. To my fellow laborers of all opinions and persuasions, I would say, emancipate yourselves from "old immoral society," as speedily as possible, free yourselves from the injustice of a money system, and of a general policy opposed to all genuine religion, of which you have ever been the slaves and the victims, and do this by rigid economy in your domestic expenses, and the strictest temperance in your personal habits; and avail yourselves of every means and opportunity of informing and convincing yourselves of not merely the practicability, but the soundness, the equity, the security, and numerous social advantages of the Community System; "of being of one heart and one mind, and having all things in

common."* Do this, independently of all speculations of philosophy, metaphysics, or religion, on which mankind will probably ever differ. Leave the human mind free to traverse the universe, which is its birth-right. Let no man dictate to you what you are to think. Let universal forbearance, kindness, and charity prevail; regard, as far as possible, every man as a brother, every woman as a sister, and every child as your own child, and study to promote their happiness in every possible way. Hitherto the many have lived and toiled, and suffered, and bled for the few, *the privileged*, and consequently *the infatuated few*. Hereafter, the many will live by their own economy and arrangements, and so far regulate the few as to cause them to desist from injuring them by the infliction of poverty, ignorance, and misery, too varied and too lamentable to be detailed. Religion, virtue, and humanity, demand this, and it must be conceded. *The present failure and inadequacy, of individual labor to subsistence to millions imperiously demands the adoption of the Community System*, which may be considered as the most perfect system of economy, and of honorable subsistence, that can be devised,—production and consumption being rendered by it identical and simultaneous, and all its members living in social equality. If men can combine for all the minor interests of life, why not for the grand interests of life itself? namely, an abundant and pleasurable subsistence in the enjoyment of enlightened society, combining all the various talents of the members into one grand family compact and union, including the education of their children, and an attention to literary and scientific pursuits, according to the leisure and inclination of the associates, and this not only free from any approach to licentiousness, immorality, or irrel-

* Acts iv. 32, &c.

gion, but on the other hand, in strict accordance with Christian principles.

Let then the industrious of every class, sect, and party, associate and combine in societies of co-operation, of several hundred families each, on the just and natural principle of perfect reciprocity and equality, and cultivate the social character of our nature, on the strictest principles of Christian morality; "doing unto others as we would that they should do unto us." Then will labor be honorable and happy, and not as now, a state of anxiety, depression, and degradation from its precariousness, its excessive length, and inadequate remuneration. The sufferings of millions call aloud for the adoption of the Community System. And do you all, my brethren, who call yourselves Christians, set your shoulders to the wheel, and thus do your parts, consistent with your church and chapel going habits, towards changing this bear-garden of a world into a *Christian state of society in act and deed, and to the life*. Do not think, my friends, that religion consists in going to church, or that the world will ever be reformed by this means alone. No! Religion consists in succouring the needy, in teaching the ignorant, in reforming the depraved, in feeding the hungry, in clothing the naked, and giving shelter, protection, and comfort to the houseless and destitute, and to do this effectually, and as extensively as it is imperiously needed, the broad and benignant principles of Community must be laid down, as the only ones adequate to the emergency, and consistent with Christian precept and obligation.

A CHRISTIAN WORKING MAN.

THE POWER OF MACHINERY,

And its effects on the condition of the Working Classes in England.

(We select the passage given underneath from a Lecture delivered by a Mr. Hollis to the Working Man's Association, Cheltenham, on Monday evening, June 22.)

I will not take up so much of your time as I did on a former occasion, by a recapitulation of the documents in evidence, as they must be fresh in your recollection, but such is a brief outline of the grounds on which the petition to parliament of the mill-owners of Lancashire is founded—"the invention and increase of machinery, of late years, threatens to dispense with manual labor to such an extent as ought immediately to demand the attention of your honorable House, a system throwing thousands out of employment, leaving them no other resources but

those that are criminal." The poor-law Commissioners say, in their report to the House of Commons, in the return from March, 1836, to February, 1839, that in Lancashire and its vicinity there was an increase of horse power, of 93 per cent., and of hands, 19 per cent., and confining their attention to the increase of horse power and hands in the cotton manufacture alone of the United Kingdom, they find from the same returns that while the increase of power in the same period has been at the rate of 76½ per cent., the increase of hands has been 17¼ per cent.:—that according to the calculation of government commissioner, Doctor Kay, the increase of hands ought to have been 400 per cent. more than it has been. It is a fact not to be controverted, although we are told daily by the fashionable *economicalists* that "with the increase of machinery, must be the demand of human labor," that in the lapse of about fifty years, comparing wages with the price of food, that the cotton-spinners' means of supplying sustenance and human comforts have been reduced 300 per cent. and the weavers 600 per cent., and this in a period when the elements of wealth had increased almost beyond credibility. It appears that at the time of the revolution the income of Great Britain is computed to have been 43 millions, in 1766 it increased 100 millions; in 1793 the taxable income amounted to 125 millions; and in 1806 to 170 millions. In the county of Lancashire the rateable income had increased one million pounds, between 1815 and 1829; and the probability is that the national income at the present does not fall short of 400 millions pounds a year. A century ago, with a population of 15 millions, the manual power of the British Islands, was three millions, with a mechanical power equal to 12 millions. At the present time, with a population, perhaps, not exceeding from 25 to 30 millions, the manual power is estimated at six millions, with a power in machinery and chemical agency of 600 millions. We have therefore, from these accredited statistics, something startling, and something to dilate upon. We find thousands upon thousands are thrown out of employment, and it is a fact that scarce a week passes in the districts alluded to, but machinery in abundance, comes under the hammer, having been superseded by fresh improvements. In these statements we have demonstrable facts to what an extent the riches of the country have advanced, and we have no farther to travel in our research than the periodical records of the officers of the pauper population to become acquainted with the poverty and misery of a multitude of human beings. These facts, I think,

must convince the most dubious of the fallacy, ay, of the dishonesty of those who tell us with such fine flourishes as we read in the books distributed by the Society for the Diffusion of Useful Knowledge, and other such like in character, which preach so loudly of the working man's machine blessings. If the prosperity of the working men had increased with inventive machinery, for machinery has made gigantic strides, all our laborers would have been as a natural consequence of the respectables, and all our mechanics fine gentlemen. As still further proof of the increase and value of our productive powers, it appears that, in the year 1829, the official value (or quantity) of our exports were 52,000,000; in 1832, 60,690,000, so that in the course of three years an addition of eight millions and a half had taken place, and yet the operatives were in the same, or worse, condition than before. Year by year we have gone on increasing, up to the present time, and with these additions to our productive powers, we find more and more the destitution of those depending on labor; we find more alarming the social and political relations of society. It is certain the accumulated amount of sixty millions and upwards referred to, did not fetch the proportionate amount of the lower number; and why? Because the masters had the means of manufacturing cheaper, by reducing wages, and as a certainty, by improvements in machinery, which led to competition, which causes will still operate, either with or without a repeal of the corn-laws, to the detriment of the working classes, cutting off the more needy masters, making the monopoly in machinery more extensive, and, as a consequence, without remedial measures, will eventually leave the multitude a mass of needy beggars, at the beck and call of their few wealthy task masters. The declared, or real value of the 52 millions in 1829 was 36,152,000, and that of the 62 millions and upwards in the latter year being 36,652,000. I think these facts are sufficient to show that, as machinery has increased, so has the situation of the working classes become more dependent, and more impoverished; the more the income of the nation has augmented, the reward of the laborer has diminished. It has been observed by an able writer, that, in proportion as the country has become great and powerful, and made advances in wealth and acquirements, the mass of misery, corrupting and rankling at its base, has also continued progressively to enlarge, until it may be truly said that the foundations of society are laid in wretchedness, and that there is no addition made to the superstructure of luxury and wealth, without more than a corresponding enlargement

of the sphere of misery below. One would almost suppose that those who felicitate themselves with things as they are, who sing the song of scientific improvement, as the harbinger of the working man's prosperity, could not be acquainted with the devastation which is daily taking place, that those wise sages of political science, those pounds, shillings, and pence men, those fine speculators in figures, those modern miracle workers, who are so apt at multiplication, and of transforming mole hills into mountains when wealth is concerned, without taking into consideration the misery engendered, and the situation of those from whom the wealth has sprung.— Surely, I say, these preachers of the doctrine that capital must not be fettered, that commerce must have full play, that competition must not be checked, that the capitalist is the benefactor of his species, cannot be privy to the slavery of the cotton mill, to the situation of those employed, and the tens of thousands huddled in their dens of vice, disease, and wretchedness, through a want of profitable employment. Dr. Kay, after detailing the formation of the piggery, &c.; in the districts of Lancashire, and the description of food on which a great portion of population linger upon, says, "Hence, beside the negative results, the total abstraction of every moral and intellectual stimulus, the absence of variety, banishment from the grateful air and the cheering influences of light, the physical energies are exhausted by incessant toil and imperfect nutrition. Domestic economy is neglected; domestic comforts are unknown. A meal of the coarsest food is prepared with equal precipitation. Home has no other relation to him but that of shelter; few pleasures are there; it chiefly presents to him a scene of physical exhaustion, from which he is glad to escape. His house is ill furnished, uncleanly, often ill ventilated, perhaps damp; his food, for want of forethought and domestic economy, is meagre and innutritious, he becomes debilitated, and falls a victim of want or dissipation. Such is the heart-rending account of the situation of thousands of our fellow beings in the districts of our staple commodities.

(From the *New Moral World*.)

UNION OF BRANCHES OF SOCIALISM INTO ONE SYSTEM.

In the course of a series of papers that have appeared in our publication for a few weeks past, we have endeavored, consistently with its limits, to place the branches of Social Science separately before the reader.

The sixth article, under the head "the Science of Society," named in the Outline of the System, is given as follows:—"A knowledge of the principles and practices for uniting in one general system, in their due proportions, the five preceding branches of the Science of Society; to effect and secure, in the best manner for all, the greatest amount of permanent benefits and enjoyments with the fewest disadvantages.

This article, when explained, should consist of a *resume*, or recapitulation of the preceding ones. It should include a review of the various general facts and principles which have reference to human nature as it is at birth, and as it is made to be by circumstances; and also, to the management of those processes of active life and industry, which the common wants of man require to be effected, as well as to the means by which such processes as are found to be the best in principle may be adopted in practice.

It will be at once evident to any human being who has elevated his conceptions and reflections above the din of party, the prejudices of sect, custom, and locality, and who has studied the construction of society as it now is, and as it has ever been made to be—that all the arrangements of society have been resolved upon, as the exigencies of the various eras of man's history have required them, and have been based on limited knowledge and partial views. It will also be evident to the same, that such modes of regulating social arrangements are as much at variance with sound wisdom as the instincts of the mere animal are from the well-digested, well-arranged proceedings of enlightened humanity; and that, whilst the one is calculated to produce all the evil results we see around us in practice every day of our lives, the other would lead to the introduction of peace, order, harmony, happiness, and efficiency of result.

Hence, we see that so complex, so ill-understood, so mystified, are the operations of the one state of society, that volumes upon volumes have been written to explain them, when, at the same time, no two writers are even agreed as to the elementary principles of their so-called science, Political Economy. ADAM SMITH and MALTHUS, as the two leading authorities of this school, have their many followers, and expounders of their views; but not only is the "master" in some cases unable to decide satisfactorily upon his first principles,—even his followers hold a thousand contradictory notions. The terms, "wealth" and "value," are not even defined, and the questions of the currency, free trade, &c., divide them widely in opinion one from the other. The writers on the currency question vary from the

advocates of a restricted, metallic medium of exchange on the one hand, to the friends of an unlimited paper circulating medium on the other: those who espouse the cause of free trade are divided into the advocates of universal free trade in all articles, free trade in grain only, and partial free trade in the first instance. With such views and such guides and leaders, need we wonder at witnessing the results we see in actual existence, of an impoverished and suffering working class, a bankrupt middle class, and an affrighted and bewildered higher class? Need we be surprised to observe that all the symptoms of social agitation, and a dire crisis in the affairs of mankind, are displayed around us—when extreme political opinions, which are only to be taken as the indices of intense and aggravated discontent, that has led and may again lead to a disregard of all consequences, personal or political—need we be surprised that such phenomena characterize a social system that has never been devised and arranged on scientific principles, but that has emanated from the shifting, changing, chance-work operations of ignorance and error?

St. SIMON has well exhibited the successive stages of progress which society, unsystematized by prescient intelligence, has undergone. 'The farther we penetrate into the past, (one of his commentators observes,) the more narrowed do we find the sphere of *association*; the more do we find the association itself is incomplete in that sphere. The narrowest circle that we can conceive as having been first formed is that of a *family*. History shows us societies which have no other bond: there exist upon the globe at the present day people amongst whom association does not appear to extend beyond that limit; in short, on all sides of us, in Europe even, some nations, whom particular circumstances have isolated in a certain degree from the general movement of civilization, bear deep traces of this primitive condition in their social relationships. The first step which is apparent in the development of the associative principle is the union of many families into one city; the second, that of many cities into one nation; the third, that of many nations into one federation, having for its bond a common faith. Humanity has remained at this last stage, realized by Catholic association.

"The series of social states which we have just glanced at, of family, city, nation, and church, offer to the notice of the observer, a picture of a perpetual struggle. This struggle prevails successively, with all its warmth, at first between family and family, afterwards

between city and city, nation and nation, faith and faith. But it is not only amongst the different associations that this manifests itself: we discover it in the bosom of each of them, considered apart from the rest. We have seen the wars that have been entered into amongst the people themselves composing the Catholic association; as well as those combined efforts which they have shown so often and so signally, to restrain the extension of Islamism, and check its conquests, which display the bond that united them. History shows us rivalries of the same nature between cities or provinces constituting a part of the same nation, and in the interior of a city, between the different classes of men which compose it. In fact, competition is to be found subsisting in the heart of a family, between both sexes and all ages, between brothers and sisters, between the eldest and the youngest. The elements of division peculiar to each association are continued after their fusion into a wider association; but it is with an intensity always diminishing in proportion as the circle extends.*

Universal association is declared by St. SIMON to be the end to which humanity will ultimately arrive: it is a state in which all the energies of men will be harmoniously combined, and directed to the cultivation of the earth for the common benefit of all, when all traces of *antagonism*, or opposition of interests, will entirely disappear, along with the oppression of the weak by the strong.

From this sketch of the history of mankind, it is evident that *system* has been absent in all stages of its progress, hitherto, or the evils of a competition between the interests of family and family, city and city, nation and nation, faith and faith, would have been prevented. It has, however, taught the philosopher and philanthropist that sufficient knowledge and experience have now been accumulated to direct mankind into a scientific combination of their exertions, and union of their interests, for the good of all, upon a plan which is the result of a comparison of the advantages and disadvantages of all other previous states of social existence. Ignorance prompted to individuality of interests; intelligence is now convinced of the superiority of Socialism, or union of interests. To compile all the principles upon which the realization of this latter state rests, is to present in one view, in all its unity and beauty, the Scientific State of Man.

* Résumé Général, &c., extrait de la Revue Encyclopédique.

This compilation would include a knowledge of man, in his intellectual, moral, animal, and corporeal aspect—that is, as a being capable of deriving knowledge from the increase around him, of living in certain relationships with his fellow-man, of experiencing certain individual gratifications of sense, and of being conscious of certain feelings dependent upon the exercise of his bodily organs, which it is the province of physiological science more particularly to explain. It would also embrace a knowledge of the most beneficial mode of producing wealth, so that the health and happiness of the producer and consumer would be consulted. The practical details of this branch would be determined in the formation of Communities, by the particular circumstance of the locality in which they would be placed. “Land as the basis, and manufactures as the appendage,” is the idea. Mr. OWEN entertains of the main principle which should govern the industrial pursuits of Communities. The amount of the various kinds of labor that will be required, the direction of the labor into a profitable and useful channel—these are questions that nothing but actual experience could settle. Co-operation for common benefit must be the feeling to inspire all in their endeavours; and it would be strengthened by the evident benefits that would flow from a pursuance of the conduct accruing therefrom. The fair and equitable distribution of the products of labor amongst the members of the Community as one family, should be the ruling principle in this respect; and the formation of virtuous, temperate, industrious habits, and intelligent dispositions, together with the due development of each individual mind, in the young, should be the object of those to whom education would be entrusted. The government of the Community would depend on those who possessed the qualifications communicated by age and experience. These arrangements are supposed to be applicable only when the system has been fairly established.

The possession of sufficient knowledge as to the general principles of the system may be obtained by a perusal of the works of its founder, but that of the practices can only be acquired by experience, which every individual is compelled to obtain for himself. When both have been obtained by any man, he will possess more valuable, practical wisdom, than has ever yet fallen to the lot of any one person—so far superior will be the influences of the new over those of the old system.

ON MAN.

[Continued from our last, page 55.]

he is often driven by extreme necessity to follow after such means to obtain the necessities for his existence, which are utterly at war with his natural faculties, and the disposition of his mind and bodily temperament. Competition, the chief fruit of the selfish principle, and the greatest enemy to social happiness, ever staring him in the face, and compelling him to share in its destructive influence, he is daily subjected to meet with disappointments, embarrassments, and often ultimate ruin; to prevent which he is obliged to have recourse to his own selfish propensity, and thereby led unconsciously in those pursuits which lead him to the commission of those acts, which the government under which he lives is pleased to denominate crimes and misdemeanors, and for the correction of which hath provided tortures and punishments by the wholesale, and with an unsparing hand, and often unnaturally inflicted, makes the victim ten times more the child of hell than he was before. How then can things be otherwise than they are? common effects follow common causes. It therefore follows, as matter of fact, that evils must necessarily follow all governments that are established on the principles of the doctrine of the "*free agency of man*," which supports the idea that man can "*act and think* any way he likes, and control the source from whence his thoughts arise;" but the philosophy of nature and daily experience sheweth the fallacy of such a doctrine. It is utterly impossible, and even ridiculous, for a man to suppose that he can square and rule the thinking power of his mind. On the approach of any coming event, he cannot say to himself, "Although there is something about to transpire of which I know nothing about, yet I will think so and so upon it, and frame my own ideas about it, before I know any thing of it, or previous to its coming to pass." No—man would feel it too ridiculous to indulge such absurdity; he feels he must wait the event and witness the circumstances that attend it, before he can tell what may be his ideas about it; for whatever may be the impression on his sensitive faculties produced by the circumstance, so will thoughts arise within him, in obedience to that impression, which alone controls the mind, and he feels he can no more prevent the operation of his faculties, whether in thought or action, than he can the other operations and attributes of Nature's stern decree; and hence the necessity of the social compact, for the due regulation

of man's conduct through life, and his happiness thereon.

It would be well if the ministers of religion would pay a little more attention to the philosophy of this doctrine, and examine into the consequences of its indulgence, and the pernicious influences it has over society at large; for whereby shall they prove that man is a free agent; by what law and gospel can they sustain the doctrine, or by what rule can they defend their argument in its favor, when their own usages in church discipline demand that the members shall conform to the tenets, laws, and mode of worship which each church respectively prescribes, thereby denying him the freedom of acting as he likes. Again, we read in the book from whence they gather their ideas in favor of this doctrine, as follows: "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge, of good and evil, *thou shalt not eat of it*, for in the day thou eatest thereof *thou shalt surely die*." Now, mark the words, "*thou shalt not eat of it*." Here is a positive denial, that man is free to act of his own accord, or that he can so order his thoughts as shall invariably insure a happy mind; "for in the day thou eatest thereof thou shalt surely die." Here also is positive proscription. Again, what is called "*Free will*?" thus showing, that man has not the power "to will or to do, without subjecting himself to the penalty of death." Now it so happens that men do not love death, but have not the power to avoid it; then where is his free agency? This goes to prove that man has not the power to act, or is free to think any way he may at any time wish; for if men were endowed with free power to act and think of themselves, they would be able to avoid all manner of disappointments; he would never suffer himself to be influenced by false impressions, nor be ensnared by the temptations of the day. But this, all experience sheweth is beyond the reach of his control; proving the fact, that man is a creature endowed with an organization of properties entirely dependent on, and subject "to the powers that be, to all eternity, capable of being governed and acted upon by the influence of passing circumstances, and rendered either a happy or unhappy being, as the justice or the injustice of the laws may be of that government under which he lives." It therefore follows, and establishes the fact, that all governments, all laws, rules and regulations that are founded on the "*selfish principles*," are inconsistent with the common course of nature, and incompatible with the general welfare of mankind; and has proved to be the cause of all the suffering that has been endured;

and hence the necessity of a thorough radical change in the order of the governments; and the state of society is becoming more and more apparent as men become enlightened. But the reforming mind inquires, How shall this be effected? We answer, not by indulging your passions in political contentions, nor exercising your privilege in voting for this party or that party, this man or that man, but by endeavoring to vote down the whole system of party-political corruption and its influences on society, and establishing in its stead, a government founded on the elements of natural philosophy, and the moral sentiments of human organization. Let the motto be, "*Universal Love*," to each and all as members of one family. Follow nature in all her bearings. Remember she brings all men into existence upon one common footing. She is lord of all, and knows no respect of persons, but entitles all alike to the produce of the earth. She knows no distinctions of rank among men. Her laws are one and the same, and the same for all, and all have an equal right to the same enjoyments which she hath provided. Nature hath brought you into existence by a power ye know not of, and over which ye have no manner of control. Has placed you on an habitable earth, teeming with riches, and abounding with every thing that can render you every thing that is happy, wise, and good, and endowed you with faculties, by a due cultivation of which ye may be able to discern between that which is good and that which is evil, that ye may choose the one and refuse the other; that by a due knowledge of the natural course of things ye shall be enabled to enjoy a *peace* that never can be broken; which will be to you the perfection of all things, in heaven and in earth, and here is the fulfilment of the course of nature. *Truth—Emanuel—God.*

In order to found a government on a firm and sure basis, and in strict accordance with the law of human nature, it will be necessary first, to inquire into the nature, disposition, constitution, and organization of men in general.

First. As to the nature of man. We find that man, in contra-distinction to other created beings, is endowed with the power of philosophical reflection and progression to the improvement of his species, and every thing else around him; he is also gifted with peculiar faculties of mind, which dispose him to delight and take pleasure in exercising them. And here it must be particularly observed, that the faculties of man are those principles of sensation which arise from the peculiar construction

of the brain, (which is the seat of all sensation whatever, and give the general bent of the mind, or that which is more and better understood, "his disposition,") the guide of his actions, the rule of his thoughts, his tastes, and the significations of his abilities, "his characteristics and his pleasures." The faculties of man are in him as the school of arts and sciences; and may be likened to an infant school of intuitive training, being subject to be modified, classified, impoverished, or enriched, and rendered subservient to the general improvement of mankind at large.

The constitution of man, may be considered that physical state of the body, or the operation of the bodily functions, which give a healthy or an unhealthy tone, and a nervous sensitiveness to the whole frame, and is depicted by a glowing, hearty, and robust countenance, or a pale, languid, death-like appearance. The organization of man may be considered as including the whole of the sensitive faculties:—constitution, temperament, nervous sensation, and physical or bodily proportion, and his mechanical construction, all these operating together, make the creature just as we see him, and as he is, so he is by virtue of his organization; and verily, man is indeed a beautifully organized being, truly, a world within himself—a government complete.

Second. If man is by nature a philosophical progressive being, it must be evident to common understanding, that his chief element consists in the study of natural philosophy, and in the development of the principles on which the operations of natural phenomenon are founded in order to trace every thing to their first principles and their origin, and reveal them for the benefit of after generations, and the propagation of peace and happiness, pleasure and enjoyment, to the human race; to establish the dignity of the creature, the power and glory of the Creator, and the enjoyment of heaven to all—this seems to be the chief end of man. And it ought to be the chief end and aim of all governments to endeavour, by every possible means, to frame and facilitate the youthful mind, in order to assist it in the development of truths, and in the study of scientific research, to see that the faculties be properly governed and trained, and free scope given for their exercise. A government founded on the rational principles of human philosophy, in strict accordance with the laws of nature, would not fail to insure to its people that peace of mind which they are so wont to enjoy, and to establish in society that brotherly friendship that ought to exist between man and man, to the end

that universal love might reign triumphant in every corner of the land—"A consummation devoutly to be wished."

Third. Man is a social being; a lover of other men's esteem. His labors, in a philosophical point of view, would profit him very little, if he found there were not others to share in the results of his inquiries, if he had not the chance of communicating his discoveries to the approbation of his intelligent fellow-man; for the true philosopher has no object in view but the development of truth for the information and benefit of his species. It is idle to suppose that men would devote their time and trouble in pursuing an object merely to gratify an idle vanity. No! nature has given to man a nobler sentiment, a worthier motive, to invite him to action and to urge him on. It is the province of the brute creation to live for themselves in their own sphere, but man has a higher calling to fulfil, a superior mandate to obey—"on him depends the bliss of after generations;" he is the progenitor of things unseen, the harbinger of peace to those who come after him,—but if man had no other and higher order to fulfil than the mere gratification of his sensual appetites, or the propagation of his species, nature would soon have to shut up her stores, and keep her secrets to herself; her operations would be as a dead letter, and man would be as a dumb stone, scarcely worth his own existence. The brute lives to supply his bodily hunger for generative purposes subservient to man's welfare, but man lives to feed his spiritual "soul" to the end that "nature might herself reveal, till all things be fulfilled, and man become an image of the truth." This seems to be the grand destination of man, and to this point doth he aspire. What, then, we would inquire, can be the cause of all the suffering which is so loudly complained of but a blind deviation from the rightful course, in direct opposition to the established laws of nature and the continual habit of making "*graven images*" to worship, or set their affections on, or creating false gods, on which to bestow their adoration and bending the knee in gloomy homage to powers that ne'er were known? for all this have men suffered deservedly, and have brought tribulation upon their heads too weighty to be borne. Wise in their own vanity, they think to turn mountains, and cleave the earth asunder, but truth is not to be mocked, nor nature's laws subverted. Philosophy is nature's hand maid, and the social "tie" her object. Amity and good feeling, charity and generosity, brotherly love and compassion, are congenial spirits, all partaking of nature's sweet divinity, and Heaven's blest abode.

S. W.

The Herald of the New Moral World.

NEW-YORK, MAY, 1842.

Landlord and Tenant—the Helpless Widow—the Aged Man, and the New Law.

There is not to our knowledge a single press in all the country besides ours, which has devoted so much attention to that inauspicious and tyrannical influence of the New-York landlords over their defenceless tenants.

Although we stand thus alone in one of the most justifiable combats against these most formidable "lords of the manor" that ever engaged the quill or the press, we are determined to maintain our stand, support our colors, and urge on this moral contest until victory is won, and all those pointed daggers of the law are wrested from the hands of these oppressive tyrants, who legally "grind the faces of the poor," lawfully extract the fruits of industry from the hands of producers, and take to themselves the oil and the wine, and all that is worth living for upon earth, except that serene happiness which flows from the possession of a benevolent regard for others.

We have again and again urged on the attention of our readers the necessity of concentrating their energies, and combining their influence, to obtain a repeal of those odious laws, which have given the landlords such an overwhelming influence over the poor and defenceless tenant. We have also innumerable times presented cases of daring outrage and barbarous cruelty practised by these mercenary and merciless tyrants, but our pen has never described a more heart-rending case than that which was recently described in one of our daily papers. As follows:

"A most pitiable case occurred a few days since, of a lonely widow with a number of small children, which she had been accustomed to support by her needle, who in consequence of the wintry season, the hardness of the times, and the scarcity of employment, could get nothing to do, she consequently became unavoidably a defaulter to her landlord for rent, who barbarously turned her and her helpless children into the open street, where her effects lay exposed to the rain which fell during the night."

Another trying case, a few days ago, came under our notice, of a gray-headed old man, with a countenance wild and haggard, making his hasty way through the dense and confused crowd which every where throng our city, carrying some articles of domestic furniture. Perceiving the unusual aspect of his countenance, we asked him if any thing unusual was the matter,

he replied: "I have lived seventeen years in the house from which I am removing this furniture, and have spent years of incessant toil to pay my landlord a heavy rent, which in the course of seventeen years has been sufficient to purchase the premises three times over, but in consequence of the winter, the hardness of the times, and the difficulties attendant on collecting the monies due me for my labor, I was unable the quarter before this to pay my rent as usual, consequently my landlord sold nearly the whole of my furniture, and this quarter he has turned what few effects I had left into the open street."

Who that has the smallest portion of benevolence within the range of his mental organization can witness the dismay, the consternation, and the jading distress attendant on such scenes, and not feel the warm and rolling tear trickling down his cheek, and that swelling and bursting sympathy which in all such cases should be the characteristic of human nature?

Here is a poor helpless widow clasping her unconscious infant in her arms while another helpless little one, wondering and terrified, clings fast with a child-like regard to the one it supposes to be its only protector. On the once interesting face of this lonely widow days of incessant toil, and wakeful watching, and wearisome nights, have left their blighting impression.

The scanty pittance obtained by the diligent employment of her hands, which was barely sufficient to secure for herself and little ones a shelter from the inclemency of the weather, and a morsel of bread for her little charge, nevertheless, she is compelled, by laws said to have been enacted by "wise legislators" and the almost almighty power which those "republican and Christian laws" give to the indiscreet, selfish, and oppressive landlords to whom she must submit, and by whom she must be pushed to her cheerless lot. There may be a widow's God; if so, will he not be avenged on those who grind the faces of the poor and lead her to hope for brighter and happier days?

A few days since she had a home where she spread her frugal board, her mind soared upward in silent contemplation, and thankfulness sat upon her brow, that she was not utterly destitute, conscious that although her home was humble and her privations many; yet when she looked upon her little babes she recollected they were her own, she gazed upon them and was enamored with their joyous smiles, and she even began to think that even she might be happy. She pictured to herself that her children might rise to the enjoyment of mental capacity, that they might yet fill important stations either in the

church or state, or that they might become inventive mechanics or enterprising merchants of wealth and importance. She had read various accounts of great and good men rising from comparatively poor and indigent circumstances, to standing, wealth and importance in the world—among the rest she thought of Jay, of Bath, a shoe-blacker, of Adam Clark, a shoemaker, of Franklin, a poor apprentice boy to a printer, of Webster, a plough-boy.

She therefore indulged in those fondling hopes which parents are accustomed to indulge towards their children, and which was her only solace in grief, her joy in sorrow, and happiness in misery.

But from this momentary dream she was awoke to the sad reality that her Christian landlord, member of the Dutch Reformed Church, had ordered the pious judge, member of the Presbyterian Church, to issue a summons, who did so and handed it to a Methodist professing marshal, by virtue of which the weeping widow was dragged before the ordeal of his honour, who, although he found that she was a lonely widow with helpless children, he nevertheless ordered to be turned out of doors.

And now the horrifying scene of distress commenced, orders in stern command were given to the marshal, who obeyed them with the alacrity of one accustomed to such scenes, and paid well for his services, who employed two other rough looking men to aid him in the execution of one of the laws of civilization.

And oh! how the benevolent mind would have sickened to have witnessed the practical operation of a law emanating from our present boasted state of civilization, and what are mis-called Christian Institutions! There were seen the marshal, the limb of the law, with half a dozen knives and forks who laid them in the open street, and then came his menial and hired servant with the straw bed, the only one she possessed, and which was thrown in the gutter, where, in a few minutes, it was surrounded with the swine which commonly infest these regions. And again these members of civilization and a Christian community, returned with a second load, consisting of helpless children dangling by one arm, and then followed in the train the weeping widow, laying the dust as she moved with her falling tears. There she stood in the open street with the storms of life raging round her, pressing heavy and heavier upon her, looking upon herself what she really was, a poor unbefriended outcast, gazing upon her almost valueless utensils, yet little comforts with which her home was once furnished, and then she turned her eyes with subdued and despairing agony and gazed upon her helpless

children who, the other day, were the source of her future hopes, but who now appear the wreck of her enjoyments.

At such scenes of sorrow and distress the benevolent mind recoils, and the ennobled soul would fain ask for the wings of the morning and fly to the uttermost parts of the earth, but the wings of our aspirations are clipped, and we are compelled to stay amid the scenes of sorrow and distress, which constantly grow out of the present competitive and irrational arrangements of society, and are therefore compelled to notice the case of the poor old man.

His home of seventeen years he had hoped to make his abode in declining days, and spend the evening of his life in peace, and then, when the summons for his departure should come, calmly to gather up his feet and rest with his fathers; but in one fatal and unexpected moment, the hope which had been so long cherished by him, is torn from his mind by the approach of a marshal who read a landlord's warrant ordering him to leave the premises immediately.

Here then we have a gray-headed old man, who has payed for the tenement in which he resided for years, and who, in the shape of rents or taxation has paid for his tenement three or four times over, who, at an unexpected moment, is deprived of the hope which he has long cherished and is turned out of doors by the indiscreet, irrational and impolitic laws enacted to suit and favor the landlords.

Many, very many, are the instances of distress, anguish, and suffering, occasioned by the anti-christian and anti-republican law of landlord and tenant.

Many who have labored for years to obtain a few articles of furniture for use, have been deprived of them by the unwise and irrational and hasty proceedings of their landlords.

The laborious mechanic, who has labored intensely in making our shoes and clothes, and the grocer, who has furnished us with our meat and the essentials of life, may sue, and if they obtain judgment, must wait thirty days before execution. But the landlord can come at an unexpected moment, without judge or jury, and can break open your most sacred locks, seize upon your choicest writings, examine your private correspondence, and expose at public auction your property at a serious loss.

Is it possible that no institutions can be raised, no organizations formed, which would relieve us from these oppressions? Oh, yes, we rejoice in the arrangements of the New Moral World, the Millennial institutions set forth by Jesus Christ, and which are explained and enforced in our

periodical. Arrangements and institutions, which if carried out would bind up the broken minded, be a husband to the widow, a father to the fatherless, chase the gloom of care from the afflicted, gently lead the homeless wanderer to the abode of bliss, and throw around his brow the cheering crown of blooming hope, and make his bread and happiness as sure as the rising of the sun or the air he breathes.

If we cannot adopt these arrangements, suggested to our mind by inductive philosophy, and which would bring "peace on earth and good will to man," let us hope that the present institutions and laws may be modified and improved. Entertaining this hope, we cannot avoid rejoicing at the passing of a law in our legislature, (which is one of its best acts,) by which two hundred and fifty dollars worth of furniture is reserved to the working and producing man, from the unhallowed and destroying angels of the city of New-York, who for years have ravaged and destroyed the property of the people, and wrested from them the fruits of their hard earnings, who, because their employers would not pay them their wages, or some other circumstances over which they had no control, were obliged to submit to those iron-fisted despots and "lords of the manor."

Let these legislators who have been foremost in carrying this law into effect, be honored and esteemed; and let our fellow citizens rally to a point, and give these benefactors of the people a public dinner, as a token of regard for the services they have rendered.

If our humble services have, in the smallest degree, contributed to bring about the enactment of such a law, we think ourselves amply remunerated; and if we can in any measure ameliorate the condition of the people, we shall and will rejoice, and hope to see the time when man shall stand up in the dignity of man, and enjoy equal and common right, and be entirely relieved from the oppressions of competitive institutions and opposing arrangements.

And although the reform we propose is a thorough and a radical one, confronting the prepossessions of the public mind, upsetting old established notions and customs, stamping falsehood on the leading doctrines of the present day, and disgrace on the arrangements of the present society, nevertheless we claim with others an indisputable right to offer our opinions boldly, and without disguise, because our doctrines are but the logical deductions of facts founded on inductive philosophy, and to those facts we invite attention without ostentation rather than to our phraseology and fallible inferences.

But if the world should turn a deaf ear to the reform we propose, we pathetically warn that world of the fatal consequences, which will ever be something like those described above, and others of such a fatal tendency as to baffle the powers of description.

Wealth is accumulated at the cost of a fearful amount of health and life. This is commercial prosperity; and to the laboring classes it cannot be said really to be productive of good but evil. But if prosperity brings evil to the producers of wealth, what shall we say of them in times of adversity? Here, alas! they are sufferers beyond all calculation: at the present time there is no work for half of them, consequently there is no money, and without money they must starve, or at least sell all they have to support life as long as it lasts, and then depend upon the poor-house assistance and private charity for just sufficient to keep animation in their bodies. Alas! in what a state of society are we doomed to live! Look on whatever side we may, exhausting toil is the continued portion of the great majority of the human race: political reform brings them no relief; unceasing over-exertion is their doom so long as society is based upon its present foundation—Individualism. So long as all mankind are taught to seek their own individual good, and to neglect that of others, so long will the present, and greater evils afflict society. It matters not to the plodder after wealth how his fellow-creatures suffer; it matters not to him how many are starving, how many are famishing. So long as he can make his capital yield him a good return, their cries are not heard amidst the din of business and individual accumulation: benevolence, that sweetest and best of virtues inherent in our nature, is stifled ere it can move the heart to do good. "Live for yourself, and not for others," is the prevailing motto and practice of society.

To insure permanent relief, this course of procedure must be altered: the institutions of society must be based upon universal good. Property must be applied to its legitimate use, the benefit of the universal family of man. Individual accumulation must cease, and with it the evils which necessarily flow therefrom. Mankind must live in communities producing wealth for the common good without contention, and distributing it according to individual wants without desire to deceive. Until this is effected, all classes will suffer the evils they now endure; the poor man must depend upon the pauper's pittance for relief, and the rich man must be harassed with fears of commercial panics and a social revolution, while real substantial happiness will be the lot of none.

Let us therefore be determined in the cause in which we are engaged. Let then the axiom of the omnipotence of truth be the rudder of our undertakings. Let us not precipitately endeavor to accomplish that to-day, which the dissemination of truth will make unavoidable to-morrow. Let us not anxiously wait for occasions and events; the ascendancy of truth is independent of events. Let us anxiously refrain from violence; for it is not conviction, and is extremely unworthy of the cause of justice. Let us admit into our bosoms neither contempt, animosity, resentment nor revenge. The cause of justice is the cause of humanity. Its advocates should overflow with universal good will. We should love this cause, for it conduces to the general happiness of mankind. We should love it, for there is not a man that lives, who in the natural and tranquil progress of things, will not be made happier by its approach. We have two plain duties, which, if we set out right, it is not easy to mistake. The first is an unwearied attention to the great instrument of justice, reason. We must divulge our sentiments with the utmost frankness. We must endeavor to impress them upon the mind of others; in this attempt we must give way to no discouragement. We must sharpen our intellectual weapons; add to the stock of our knowledge; be pervaded with a sense of the magnitude of our cause; and perpetually increase that calm presence of mind and self-possession which must enable us to do justice to our principles.

Our second duty is calmness with a suitable admixture of determination.—Ed.

PHRENOLOGY.

We are indebted to Phrenology and Christianity for our present views and knowledge of the science of society. They have cleared our path while sojourning through life, and contending with thick fogs and midnight darkness, by which we are constantly surrounded; and our journey of life rendered irksome, arduous, and oppressive, like that of a weary traveller in a dreary land.

Our harbinger has, from the first moment of its existence, been designed as the vehicle through which phrenology should speak with its inviting voice to its devoted readers, and charm them with its solid facts and inductive consequences.

We shall therefore, for several months to come, present our readers with quotations of three lectures delivered by one of the earliest lecturers in our country on that subject.

Phrenology Vindicated, being a course of lectures delivered in New-Haven, Litchfield, and New-York, about the year 1832.

My friends, you and I have our existence at an important period of time, when much more is known of man and things than in days which are past.

In the present day, a knowledge of arts and sciences is increasing. Strict inquiries are made concerning man, minerals, and animals, but that which excites our wonder above all other things is, that the study of one of the most interesting, one of the most important, and one of the most useful sciences that ever engaged the attention of man, or absorbed the minds of philosophers, is now introduced into the hamlet and long-neglected village of —.

Allow me, my friends, to congratulate you on being thus favored above many of the noted and popular cities on the globe.

The consideration that the science of phrenology has not been cultivated by the majority of this audience, seems to demand at our hands a long and deliberate introduction to the lectures we are about to deliver; but time is short, and we are therefore compelled, by circumstances over which we have no control, to abstain from entering into an elaborate or critical investigation of this interesting science. But although we design to confine our remarks principally to the outlines of the science, yet we indulge a hope of your pardon if we intrude on your time with a few observations, by way of introduction.

When lectures of this nature are delivered, mutual forbearance is necessary to the speaker as well as to the hearer. The former should not expect his positions to be approved, till the latter has made examinations into the falsity or veracity of them. Neither should the latter condemn those positions until they have examined them, and are qualified to point out their errors.

For more than ten years I have been engaged in a public station or office; during which time I have travelled in every county in England, to all their capitals and principal villages, where I have publicly addressed many thousands and perhaps millions of people; I have attended a vast number of public meetings, been a frequent attendant at Exeter Hall, the House of Lords, and the House of Commons, where I have been a witness to the eloquent divines, and modern Ciceros of that modern Rome; where I have been introduced to many respectable families and private companies, and conversed with many hundreds and perhaps thousands of them, during which time I have always found present an untiring inclination to observe the great difference of features and craniums among my fellow men;

therefore, before I heard of the names of Gall, and Spurzheim, I was led to conclude that every man carried about with him external signs of what he had within.

I have spent a considerable time in London, where I have had many opportunities of making collections of casts, from the heads of individuals who were noted for extraordinary talents, both moral and sentimental. I was also careful to note down the result of my observations, which allowed me an opportunity of examining them in private, and to correct those errors to which inexperience is so generally subject. I also collected skulls of those who were remarkable for particular qualities, and thus learned to compare heads with individual skulls, which led me to perceive more clearly the forms of the organs.

It is also worthy of remark, that the very first work which I read on the science of Phrenology was that written by T. Stone, Esq.; published with an expressed purpose to oppose, and if possible, to subvert this instructing and useful science; yet it was so far from changing my sentiments, or erasing from my mind those impressions which reason and general experience had made, that it contributed greatly to the establishment of my former ideas.

Since we are about to discourse on the science of Phrenology, it seems necessary that we should call your attention to an historical account of it, but of course it must be very concise.

"Aristotle is said to be among the first who assign different operations of the mind to different parts of the brain. He also spoke of the faculties being indicated by certain forms and projections of the skull."

"Cicero alludes to the same doctrine, when he mentions Zopyrus, the physiognomist, who deciphered the dispositions, and characters of individuals, from their persons, eyes, countenances, and foreheads."

"Alburtus Magnus, in the thirteenth century, pointed out the sites of the several mental faculties; and Peter de Montognana, published a plate representing their several relative positions and sizes."

"Willis Vieussens, Haller, Van Swieken, Sommering, Prochaska, have, with many others, agreed in referring different states of thought, and feeling, to distinct parts of the brain, which they say is the emporium of thought, and that a certain state of perfect organization is necessary."

Various indeed have been the anatomical investigations of the organization of the mind, but none have distinguished themselves in this science so much as Dr. Gall, who from an early age was endowed with a disposition to observe whatever passed before him; he therefore was

remarkably struck with the fact, that each of his brothers and sisters, and all his associates and companions, possessed some peculiarity of disposition. He paid particular attention to physiognomy, anatomy, and was remarkably fond of the study of man.

He observed some school boys, who could with great facility commit to memory certain pieces of composition, to possess prominent eyes. Whenever he journeyed, lived, or studied, he found this sign to accompany all who were expert in giving recitations; therefore he naturally reasoned and concluded, that if memory for words was indicated by this phenomenon, that other internal qualities might also give external signs. When looking around for these signs, he found necessary to compare individual parts with particular talents and character, and at the same time referring the organic influence to the brain.

Dr. Gall's first written inquiries appeared in a familiar letter to Baron Retzer, which was inserted in the "German Periodical Journal, December, 1798."

This favorite study of Gall's has been denominated Phrenology, which is a term derived from the Greek words, *φρον*—mind and *λογος*—which means discourse; consequently the word Phrenology, signifies a discourse on the mind; we therefore understand by it the doctrine of the special phenomena of the mind and of the relations of the mental dispositions of the body, particularly the brain.

There are many who make strict inquiries as to the usefulness of this science. To which inquiry we reply:—

1. Every kind of knowledge is useful. Lord Bacon said, "Knowledge is power."

2. The study of Phrenology, relates to the most important element in the nature of man.

3. We study Husbandry, Botany, Mineralogy, Zoology, Pharmacology, and we consider them all to be important and useful. Then why should we not study man, who is the most important being in the world and lord of the terrestrial creation; consequently a knowledge of man ought to interest every thinking person. It was written on the door of Delphos: "Man, know thyself." This is also one of the grand exhortations of the sacred scriptures: "Man, know thyself."

4. No institutions, whatever promises they may make to be useful, can be properly founded without a knowledge of mankind.

5. We can never properly influence those we would direct without a knowledge of phrenology.

6. Since phrenology delineates and specifies the powers of the human mind, it is likely to become the foundation of philosophy.

7. We think it impossible to designate any object under the sun, that has a stronger claim on the attention of physicians, parents, and teachers.

Physicians must be aware, that moral causes frequently derange the vegetative functions; hence every medical man, and particularly those who treat the insane, ought to be acquainted with the conditions requisite to mental operations in the healthy state. Phrenology, therefore, is an indispensable part of medical education; and we believe the time is not far distant, when a knowledge of phrenology will be required on the part of those who wish to exercise the medical functions.

Should there be any present who entertain any doubts as to the brain being the seat of the mind, we wish for their good to resort to the following considerations, and thereby lay a foundation for future remarks. Ad here we observe:

1. Should a person be afflicted with hydrocephalus, or water in the head, and should that water be accumulated in the ventricles so as to act against the convolutions placed around them, it gradually separates the two layers whose natural position is vertical, and makes them assume a horizontal direction, and the mind is impaired.

2. In children the brain is small and pulpy, consequently the functions of life are not manifested; but in proportion as it advances in age, and increases, the intellectual faculties appear, and when they grow to their highest development, their mental manifestations display their mightiest energies.

3. If the intellectual development should not be in the common order, their deficiencies will follow in train.

These observations, we are aware, lead to a very natural and important inquiry: namely, Does the brain, which is soft and pulpy, determine the form of the skull?

This is a serious inquiry, and as it lies at the foundation of our science, we must turn our attention to it.

With regard to this question, Aristotle has informed us—That the brain in the *fœtus*, before it is surrounded with a bony case, is covered with a fourfold membranous coat; the *pia mater*, which adheres closely to its substance; the *tunica arch-noides* or arch-noid coat, which has this name from the extreme nenuity of its texture; the *duramater* which consists of two separable layers; and a cartilaginous membrane, in which ossification takes place.

The fourfold membranous coat envelops the brain, and represents its external form exactly.

Ossification takes place at different places or points, and extends from these radii to the extent

required by the size and form of the cerebral parts, which are to be included.

The long radiations meet nearer or more distantly from the points whence they spring, of which the regular and connected assemblage forms the skull.

At birth, there are, commonly, eight bones; viz. two frontal, which, for the most part, soon unite and form one; there are adults, however, whose frontal bone is divided; two parietal, two temporal, one spheroidal, one occipital, and one ethmoidal.

These, in after life, are connected by sutures or articulations, and then complete a bony case called skull.

In new born children, generally, the approaching angles of the frontal and parietal bones are not ossified but membranous, and the space left between them is called frontal.

All the bones are at this time very thin, and most perfectly accommodated to the form and size of the brain, &c. From these facts, together with many others which might be deduced, we perceive that the brain, although in a cineritious and pulpy state, gives form to the skull.

Having given you a concise statement of my own experience in the science of Phrenology, a short historical account of its rise and progress, and made a few observations which tend to place it on a basis from whence it cannot be moved, let us now hasten to state and answer a number of objections which have frequently been urged against the sublime science of Phrenology.

Objection 1. An objection has frequently been started from that old saying, "Great head and little wit, while others with small heads have been known to be clever."

Answer. Phrenologists never maintained that an ingenious mind is invariably connected with a large head. Their doctrine is, that different parts of the brain have different functions.

If two persons were placed together, each having the same portion of brain, the one might be a genius; but the other might be characterized for nothing but the development and manifestation of the animal propensities.

But in the former case you would invariably find that the intellectual faculties are fully developed, while the animal faculties are comparatively small; but in the latter case you would find the animal faculties with a full development, while the intellectual faculties are very small.

It is well known that the heads of the Charibs are equal in point of size to those of the English, but no one would say that the former

are equal in morals and science to the latter; and the reason of it is because the intellectual faculties are not so fully developed in the former as in the latter.

Many philosophers who have observed the brain to be the seat of the mind, and who have observed that it is larger in man than in many of the tame animals, have attributed his superiority to the magnitude of his brain, but this idea cannot be admitted by phrenologists, because the brain in man is not equal in magnitude to that of the whale, yet, the former far exceeds the latter in sagacity, because the brain of the whale is chiefly appropriated to muscular strength, but in man it may be destined to indicate intellectual power, &c.

Objection 2. It has been said that phrenologists have contradicted each other in admeasurements and sentiments, which contradictions have shaken our faith in the science.

Answer. Anatomists have contradicted each other, but would you therefore say that the science of anatomy is false?

Philosophers have erred, but would you say that there is no truth in philosophy?

Physiologists have contradicted each other, but it is admitted that their contradictions do not invalidate the whole of their doctrines and decisions, and in like manner phrenologists may fail in their experiments, and make mistakes in the activity and development of certain faculties.

Objection 3. We are necessitated to reject the doctrines of phrenology because they tend to materialism.

Answer. This objection is as unphilosophical as it is ungenerous, because phrenology is founded on general observation and philosophical facts, and it argues a grovelling state of mind to explain away a truth because of surmised consequences. Truth has a real existence, while error changes itself into a thousand forms, or resolves itself into nothing. Materialism can no more be urged against phrenology than against philosophers in general, most of whom have admitted the brain to be the seat of the mind; and it certainly can make no difference with regard to materialism, whether we admit that the whole of the brain acts upon external objects by means of the whole body, or whether each of the faculties manifests itself by means of one particular organ. Therefore, the objection of materialism is trifling, worthless, and unphilosophical.

Objection 4. The doctrine of phrenology is but of modern date; it therefore must stand the ordeal of criticism before we give it our assent.

Answer. As we have already shown many

philosophers, such as Willis, Vieussens, Haller, Van Swieten, Sommering, Prochaska, have, with many others, agreed in referring different states of thought and feeling to distinct parts of the brain, which they say is the emporium of thought, and that a certain perfect state of organization is necessary; therefore the doctrine of the brain being a congeries of organs is not so modern as many suppose. But although the doctrine of phrenology is modern, would it not argue a bad state of mind to reject a truth because it is modern, or but recently developed?

Objection 5. Many parts of the brain have been destroyed, and yet the person has retained the usual vigor and strength of mind.

Answer. Of this there is no palpable or philosophical evidence.

Objection 6. Medical men, who understand anatomy, ridicule the doctrines of phrenology as idle tales, and as only being calculated to delude farmers, lawyers, and merchants, who know nothing about the brain.

Answer. It cannot be denied that many medical men are admirable anatomists, but it is well known that Gall, Spurzheim and Combe, who are the apostles of the phrenological societies, are second to none in the science of anatomy, for even those who are opposed to phrenology, consult these authors on anatomy.

I have travelled considerably, and have had much to do with society, yet I never met with a medical man who knew much about phrenology, but who was a believer in the science.

Objection 7. T. Stone, Esq., author of *Observations on the Phrenological Development of Burke and Hare*, says, page 104, "The phrenologists have not so far extended their researches into the inferior animal creation as to warrant their drawing any analogies or inferences in favor of their theory. Hitherto they have made but few investigations, and their inductions from those are very limited and partial."

Answer. It is well known that Doctors Gall and Spurzheim travelled in most of the continental nations of Europe for the purpose of making experiments, and extending their researches into the organization of the human mind, and it must be admitted that no individuals ever made a greater number of experiments in support of any doctrine; nor sacrificed more time, learning, and talent, to support any position, which has placed their doctrines in the clearest light.

Those who urge this objection must speak without a knowledge of the numerous facts which have been repeatedly brought forward.

They ought to acquaint themselves with those facts, and bring forward contradictory facts, or remain silent.

Objection 8. Many of the phrenological observations might be true in one country, but not in another.

Answer. The extensive travels and numerous observations of Drs. Gall and Spurzheim are sufficient to refute this objection, which is contrary to common sense, since mankind is the same in all countries.

Objection 9. Esquire Stone, when alluding to Dr. David Gregory, observes, "Even in proportion of the size of the encephalon, Burke, Scott, Anderson, Balfoure, Gordon, Cockbourn, Lingard, Pope, Macmillan, Clydesdale, and M. Kean, have each a larger organ of benevolence than the learned and virtuous professor."

Answer. All this may be admitted without endangering the foundation of the useful science of phrenology; for what avails the organ of benevolence being very large, when the animal organs are more than a counter balance for its influence.

Esquire Stone seems to have lost sight of the fact, that phrenologists maintain that one organ counteracts the influence of the other, hence arises the hesitancy of the mind, and the difficulty of decision.

Objection 10. Esquire Stone, when alluding to the same individual, namely, Dr. Gregory, says, that though he was a learned professor with excellent morals, yet, he had the organ of destructiveness very large, but he was no murderer; here the Esquire argues that because the professor had the organ of destructiveness, yet was not a murderer, therefore the rules and doctrines of phrenology are not founded in truth and verity.

Answer. This cannot be admitted as any argument for the following reasons:

1. Because, although the organ of destructiveness may be large, yet the person may not be a murderer for the want of an opportunity; for instance, a misunderstanding may arise between two persons, perhaps from a political or some other cause; one sends the other a challenge to fight a duel; the time and place are appointed, and both sides are agreed; but before the time arrives, the one who sent a challenge has met with an accident, and broke his leg, which has prevented his appearance at the time and place appointed. Would there be any proof that the same disposition did not predominate in that person? Therefore we see that a person may have had designs without an opportunity to carry them into effect.

2. The organ of destructiveness may be very large, yet the person may not have a murderous disposition, because the intellectual organs may also be very large, when they would control the organ of destructiveness, and a virtuous disposition would sit enthroned in the peculiar lobes of the brain.

Objection 11. The organs cannot be verified because phrenological observations are merely drawn from individual facts.

Answer. Is not this the case with every physical truth? No anatomist has seen the viscera of every human being; no physician has noticed every fact; yet we repose confidence in the unchangeability of nature's laws, which invites our attention to physical truths, and to infer the structure and position of the viscera, to be the same in individuals who have not been anatomized as in those who have.

Objection 12. The phrenologists have no right to divide the intellectual faculties into organs, and then designate them by particular names and terms, such as were never in use before.

Answer. Inasmuch as Gall and Spurzheim were among the first who mused upon, and looked for the organic construction of the mind, and found out the situation, nature, and office of each organ, they had as much right to designate them by terms as Adam had to name the evidences of creation which surrounded him; and it is worthy of remark, that as Adam gave names to animals according to the qualities which he saw they possessed, so Gall and Spurzheim named the organs of the mind.

However, we are not so tenacious about either the names or numbers of the faculties, as we are about their situations, use, and qualities.

Although we are disposed to maintain that the present terms, by which the organs are designated, are as appropriate as any that experience and observation can furnish, yet we have raised no bars against any suggestion which might tend to improve this department of the science.

Objection 13. It is erroneous to judge of the character of a man by bumps and protuberances on his head.

Answer. It cannot be denied that all who have been addicted to a certain propensity have a certain portion of the brain developed, but that is no proof that all in whom the same organ is very large are addicted to the same propensity; because, however large that organ might be, its neighbouring organs might be equally as powerful or even predominant.

For instance. A person while viewing the organ of destructiveness distinctly, and perceiv-

ing it to be very large, might conclude it to be an evidence of an internal inclination to destroy.

But if that same person in the next moment should discover in the same head the organs of benevolence and conscientiousness to be very large, his opinion would then be materially altered.

We therefore caution all against running away with an erroneous opinion, formed from distinct and unconnected evidences.

Objection 14. Many who are not favorable to phrenology say that there are too few, others too many, organs acknowledged.

Answer. The former of these opponents should remember that every faculty may be applied to a vast number of objects. For instance; a great number of actions result from the combination of the various organs, hence a vast number of effects are produced by a small number of primitive organs.

Smelling is always smelling, but how numerous are its effects.

Hope is always hope, but how variously it leads the mind.

Admitting there are but thirty-five organs of the mind, yet when you perpend their combinations and their modifications, your surprise will subside.

The muscles of the human face are not numerous; yet, the jealous Turk, the dandified Pole, the proud Spaniard, the irascible Russian, the phlegmatic German, the brave Briton, the virtuous Scotchman, the jocular Irishman, the warlike Indian, the scorched African, and the happy Frenchman, have all a different physiognomy.

Twenty-four letters of the alphabet are sufficient to compose all imaginable words.

There are only ten signs of numbers, yet what an infinity of numbers will their combination furnish.

The latter of these opponents should be informed that each organ is admitted to be the same proof which demonstrates their plurality generally, and that it is verified by experience.

The independent existence of one organ is neither more nor less certain than that of any other, and if similar proof be admitted confirmatory of one, they must be agreed to in regard to every other.

PROVERBS.

The mind must be fed as well as the Body: the Food for the mind is every where, the Food for the Body is here and there.

The mind has its own appetite as well as the Stomach.

THE HERALD OF THE NEW MORAL WORLD,

AND

MODERN PROGRESS.

"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."

REV. J. M. HORNER, EDITOR.]

NEW-YORK, JUNE, 1842.

[VOL. II. No. 6.]

PROGRESS OF ASSOCIATION AND HARMONYISM IN FRANCE.

When the lover of his species looks abroad on the moral world, and sees vice triumphant in nearly every heart, when he sees error keeping fast hold of the minds of many, and superstition making abject slaves of the great majority of mankind, when he finds tyranny and oppression holding the human race in bondage and ignorance, a feeling of despondency is apt to steal over his mind, and he begins to think that the task of human regeneration is a long and toilsome one. Long and toilsome indeed it is, look upon it in as favorable a light as we may, but still there are glimpses of the future destinies of man which the passing events of the day afford, which should, and do cheer the philanthropist in his labors. Such heralding of a rational state of society do we see in the present state of this country; old systems are hastening to their ruin; the speculations of political economists have no foundation in nature, and they consequently are found wanting when they are applied to promote that which is the only end of human existence—happiness; while the wide extent of distress at the present moment, proves that our commercial system is not calculated to produce ought but misery to all who are engaged in it. As mankind open their eyes to these facts, as they become aware of the *Cause* of the evils which have hitherto afflicted them, it is impossible that they should remain content while those *causes* exist, neither ought they; and the more affliction and misery they suffer from present institutions, the more will they cry out for a remedy, the more will they inquire, and the sooner will they achieve their redemption.

But it is not alone in this country that the evils of competition are causing men to inquire "why these things are so?" Occasionally we hear from other climes cheering tidings that antiquated principles and practices are losing ground, and that new ideas of philosophy and morals are engaging the at-

tention of the public mind. We have been much pleased by the persual of a letter from a correspondent of the London Weekly Review respecting the state of France at the present moment, from which we present the following extract to our readers:—

"A want of confidence and a general feeling of insecurity seem to oppress all classes of society. The people have no confidence in the government, and the government seems to have but little confidence in the people. The new ideas of social regeneration, which ferment in the public mind, render political discussion heavy and uninteresting. The people see clearly that little has been gained by mere political revolution, and that the most interesting question of the present day, is not universal suffrage, and the right of paying taxes, but the interest of industry and the rights of a fair remuneration for labor as well as capital. The elements of discontent are spreading far and wide amongst the laboring population. Those who produce all the comforts and necessities of life, are anxiously inquiring into the causes of their own misery and the luxuries of idlers; and those who are really the friends of the people, are every where explaining the undue privileges of capital and the slavish dependency of labor. Association is the magic word which electrifies the people, and renders them indifferent to party politics, and the government mistakes the word, and the apparent indifference to political intrigue, for an alarming indication of general conspiracy.

The police are actively engaged all over the country in a sort of inquisitorial campaign, and to the great astonishment and mortification of the government, nothing satisfactory is discovered. The fact is, that almost all the old statesmen of Europe have outlived their day, and have no idea of the new principles of industrial equity which ferment in society. They are not aware that the working people are desirous of sharing the fruits of their own labors, and are meditating schemes of emancipation from the thralldom of speculating capitalists. If they live a few years longer, they will be lost in amazement,

on seeing the people associate for their own benefit, leaving the rich to cultivate their own property. Subscriptions are commencing every where to raise funds for the establishment of laboring communities on the general principles of equity: every individual to be rewarded in proportion to his amount of industry, science, and capital. There is to be no community of goods, or promiscuity of families in these associations. Economy and the advantages of mutual assurance, are the leading principles of combination amongst the French socialists. In many places the laboring people have formed partial joint-stock companies, to furnish themselves with bread and other necessaries. They pay a clerk to keep their stores, and, as they are sure of a ready market by consuming their own articles, they purchase everything on a wholesale scale, and thus dispense with the profits of the shopkeeper and his science of pernicious adulteration. They keep a sharp look out upon the probity of their clerks or shopmen, and trust nobody, not even themselves. The shares are easily obtained by the poorest laborers, as they are only five shillings each. By this means they economise about one-third in the price of bread and other articles of domestic economy, and they intend to enter as soon as possible into arrangements for productive combination as well as association for the advantages of consumption. These are the new ideas which antiquated statesmen do not understand, and which they proclaim to be impracticable, because they do not intend to practice them amongst themselves. If it were not that the influence of international interests and commercial progress fix the attention of the public on the proceedings of government, the old school of statesmen would be entirely disregarded in the course of a few years. The laboring people are electrified with the prospect of social progress, and shopkeepers begin to understand that they will soon be left in the lurch if they do not change their position. Those who are not acquainted with the new principles of civilization, do not know what to think of the extraordinary mixture of anxiety and indifference which seems to prevail in all classes. Many people are innocent enough to say that wonderful changes are predicted for the year 1840, and they look forward with a sort of hesitating credulity to the speedy accomplishment of some extraordinary and mysterious event. *L'an 40* has always been a year of mysterious prophecy amongst the people on the continent, and it has often been remarkable as an epoch in which those ideas of progress that germinate in the beginning of a century become popular by realising practical regeneration. One of the most faithful reflections of the present state of undecided opinion in France, is the late attempt to elect a new member of the French Academy. This privileged body

is composed of forty members, and when one dies another is elected from amongst the most eminent literary characters of the day. In the recent election three candidates were proposed—two literary men (Victor Hugo and Casimir Bonjour,) and one politician (Monsieur Berryer.) Victor Hugo represents the romantic principle, and Casimir Bonjour the classic principle of literary controversy, and Monsieur Berryer is the champion of the Bourbon and legitimate party in politics. None of the candidates could obtain a majority, and the election, after seven different pollings was adjourned for a period of three months. The Academicians could not decide upon the choice which they ought to make in electing a new member, and a similar indecision prevails in all classes of society concerning the new and the old principles of economy, morality, and religion. It is easy to discover, however, that universal principles are gradually absorbing the individual notions of privileged castes and party faction. The word humanity is eclipsing that of nationality, and peace and association are becoming more attractive than war and vain glorious emulation."

From the above the desponding socialist may distil much which must give him heartfelt pleasure; it will show him that if we compare the present with past ages, we find much to hope for in the future; he will see that useful and sound knowledge is spreading its genial influence abroad; and it may inspire him to renewed exertions in diffusing the principles of social regeneration, knowing that though "the bread is cast upon the waters, it will be found after many days." Yes! the knowledge of these principles which go on extending until happiness will be no longer the day dream of the visionary and enthusiast, a splendid vision in a distant part of his horizon, but the incontrovertible lot of every human being.

MUTUAL FORBEARANCE.

"Be not angry one with another."

The disciples of the Social System are convinced that the character of man is formed for him, and not by him; and in accordance with this opinion, they do not consider that anger should ever be manifested towards any one, however numerous his errors may be. The important consequences which would succeed the general adoption of this principle in practice are so manifold, and in their relation to the happiness of individuals and nations so interesting, as to require peculiar attention. If it be true, that the various dispositions and powers which men possess, and which in infancy are in a state of latency, are placed in human nature by the Power which controls all things; if it be true, that the modification which these dispositions and faculties undergo from

birth to death, are the results of exterior influences, such as education, physical, mental, and moral; the education which the school, the domestic circle, and the world affords; and if it be also true, that the actions of men (at least those which are voluntary) proceed from the conceptions of the mind as to true and false, right and wrong, which such education originates;—if these three propositions be true, then also is the grand conclusion true, “that the character of man is formed for him, and not by him,” and that his actions are the result of his individual nature so modified. All our predecessors, ourselves, and all future generations, have had, have, and will have, their characters formed for them;—first, by the Power which formed their original organization; secondly, by the kind of education they receive; and thirdly, by the results of such education acting upon their will. To be angry with our predecessors for not being wiser than they were, would be on our parts (to say the least of it) folly; and it would moreover manifest in us an ignorance of the principles of human nature and the laws of the human mind, and would be as absurd as to be angry with them for any defect in bodily structure. To be angry with our contemporaries either for their ignorance, their folly, or even their vices, would be both foolish and uncharitable; for as they are what they are, through the influence of prior causes added to existing circumstances, it is clear that had we been in infancy similarly organized, and in every respect like them, and had been educated and trained through life in the same manner, we should at every successive period of our lives exactly have resembled them. And since we do not persecute, injure, and deride ourselves for our own misfortunes, so neither ought we do so to another; but on the contrary, to pity him, and endeavor to our utmost to show him the error of his ways, to call forth the better feelings of his nature, and endeavor to reform his character; and this too in a kind, gentle, and affectionate manner. If such conduct were constantly pursued by every person who believed in its excellence and justice, the quarrels, whether arising from differences of opinion or fortune, which arise amongst men would subside, and peace, harmony, and virtue abound.

In the discourses of Epictetus, an ancient philosopher of the most kind and benevolent disposition, and who was the constant advocate of universal benevolence, there is a passage exceedingly applicable to our present subject: the intention of the discourse is to prove “that we are not to be angry with mankind.”

“What is the cause of our assenting to any thing?

Its appearing to be true.

Is it not possible, therefore, to assent to what appears not true.—Why?

Because it is the very nature of the understanding to agree to truth, to be dissatisfied with falsehood, and to suspend its belief in doubtful cases.

What proof have we of this?

Persuade yourself, if you can, that it is now night.

Impossible.

Unpersuade yourself that it is day.

Impossible.

Persuade yourself that the whole number of stars are, or are not, even.

Impossible.

When any one, then, assents to what is false, be assured that he doth not wilfully assent to it as false, (or at the same time that he knows it false believe it to be true,) for, as Plato affirms, the soul is never voluntarily deprived of truth; but what is false *appears* to him to be true. Well then, have we in actions any quality correspondent to true and false in propositions?

Yes: duty, and contrary to duty; advantageous and disadvantageous; suitable and unsuitable, &c.

A person, then, cannot think a thing advantageous to him and not choose it.

He cannot.—But how says Medea?

“I know what evils wait my dreadful purpose,
But vanquished Reason yields to powerful Rage.”

Because she thought that every indulgence of her rage, and the punishing her husband, more advantageous than the preservation of her children.

Yes; but she is deceived.

Show clearly to her that she *is* deceived, and she will forbear; but till you have shown it, what is she to follow, but what appears to herself?

Nothing.

Why then are you angry with her; that the unhappy woman is deceived in the most important point, and instead of a human creature becomes a viper? Why do you not rather as we pity the lame and blind, so likewise pity those who are *blinded and lamed* in their *superior faculties*?

Whoever therefore duly remembers that the appearance of things to the mind is the standard of every action to man;—that this is either right or wrong; and if right, he is without fault; if wrong, he himself bears the punishment; for that one man cannot be the person deceived, and another the sufferer;—will not be outrageous and angry at any one; will not revile, or reproach, or hate, or quarrel with any one.

Philosophy and Reason go hand in hand in exhorting us, the one by precept, the other by deductions, to smother within us and eradicate all tendency of our minds to be angry with our fellow-creatures; and on the contrary to cherish and call forth into full play, all the kindly, affectionate, and benevolent feelings of our nature, so that in ourselves we may work a change for the better, and by our

influence a happy reformation in our less fortunate brethren—less fortunate either in strength of virtue or extent of wisdom, or both.

For the Herald of the New Moral World.

MARY BRUCE.

A story illustrative of the beautiful morals of the present system of society.

THE heroine of this tale is no fictitious creation of an imaginative brain, nor are her adventures the offspring of a poet's fancy; the story is one of real life, and is alas by no means an uncommon one. Mary was the only daughter of rather poor but industrious and hard working parents, whose dependence being wholly on the labor of their own hands and the sweat of their own brows, lived frugally and contentedly within their means, owed no man a penny, and passed through the world unnoticed and unknown by the great majority of their fellow creatures, although not without some few friends of their own station in life who could appreciate their straight forward honesty, and the warmth of their affections. As Mary grew up in loveliness and beauty, in strength and symmetry they loved to picture forth in their own minds the happiness and comfort that should be in store for them when she, united to some expert and industrious mechanic, should have a home and children of her own, and a cheerful fireside to which to welcome them in their old age. Already had they chosen for her a partner in the son of one of their neighbors, a mild tempered and handsome youth, at that time apprenticed to a thriving ship carpenter who bade fair to outstrip in talent and enterprise all the companions of his own age. But these sweet and innocent dreams were early doomed never to be realized, and Mary the darling of their hearts, the pride of their eyes, the angel of their hopes, was destined also to be the destroyer of their peace, the blight of their happiness, and the innocent cause of bringing their gray hairs in sorrow to the grave.

At sixteen years of age, Mary, having received a simple education at the public school, was placed as nursemaid in the family of one of the respectable merchants of the city, where her conduct gained her the love and esteem of every one, and for some time sweet were the reunions of the little family, when Mary on the Sabbath evening sat beside their humble hearth and expatiated upon the kindness and goodness of the family of her employers, and repeated all the little incidents of the week to the listening ears of the doting parents. And so things went on for about a year, when Mary suddenly became more silent and reserved, lost a great deal of that sprightliness of disposition and cheerfulness of manner that hitherto characterised her, and instead of pouring

forth her little tale of joys and woes, sat gloomily in the corner, or left long before the usual hour, leaving a heaviness upon the hearts of her parents which they scarce know how to account for. By degrees however they began to perceive her altered looks, her unconscious sighs, the pallor of her cheek, the dullness of her eyes, and the sadness of her once joyous tone. They interrogated her, but Mary always insisted upon it that nothing ailed her, she was as well as ever, for to say the truth Mary was unable to say what ailed her, but to me, versed in the human heart it was no mystery. Mary was in love! Her thoughts, her feelings, her affections, were centred in another; and that other was unfortunately for Mary's happiness, unworthy of the love of any one. Selfish, arbitrary, exacting, dishonorable, with all the worst passions of human nature ripened into systematic hypocrisy and deceit, he exhibited at the age of twenty-three a specimen of what the world and the world's denizens are capable of accomplishing in this highly enlightened and moral age. He had noticed the budding charms of the innocent Mary and soon singled her out as a fit object, from the innocence of her nature and ignorance of the world, on whom to practice his arts of deceit, and satiate the lewd desires that continually filled his mind. The unsuspecting Mary readily fell into the snares laid for her by the consummate villain and under the influence of first and guileless love became a victim to the base passions of her seducer. It needs not to tell how step by step he had led her on to this consummation of her ruin; too many similar instances of the fall of unsuspecting innocence occur in the world to need any prolonged description of the means used. It is sufficient to say that with the idea that she was legally, and under the name of his wife, she consented to forsake her father and mother for a time and live with him. A month had scarcely however passed over her head before he showed his real character to her, and from being kind, gentle, and affectionate, he became the opposite, and in short his lustful passions being gratified he was by no means scrupulous about informing her that she had no legal title to the name of his wife, and therefore she had better relinquish it and return to her parents. Great was Mary's grief and poignant her anguish at this discovery, but to retrace her steps was impossible; the ban of society was upon her, the rubicon of virtue had been passed, however unconsciously on her part, yet nevertheless irredeemable, and the stain of guilt once on her reproachless life there was no washing it out, there it remained an evil and a bitter thing to torture her whole future existence. So she continued to live with him his servant and his slave, for she dared not return to the innocent home of her childhood, until he at last deserted her and she found herself thrust

shelterless, homeless, friendless, and pennyless into the streets. At last cold, misery, and starvation, overcame her shame, and she determined to throw herself at the feet of her parents, confess her faults, beg their forgiveness, and die. But here, alas, she was doomed to bitter disappointment, for on reaching the door of what had once been her home she was met by a funeral train, bearing to the last home of the wretched, the bodies of both her parents. With a broken heart she saw them laid in the grave, and noticed not the averted looks and reproachful expression of those neighbors who looked upon her as the profligate cause of the untimely death of her parents. Little did they dream that the sad mourner needed their care far more, and had a higher claim on their sympathy and good feelings than had the dead whom they mourned. How like the world, to throw away their sympathies upon those who are past from all care; and neglect the living wretch who really hath need of them, and to whom they would be as fountains of living waters, reviving the soul and bringing it back from the gates of death. At that moment had one kindly hand been stretched forth to save, had one voice spoken in mercy, had one heart but have remembered the example of the Savior whom they professed to follow, what years of misery, of remorse, of crime, might have been saved the unfortunate Mary; a soul might have been snatched from the hell of the world's worst vices, and redeemed to virtue and peace.

(To be continued.)

THE PRIDE OF THE STATE OF NEW-YORK.

The following is a copy of the new *furniture exemption Law* which has recently passed the Legislature of this State. We stated in our last Number that the above law exempted *two hundred and fifty dollars* worth of furniture, while the new law specifies *one hundred and fifty*. It was our design to say, that the previous act allowed as much furniture as in most cases would be worth *one hundred*, which with the *one hundred and fifty* exempted by the recent law, will make *two hundred and fifty*.

AN ACT

To extend the exemption of household furniture and working tools, from distress for rent and sale under execution.—Passed, April 11, 1842.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

§ 1. In addition to the articles now exempt by law from distress for rent or levy and sale under execution, there shall be exempted from such distress and levy and sale, necessary household furni-

ture, and working tools and team, owned by any person being a householder, or having a family for which he provides, to the value of not exceeding one hundred and fifty dollars; provided, that such exemption shall not extend to any execution issued on a demand for the purchase money of such furniture, or tools or team, or articles now enumerated by law.

§ 2. When a man, having a family, shall die, leaving a widow or minor child or children, there shall be inventoried by the appraisers, and set apart for the use of such widow, or for the use of such widow and child or children, or for the use of such child or children, in the manner now prescribed by the 9th section of title 3d, chapter 6th, of part 2d, of the revised statutes, necessary household furniture, provisions or other personal property, in the discretion of said appraisers, to the value of not exceeding one hundred and fifty dollars, in addition to the articles of personal property now exempt from appraisal by said section.

§ 3. Every assignment, sale or pledge of articles which are now exempt by law from execution, and of property exempted by this act, and every levy or sale of such articles or property, by virtue of an execution, by consent of the defendant therein, shall be void, where the consideration, or any part thereof for which such assignment, sale or pledge was made, or for the debt, on which judgment rendered in any in any court, and on which, such execution was issued, was for the sale of intoxicating liquors; and, in any action commenced for the recovery of the value of the property sold as aforesaid, the person, for whose benefit such sale or transfer was made, may be called and examined as a witness, as to the fact of the sale of intoxicating liquors, so made in the same manner, and subject to the same penalties as if called in any other case.

§ 4. This act shall take effect on the first day of May next.

For the Herald of the New Moral World.

A REVIEW AND EXAMINATION OF THE CROTON WATER-WORKS.

DEAR SIR,

I understand the project to have been planned for the purpose of providing a profusion of water for all purposes for which it is used: engineers too, have been employed to estimate the expense, and a report of \$5,000,000, to have been made. Then in order that it be truly democratic, a vote of the citizens should be taken, to decide whether it be entered into or not: but before that was done, they were led to believe, that the rich, and landlords alone, were to be at the expense: accordingly, the ballot decided in favor of the undertaking.

Before the work had been far in progress, it was found it would cost \$8,000,000, and as it has ad-

vanced, the expense is found to have increased to the amount of \$14,000,000, being the last report I have had on the subject: a tax on the citizens at four per cent. of \$560,000 per annum; which is about \$1 75 on each individual.

Here I pause, and look at the state of things, round-about and before me.

I see the city guarded by fortifications, some in progress, to secure us against an enemy that may arise. I think the Croton water-works, a contradiction to our fortifications: for we have, and are expending much to keep a hostile foe from approaching our city, with ships of destruction, and at the same time laboring equally hard to put ourselves at the mercy of a treacherous enemy, that we are nourishing at our tables.

I now suppose us invaded by an enemy; our city in the enjoyment of the Croton water to its fullest extent; and fortified against hostile fleets; I call to mind the treachery that ought to be expected from an enemy: the *gunpowder plot, blowing up of forts, Gen. Arnold, &c.*; then look at the long aqueduct of near thirty-three miles from the dam to Harlem Creek, which may be broken, by blowing up, or otherwise, which would deprive us of water; the reservoirs being drained, incendiaries set the city on fire, and no hand can stay its progress. Again: large quantities of poison, might be put into the river or aqueduct, and destroy the inhabitants of our city.

I would now test the confidence of our citizens in the water-works.

An owner of certain houses, &c., applies to an insurance office to have his property insured. The policy is filled out agreeably to the understanding, but on looking over it, he sees this clause, "*break of the water works excepted.*" I would now ask if he would be satisfied with that insurance?

I think it well to take a retrospective view of this city in 1760, when it was under British government; it then numbered 9,825 inhabitants, notwithstanding the revolutionary struggle; in 1800 it was 60,488, and in 1840, 313,000, which is an increase of five times its number in each of the last two forty years.

Have we not a reasonable expectation that it will continue in the same ratio for the next forty years? if so, it would be 1,565,000, and in forty years more it would number 7,825,000 inhabitants.

I think it well to remember that it is about forty years since the Manhattan water-works were devised and carried into operation. Now suppose the Croton water-works to supply this city in 1880,—although I doubt if there be a great surplus of water even now in a dry season,—if this be the case, how great would be the deficiency in a few years!

The question now is, Do we need such an organ-

ization in our city? To which I reply, We do; and and that it is judiciously practicable.

First, let us pause before we make further expenditure on the present doubtful project. Perhaps the amount it would cost to finish the plan in progress would be enough to make a more permanent supply of water.

Let it be remembered that we cannot get a mile and a half from tide water on York island: it should now be admitted that reservoirs may be so located that they shall not be more than three-fourths of a mile from the water and each other. Thus it may be seen that three-fourths of a mile would be the longest aqueduct,—and I am not sure but large, strong iron pipes would be all sufficient—to conduct the water to the reservoirs. Now with suitable steam engines and hydraulics, we should have a full supply of water for extinguishing fires, as long as it surrounds our city.

I cannot see why it may not be still more simplified.

Let the reservoirs be placed at low water, the water then raised as above, and I see no reason why it will not pass through the pipes to all parts of the city. In this way I would provide for extinguishing fire.

Now for culinary and other purposes. It should be remembered that the Corporation is clothed with power to make laws for the general good of the citizens. Let them pass an act, that all lots, on which there is a dwelling, be provided with a cistern of a given dimension, of sufficient size to correspond with the amount of square feet of roof on the lot; the roofs being provided with leaders to conduct the water into the cisterns, which shall be supposed large enough to supply the inmates of said house with water. This being provided, an objection is not unlikely to be made, that this water will not be fit to drink. To this I reply, I know a man of undoubted veracity—whose name is at the command of the public, if required—who, five years ago, found the water of this city so bad that he was unwilling to use it in his family: he then provided himself with a filterer, at the expense of seven dollars, of sufficient size to answer all the requisites of six in a family; not having to go to a pump for water in the five years. The filterer, too, has not needed any repair in the whole time. Its price, at a reasonable rate, may be estimated at five dollars, whereas the tax on a family of ordinary size, say six, for five years, would be \$52.50.

It is not out of place to say, that the expense of the filterer and the tax of \$14,000,000, has not included the private expense of having water brought into individual use, which, from the lowest estimate that I can find, will be \$10 a year to a family of six in number, and very probably much more. Now

it may be seen, at a very moderate estimate it will be \$102.50, instead of \$5 for the same time.

It is reasonable to suppose, that filterers of that dimension can be obtained for far less at this time, particularly as they should be purchased in large quantities. As to the quality of the water, I need say nothing, it being known by all to be the most wholesome and best water that can be used. Our pumps as they are ought to supply our domestic animals.

An objection is made by some that this water is impure, on the ground that it becomes impregnated with the drainings of our sinks. I will admit this objection also, and provide a remedy.

Let the same law-makers of our city, at proper times, cause our sinks to be emptied, then filled with clean earth; and at the same time provide proper tubs, so constructed as to be closed on being removed, that no disagreeable smell could escape from them. The contents of those tubs would make an abundance of materials for the Poudrette Company, that business would be enlarged, the farmer be supplied with nourishment for his land, produce be more abundant, and our city be better supplied.

By this plan, we should have a sure supply of water, much better for drinking and cooking, at a vastly less expense, and our city kept more cleanly and consequently more healthy.

JACOB TOWNSEND.

AN AWFUL SITUATION.—He had been thus far spared for a darker purpose; it had been resolved that he should perish at the stake, with all those refinements of torture, by which the savages know how to enhance the bitterness of death. The depths of the forest were chosen as the scene of sacrifice. The victim was bound entirely naked to a tree; large piles of fuel were laid in a circle around him, and, while these fearful preparations were in progress, they were rendered more appalling by the wild songs and exultations of the Indians. When all was ready and their victim was awaiting the hour of death with the fortitude which never failed him, the fire was set to the fuel about him; but a sudden shower extinguished the flames. After repeated efforts, the blaze began to rise from every portion of the circle. Putnam's hands were closely bound, but he was still able to move his body; and his convulsive writhing to avoid the flame gave infinite diversion to his tormentors, who accompanied their orgies with songs and dances, and their usual terrific expressions of delight. All hope of relief was now at an end, and nature was beginning to yield to the excess of suffering, when a French officer rushed through the throng, dashed aside the blazing brands, and cut the cords of the prisoner. A savage,

touched by some sudden impulse of humanity, had hurried to inform Molang of the proceeding of his fellows; and it was this brave partisan himself, who had thus, at the last extremity, redeemed from the most horrible of deaths a gallant foe.—*Library of American Biography; General Putnam.*

A CHEERING CIRCUMSTANCE.—It appears that the Hebrews of the town of Rosseniberg, the capital of the district of Oppelen, in Prussian Silesia, understanding that the erection of a new Lutheran church in that place was impeded for want of funds, subscribed the required amount for its completion, and accompanied the gift by a letter, expressing the desire for the spread of the feeling of *universal brotherhood, undisturbed by the differences of religion*. Verily, the Jew is another character lost to the page of European romance!

A COMMONWEALTH.—Neither by reason, nor by experience, is it impossible that a Commonwealth should be immortal; seeing the people, being the materials, never die; and the form, which is motion, must, without opposition, be endless. The bowl which is thrown from your hand, if there be no rub, no impediment, shall never cease; for which cause the glorious luminaries, that are the bowls of God, were once thrown for ever.—*Harington's Oceana.*

AN EXCELLENT RESOLUTION.—A public meeting has been held lately in Woonsocket, (Mass.) and the following preamble and resolution adopted:—Whereas it is currently reported that in one of our neighboring villages, "a man made during the last year, 1,530 dollars, by minding his own business, and 500 dollars by letting other people's alone"—therefore resolved, that we recommend to some of the good people of our village to try the experiment, not only as a source of emolument to themselves, but of satisfaction to their neighbors.—*American Paper.*

SOMETHING NEW.—The Theatre at Cincinnati was so crowded on Wednesday evening that the spectators hadn't room enough to laugh in. Several persons had their sides badly bruised in making an unsuccessful attempt.

ASPECT FOR A GARDEN.—It has been said, that, to obtain the most favorable conditions of climate in this country, a garden should have a south eastern exposure. This, however, has been recommended, I think, without full consideration. It is true that in such an exposure the early sunbeams will be received; but on the other hand, vegetation there would be exposed to several unfavorable actions. There would be little protection from easterly winds, which

whether south-east or north-west, are the coldest and driest that blow: in the next place, an exposure to the first sun of the morning is very prejudicial to garden productions that have been frozen by the radiation of the night: it produces a sudden thaw, which, as gardeners well know, causes the death of plants which, if slowly thawed, would sustain no inconvenience from the low temperature to which they had been exposed.—*Lindley's Theory of Horticulture.*

The Herald of the New Moral World.

NEW-YORK, JUNE, 1842.

PROGRESS OF CIVILIZATION THE WORKING MAN'S REDEMPTION.

Were the powers of the human family directed by a true knowledge of the science of circumstances and the nature of man, happiness would be the consequence, which is the end of creation.

To diffuse this knowledge over the domains of earth; to prove that creation designs "good will to man," and that happiness is within the reach of the human family, is the ostensible object of our harbinger, and the self-sacrifices we feel called upon to make for the attainment of this end.

Our object is the protection of the producing classes from poverty, to obtain for them a greater share of the necessities of life, and to achieve for them a greater amount of independence and liberty in the pursuit of happiness, by means of combined capital, united knowledge, and concentrated industry.

In the present competitive, irrational, and oppressive arrangements of society, the producing man can but seldom or never obtain adequate competency: he begins his life of labor in poverty and ends in want; constantly pursuing his round of toil and monotonous labor, occasionally receiving a miserable pittance, which is unwillingly doled out to him, and which is scarcely enough to support his family, while even out of that humble pittance he is often cheated.*

What the working man has done through a long

life of wearisome toil is generally forgotten. He has built houses which others inhabit, produced wealth which others possess, raised up cities which others control, manufactured crowns for the useless to wear, carved sceptres for others to sway, excavated the earth for jewels to adorn the fingers of idle princes; he forges the sword and the steel by which he is kept in subjection, and made the slave and the tool of kings, emperors and despots, lawless legislatures, recreant politicians and mercenary office-holders: and besides all these, he has to support whole herds of bankers, stock-jobbers and money holders, lawyers, judges and juries, who summon to their aid, the police, the navy and the soldiery, and make the working man provide for the whole, and then turn round and call him the 'churl,' 'the mob,' or the 'lower orders of society.'

To remedy these evils, and to promote a system of arrangements which shall be beneficial to the oppressor as well as the oppressed, we have again and again set forth, explained and vindicated the noblest, most moral and rational revolution that ever engaged the attention of man, or absorbed the minds of philosophers.

Various indeed have been the plans and the unions proposed for the amelioration of the condition of mankind.

In the barbarous states of society unions are brought about for religious worship, or for mutual protection against a common enemy. As civilization advances, national unions become more apparent for the protection of civil and religious liberty, and a union for the accomplishment of this object is forced on all the members of the state. But there is another union to which the world of mankind has not turned sufficient attention, and to which none of our legislative bodies have devoted one hour's consideration,—and that is a social union. A union which shall be founded on the sound philosophy of man, and its legitimate deductions. A union which shall be founded on that philosophy which shall recognise man as the creature of those circumstances and influences which are made to bear upon him, and make him whatsoever we find him to be, whether bond or free, rich or poor, Jew or Gentile, learned or illiterate, religious or profane, Pagan or

* One of our subscribers could not pay his subscription because his employer had failed, whereby he, though a poor working man, was cheated out of forty dollars;—which is by no means a singular case.

Christian, sane or idiotic. A *union* which shall show the perfect uselessness of all the unions which have previously been accomplished. A *union* which indeed and verily shall secure to mankind their inalienable rights of equality, peace and happiness. A *union* which shall place all on one common level; elevate the minds, the feelings, and the pursuits of all; administer to all an equal share of the most refined education—an education which shall lead all to recognize the fact that *a man's faith is formed for him and not by him*, and therefore lead its recipients to entertain the most enlarged charity towards the civil, religious, and social condition and impressions made on the bodies and minds of their fellow-men. A *union* which contemplates the establishment of co-operative associations, which will pursue all branches of necessary and attractive industry—see that their laws and institutions are in harmony with the laws of nature and the mental and physical wants of man; to protect the inalienable rights of every member; provide all necessary buildings to preserve each other from the inclemency of the weather, and in the enjoyment of all the blessings of life; promote the equality, general welfare, and philosophical research after truth: to form roads and necessary facilities for travelling; to make the life of each other desirable and happy; promote charity and good feeling towards all men; discountenance vice in all its grades, and on all occasions seek to remove the cause; respect the rational thoughts and opinions of all men, and the free expression of them; promote reconciliation between offended parties: to educate children in justice, equity and truth, dignity of character, social and moral virtue, a strict adherence to all practical truth; discountenance extravagance, outrage, carelessness of human life, wars, tumults, vain titles, artificial distinctions, useless immunities, vain emoluments; lead children in the exercise of mercy, benevolence, cleanliness, sobriety of demeanor, and good-will towards all men, in a reverential regard for philosophical, scientific and mathematical facts; train them all under the like influences of education, which must be the best known in the world; lead them on to tenderness and propriety of conduct—to discountenance jealousies, strife, and bickering contentions; teach

them to regard their fellows equal with themselves, and to reverence and respect all the institutions of God and nature; and give encouragement to the rational aspirations of their fellow-beings, whether those aspirations are scientific, religious or social.—A *union* which in the end will prove a plaster for every wound, a cordial for every fear, a balm for every disease, give life for death, a husband to the widow, a father to the fatherless, joy to the mourner, glory to the infamous, morality to the ungodly, redemption to the captive, liberty to the slave, salvation to the lost, a home to the wanderer, wealth to the poor. Which *union*, as far as the human mind is capable of discerning at present, will be among the last results of civilization, knowledge and improvement.

The anti-social arrangements of society, the ways and means by which man may be redeemed from the numberless evils of the present institutions which oppress the working classes, are topics which engage the private conversation and public attention tenfold more than at any former period, which to us is a favorable omen, and which in the end will lead man to adopt more rational views relative to his social condition and mental elevation. The eyes of the working classes are beginning to be open; they perceive they are the producers of all the wealth in the world, and they begin to inquire how it is that it escapes out of their hands.

The *Roxbury unionists* have already discovered the ways and means by which they have been cheated out of the fruits of their labor, and the ways and means by which they can preserve the fruits of their industry under their entire control. They began by throwing together their individual capital, and making it a common stock, for common and mutual interest, and placed it not in savings banks, where others could have obtained the use of it and oppressed the working man; neither did they lend it to others to employ it for them; but they purchased a large farm; they buy and sell for ready money, and as often as the money turns round they receive the profit of its revolutions, and whether the profit be much or little they receive it; they know the profits of it and they keep it to themselves, yet it appears by their books that if their money had

been invested in the usual way, it would have brought them in about four per cent., but by their co-operative system it has yielded about thirty per cent.

This is the first union which has been formed, having any affinity to our principles; but we hope the time is not far distant when such unions and communities of common property will rise in rapid and harmonious succession, until the world shall be blessed with peace, harmony and plenty.

Notwithstanding the excitement which exists in the minds of a few, the working men in general have no idea of the employment of money in trade; they think that is a branch of business which distinctly belongs to others. They raise food and take it to the store, and do not appear to entertain the idea that they can consume it until the wholesale merchant and the retailer have put their multifarious per centage of profits on the articles they produce and consume.

But we have written and spoken on the millennial arrangement of the new moral world, until the unionists of West Roxbury have adopted them and perceive the redeeming influences growing out of them. If the working classes cannot understand our principles on paper, let them go to West Roxbury, where they will see them with their own eyes. Let them wait for a few years longer and we will show them prosperous communities in every part of the Union, until all the conflicting states are changed into one band of common brotherhood, and all the opposing interests of man blended into one common union and interest, where each will labor for all and all for each.

PHRENOLOGY.

Continued from page 76.

The first to which your attention is invited is the organ of

DESTRUCTIVENESS, No. 1.

Dr. Spurzheim says that "a difference in the skulls of carnivorous and herbivorous animals gave the first idea of the existence of the organ of destructiveness."

If we place the skull of a carnivorous animal horizontally, and a vertical line run through the external meatus, auditions, a good portion of the cerebral mass will be found situated behind it;

whilst in herbivorous animals the corresponding portion of the brain will be found very small.

Many object to looking in the head for an inclination to destroy, because nature has given to carnivorous animals instruments by which to destroy others for the sake of their meat for food—such as teeth, taste, and hunger.

These instruments only demonstrate the harmony which exists between the internal and external organs. The hawk, the weasel, the cat, &c. have instruments by which they sever the bones of their prey; but nothing is more clear and evident than that they are excited to the use of them by an internal impulse: rabbits, sheep and goats could not use them, any more than an idiot could apply his hands to that for which they originally were intended.

It must be admitted on all hands that the organ of Destructiveness exists among animals; but that such an organ exists in the organic constitution of man is denied.

But to this we reply, that if it is clear and evident that this organ exists in certain animals, it is still more clear and evident that it exists in man. This idea may shock the feelings of human nature; but it is no more galling than true.

Whoever has studied the pages of ancient and modern history, and has carefully beheld the bloody tragedies which are there delineated, must receive ample satisfaction on this point: for he will not only view highwaymen of the blackest name and character gratifying this propensity to destroy; but he may also elect from the well educated and polite society of every nation and climate, many who have delighted in the destruction of their fellows. Napoleon boasted that he could spare ten thousand men a day.

In the field of battle the propensity to destroy is active in various degrees; for while one is highly pleased and gratified at witnessing the blood he has shed, another is shocked, and abhors the sight.

But as nature has imparted to man no organ but what is designed for good, let us inquire after the usefulness of this propensity. And here we observe that it may seek to gratify itself upon inanimate things, and create a desire to destroy whatever is useless in society.

When it is controlled by the higher sentiments it is useful the author, for it gives nerve to his arm and energy to his writings; it administers a warm and energetic tone to the mind, and lends force to character and satire to his displeasure, and begets a disposition in his mind to lacerate the feelings of his enemy. Whenever this faculty is small, there is a lack of energy in the character; his arm is impotent, his pen is feeble, his conversation is frigid, his friendship is cold, and he is always inclined to sink into passive indolence; his objections want

edge, and the ill-disposed and overbearing set him at defiance. It enables its possessor to bear with the fatigues of the field, the disasters of war, and all the ills incident to human life.

AMATIVENESS, No. 2.

This organ is situated at the top of the neck, occupying a space between the mastoides, which are the muscles that bend the neck-bone. This organ is the seat of the sexual propensity: it is large in all who feel this propensity to a high degree. It is large in all animals, and occupies a considerable part of the cerebellum, which is the most inferior part of the brain.

This propensity has been the source of immense mischief in the civil, but especially in the religious world, where its activity has not been properly allowed. I especially allude to that community which demands that its members shall swear chastity for life. But what is still more galling is that these oaths are demanded at a time of life when experience is wanting to complete the man. If such an oath be essential to a proper discharge of their functions, it would be better to confine it to those who are deprived of the means by which it operates, or to those in whom it is very small.

An undue indulgence of this propensity tends to destroy the physical constitution.

This organ has a very extensive influence among mankind, and also over the other faculties. It often excites combativeness, adhesiveness, and destructiveness. It often inspires with great moral courage persons who are naturally inclined to be timid. It moderates our feelings, and is the source of that mutual regard which exists between the sexes; for as the cock shows its benevolence to hens, so the males are generally kinder to females than to individuals of their own sex: hence arises that benevolence, attention, and regard of man towards woman. Mothers are often more attached to their sons than they are to their daughters, and sons are often more attached to their mothers than they are to their fathers. The attraction of the sexes towards each other is involuntary, as is often seen in female servants being more attached to boys than girls.

This mutual regard of the sexes towards each other is the source of immense comfort and happiness, and tends to improve the state of society.

PHILOPROGENITIVENESS, No. 3.

This organ may be denominated,—A love to produce offspring. It delights in generation, and is fond of its fruits. It throws the tender arms of mothers around their helpless babes: exerts its mightiest energies in defence of offspring, and assiduously seeks to protect them from surrounding dangers.

It is the fountain from whence emanates the

strength of a mother's love. It is the source of that manly protection which the father exerts towards his child. So that we clearly perceive its principal employment and office is to keep alive an instinctive love to offspring in general.

It is frequently larger in females than males; on this ground we may account for that much stronger attachment which females have to offspring than males. The hen, the cow, and the mare, are strongly attached to, and courageously determined in defence of their offspring; while the cock, the bull, and the stallion, are indifferent about them. It is true that there are certain females of insects, such as fishes and reptiles, which take no care of their offspring; there are also certain birds, of both males and females, which are destitute of this organ. The cuckoo, for instance, neither builds her nest, nor hatches her eggs, but deposits them in the nests of other birds which live on insects, and broods over the eggs, and hatches the young cuckoo, and rears them with a particular attachment. The fox, which resembles the dog in many respects, forms an attachment to a female of its own species for life, and is also strongly attached to its progeny; nevertheless, if they should be attacked, the male generally leaves the young before the female.

That Philoprogenitiveness is stronger in females than males is a striking truth, forcing itself upon every considerate mind: hence it is very uncommon for mothers to hire male servants to take care of their children; they know that girls are more attached to children than boys.

Girls show the influence of this organ very early in life, for they have a natural preference for dolls and cradles, whilst boys have a decided preference for whips, horses and drums. There are a few cases, however, in which this organ appears too strong, or when other organs are not sufficiently exercised; such as when mothers spoil their children by indulging them in bad habits, and so unfit them for the concerns of life.

From the foregoing observations we perceive the office and employment to which the bestower of all good has destined this organ; for it fixes the keen eye of the mother over her helpless and innocent babes; it often stirs up a spirit of prophesy in her affections, which is concerned for and broods over the destinies of her children; and while kingdoms are convulsed and nations involved in war, politics run high, and men and fathers are engaged in the public matters of the day, you see in yonder lonely cot, as well as in the splendid mansion, the fond mother, with her mind abstracted from all the public concerns, and her soul is devoted to the present and future welfare of her children.

It has been said that the fondness of a mother's love arises from a sense of her responsibility to her

offspring; but this cannot always be the case, because females of the animal creation have no idea of responsibility, yet they are strongly attached to their progeny. It has also been said that this fondness of a mother for her children is the result of a desire for suckling; but this cannot be the case, because many mothers ardently love their children, though they never suckle them. There are many females of animals who never gave suck, yet they are strongly attached to their offspring. It has been said that this attachment of mothers arises from self-love; but this cannot be the case, because there are miserly and selfish people who are very indifferent even about their own children, whilst the most generous are passionately fond of them.

Another objection is brought against our idea of the subject, because it is not always active. To this we reply, that none of the operations or movements of our physical constitution are always active: our teeth are designed for the mastication of food for the stomach, but the machinery by which they are moved cannot be always active. The stomach is designed for the great work of digestion and nutriment, but it frequently needs repose.

Esquire Stone, when objecting to the feelings and qualities attributed to the organ of Philoprogenitiveness, seems disposed to show that the attachment of mothers to their offspring arises from external causes, and in order to persuade us to adopt his idea, he directs our attention to the treatment of barbarous nations towards their offspring. But it is unfortunate for Mr. Stone, that "we see throughout the animal kingdom, the attachment of animals of the same species, to their young is always uniform, whatever variety may exist in the form or size: each will defend her young with the same savage intrepidity."

If the fondness of mothers for their babes arises exclusively from external circumstances, how are we to account for the attachment of the female animals to their offspring, for they are not influenced to their attachment by civilised or uncivilised customs; therefore their attachment must arise from an internal influence.

The ingenuity which some animals exhibit in enticing the stranger from their young affords an additional argument in favor of this fact. When the hind hears the hounds she puts herself in the way of being hunted, and leads them from her fawn. The partridge, wild duck, ringed plover, and arctic gull drop a wing and feigning lameness entice the intruder to follow them and leave their young in safety. When a person approaches the lapwing she flies about always retiring from her young: for all this there must be a mechanical cause, which is the invention of nature.

But these remarks will suggest a question, viz.

Why should not the influence of Philoprogenitiveness among females of the animal kingdom be as perpetual as with our mothers. The answer is plain—Because they are deficient in memory.

Many make an objection to our idea, because, as they say, mothers sometimes love one child more than another; nay, they say she even dislikes one and remains attached to the rest. But would any one say the stomach is not the organ of digestion, because it is more partial to, and digests one sort of food easier than another. The olfactory and optic nerves are not always acute, nay, they are sometimes inactive; but that is no proof that they are not the organs of smell and sight.

ADHESIVENESS, No. 4

The situation of this organ is just above the lambdoidal suture, and joining Inhabitiveness, Destructiveness, and Philoprogenitiveness.

Whenever this organ is large it induces its possessor to feel attached to the objects which surround him, whether animate or inanimate. It is the source from whence flow those works of friendship which are so essential to civilization and domestic comfort.

In girls it gives strong evidences of its influence, by their particular attachment to dolls; and in boys its strength is developed by their strong attachment to birds, rabbits, horses or dogs.

It is evident that this faculty produces an involuntary feeling, because it frequently manifests itself in a boy or girl before the reflecting faculties are exercised; nay, it manifests itself where there are no reflecting faculties. The fox, and many kinds of birds, are striking examples of this truth. I have read an account from good authority, that a female fox, brought up with a male fox, and left loose and free, carried to him hares, rabbits, and one morning a guinea fowl, though there were none of the latter tribe within the reach of seven miles. Hence we see that this organ exists where there is no power of reflection, no sense of duty or moral obligation.

This organ is often larger in females than males, of almost every species.

Although it is evident that this faculty is from the beneficent bestowment of nature, yet the evidence of its existence is attributed to many other causes. They are commonly considered to be the result of a oneness of spirit or motive, or in consequence of some analogy between the faculties of individuals; but the foregoing observations raise a barrier to that idea; and especially from the fact that it is a feeling of the animal nature.

This organ is the instrument by which societies are formed, and men are induced to congregate.

How beneficent is nature in her gifts; how useful are those gifts when properly applied, and how frightful are the consequences when abused. Its

abuse may be observed in all those cases where you see an unbecoming regret at the loss of a child, the decease of a parent, or the separation of friends.

This faculty is not only neighbour to that of Philoprogenitiveness, but it is nearly allied to it in its characteristic and disposition, and associated with all that is friendly, humane and kind.

To be continued.

A CONFUTATION OF OUR OPPONENTS.

It is appalling to the truly considerate and reflecting mind, that in the nineteenth century, in a land where we boast so loud and long of our free institutions and charity of sentiment, that we should exercise so much bigotry, and meet with such a general disposition to slander, deride and persecute those organizations of mind, generated by circumstances and external influences (over which they have had no control,) predisposes them to differ in sentiment from others.

We have of late felt most keenly the force of that bigotry against which we are complaining. The light of science and the force of truth have brought our mind to its present stand relative to the millennial world. Our name has been traduced, our character slandered, our faith misrepresented, and thus we have been persecuted from pillar to post, not because of defamation, for that has never been proved, but because of difference of sentiment. It therefore behoves us, as members of the community, especially with regard to ourselves, to vindicate our sentiments and place them on a basis whence we may defy the criticism of our enemies.

In order to do so we must place the sentiments of our opponents in a conspicuous attitude, so that our argumentative artillery can play against them to the best possible advantage, and thus bring upon them a preponderous phalanx, that shall frustrate their plans, disperse their forces, and overturn their embankments, which have so long screened them from the gaze of the world.

A correspondent has sent us a long article, remarkable for its verbosity or exuberance, and by far too voluminous for our small sheet. He signs his name 'DESUNT CÆTERA;' but why he should withhold his real name is best known to himself. We suspect, from the hand writing, that he is an

old acquaintance of the clerical profession, who has long known our sentiments, but who has become highly indignant that we have of late come out so bold, so much so that he met us in the street the other day, and after informing us of his former regard for excellences too much exaggerated for public gaze, he declared that as much as he esteemed us, he never wished to be found in company, hold converse, or even speak with us as he passed in the street, and then bid us farewell with all that regular round of tedious ceremony, as though he had been going to the uttermost parts of the earth, or as though he wore sure of giving up the ghost the next moment, or going on a pilgrimage to Mecca.

We must, however, give the reader a quotation from this elaborate article, as a specimen of the conscientious, scientific, and critical manner in which this charitable V. D. M. examines the principles and doctrines he intends to condemn.

"The world has gone on well enough without your system of Harmonyism, (as I have heard you call it;) besides the doctrines you oppose—such as free moral agency, the physical organization of God, the non-control of God over the affairs and destinies of men, your new-fangled notions about the inspiration of the prophets and apostles, your fanciful idea relative to a person (only) of the Bible being inspired, your pernicious notion of man being the creature of circumstances, your contradictory nonsense about Christ being God manifested in the flesh, and yet that he is no more a God than any other equally good man, your anti-christian notion about the resurrection of Christ, and Lazarus being raised from the dead; these, together with your common property system, are to me so appalling, that I cannot (notwithstanding the esteem I formerly entertained for you) regard them with complacency, nor the person who propagates them."

The very doctrines you oppose are consecrated by venerable names; while your system of Harmonyism has neither antiquity nor the suffrages of the learned to recommend it. Its votaries are all third-rate men; persons without scientific or theological reputation: they are not, therefore, entitled to the regard of those who have other studies to occupy their attention.

You complain that you have suffered the confiscation of your furniture, the sacrifice of your large house for a small room, and the loss of hundreds of dollars in the publication of your paper and the promotion of your principles; and that you are ridiculed and persecuted; yet no one ventures to challenge your principles, or to refute your facts. You should remember, dear sir, that your principles do not stand high enough in public esteem to give them or you any other treatment than silent contempt."

Answer.—The doctrines of Harmonyism, the science of circumstances, or the arrangements of the new moral world, having been lost sight of, and not attended to till of late, it follows that those ministers who have large congregations, and a reputation in

the theological world, would appear to lose rather than gain renown, were they to confess their present ignorance of the nature of man and the science of circumstances, which is a necessary prelude to the adoption of our harmonious sentiments.

It is a lamentable circumstance that those who are the most directly called upon by their situations to examine our doctrines are precisely those to whom its triumphs would prove most humiliating.

Would it not be beyond endurance for a learned divine, or any minister, to have their authority of many years standing, wrought out of the firm rock of Hebrew, Latin and Greek, at the expense of intense study and labor, which have been confirmed by the traditions of the holy church and the imposing influences of a sacred office, together with a lucrative salary, upset immediately by a modern theorist.

Can any one expect that we should bring them to confess that what they taught their pupils or people forty years since was all erroneous and founded on a mistaken hypothesis, and that they sold their errors at a dear rate.

The most cogent argument, the clearest evidences of truth, enforced with all the astounding influences of poetry and eloquence, could never preponderate over their long-established notions, deep-rooted prejudices, and the still more powerful consideration of self-interest.

Could we command the eloquence of orators, the puissant appeals of logicians, and all the persuasive attractions of the enthusiastic and the ardent, we could not prevail upon them to disrobe themselves at once of all their popish, heathenish, yet popular doctrines, and turn themselves out into the world, naked, in quest of the principles of Harmonyism, or the apostolical arrangements of the new moral world.

Were we to ransack creation for argument, call every art and science to our assistance, and prove our positions as clear as the sun at noon-day, they would not be likely to prevail. Why we might as well expect success in asking the bishop to give up his bishopric, the cardinals their congregated infallibility, or the legislator his power of taxation.

With regard to that part of the argument which

carries the idea that the Harmonyists *are not first rate men*; we know that some individuals are born princes, dukes and prelates; but we have never yet been informed of a mother being delivered of a child of genius, or an infant of established reputation. These titles and qualities are peculiar to the demeanor and faculties of those who possess them. But if an individual agitates, and by rational arguments deduced from eternal truth, enforces a doctrine which has by the force of circumstances been obscured from the learned and the great, his merits are naturally involved in the merit of his argument.

Luther was not great until he had proved the superiority of Protestantism.

What was Whitefield before the magnificence of his eloquence was justly appreciated?

Robert Hall was not popular until by assiduity and intense labor he had established his reputation for vivacity of action and elocution, by which he roused his audience to emotion, and surprised them with the quickness of his parts, which were impressive and profound. He possessed acuteness with power, and ingenuity with comprehensiveness and depth of understanding, activity connected with a presence of power were his distinguishing attributes.

And let us for moment look at Galileo, who being destitute of an honorable birth, without hereditary titles, walking in the humble ranks of society, unprotected by the smiles of the great, poor, and low, and destitute of every thing except the splendid gifts which circumstances had imparted to him, placed at the bar of a Roman pontiff, with seven august cardinals, who were mighty in influence and terrible in power, from whence they derived a commission to take life in this world, and as was then believed, to torment in the world to come. Who were great in those days, the old man or his malignant persecutors? Nay, let us reverse the question, most reverend sir. Who is now the idol of posterity, Galileo or his judges.

The same may be the case with our beloved doctrines of Harmonyism: if they stand the test of criticism, and are proved to be according to the doctrines of eternal truth, their importance will then be appreciated, and their harmonizing and ennobling qualities will be embraced with open arms.

But the idea that no men of note have embraced the doctrines of a community of common property, the science of circumstances, and the arrangements of the new moral world, is not supported by fact; for what was Paul, the great apostle of the Gentiles, who taught the doctrines and the arrangements of the new moral world, or the gospel kingdom, and labored with assiduity to bring the people out of the old, immoral and competitive world, and exerted his astounding eloquence to enforce his puissant appeals on their minds and consciences. The erudition given to him at the feet of Gamaliel; the education he derived from the superior influences by which he was surrounded from birth; the superior combination of constitutional temperaments with which he was endowed; his power to concentrate these superior faculties, and make them bear on one particular object, constituted him a great and a good man. And that he was one of the most magnificent men of his age, promoted the doctrine of Harmonyism, the principles of the new moral world, and the science of circumstances, we only need to consult that portion of history which relates to him.

That he inculcated the science of circumstances we only need consult apostolic doctrine as it is laid down in the 11th chapter of Romans, verses 11 and 20. And that there they taught the doctrine of a community, may be perceived by consulting the history which gives an account of their doctrine, and the powerful influence it had upon some of the minds of those who heard it, for it is there stated: "And with many other words did he testify and exhort, saying, Save yourselves," by an organization according to the laws of the gospel or millennial kingdom, "from this untoward generation," or competitive world. "Then they that gladly received his word, were baptized, and the same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (or contemplations), and fear came upon every soul; and many wonders and signs (or miracles or admirable things) were done by the apostles (or forerunners). And all that believed were together, and had all things common (or as common property); for they sold their possessions and goods (or private

property) and parted (or divided) them to all men as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house (or eating the common meals) with gladness and singleness of heart (or with concentrated minds); praising (or contemplating) God, and having favor with all the people. And the Lord added to their church (or community) such as should be saved." And 'no man' sought 'his own, but every man another's wealth.'

Much has been said about the eloquence of those great and learned men who upheld the present conflicting arrangements of society, and who are constantly eulogizing the peculiarities of their respective and contradicting parties. Eloquent they may be, but their eloquence might justly be likened to a variety of great and mighty streams, rushing along with equal force and majesty, whose overflowings are enough to fill a thousand petty rivulets, at the amalgamation of which we behold but a cataract of mud, or a stagnant ditch vexed into a whirlpool; yet to the shame of the present state of society be it named, characters of this kind are upheld, and succeed the best, consequently make their way in the world, not because of the approbation of the honest, but because of the perverted state of the popular mind, and their own invincible importunities. But the day will come, when that which is the cause of their popularity shall be the source of their shame; and when the very principles they seek to uphold shall be looked upon as the very bane of community, and the cause of all vice and crime.

Then will the eyes of men be opened, their minds will be enlightened on the science of circumstances and the nature of man, and perceive that God, or good, is an elementary principle, without physical organization, presiding over all matter, superintending the universe, and controlling the atom, and without those animal propensities or faculties which always subject their possessors to pleasure or pain.

The *Dispatch* speaks of a vocalist who sings so high in some of his embellishments, that it is necessary to let go his suspenders before he can get down again.

CAUSES OF INTemperance AND MEANS FOR ITS REMOVAL.—There can be little doubt that the intemperance of the lower ranks must mainly be attributed to the want of simple, innocent, and authorized recreations. Men cannot labor incessantly; they must have intervals of relaxation. What is to be done in these intervals? This is a question which it would be well if legislators and philanthropists would examine with the sobriety of reason, instead of the nervousness of distrust. There are moralists and preachers who rail at music and dancing, and inveigh against the popular shows, spectacles, and amusements of the continent: we do not agree with them—we prefer the theatre and the concert to the gin palace; and public assemblies, public gardens, and public exhibition, to private debauchery. Let all who are still possessed with the old jealousy and suspicion of the working-classes—who still think that there is danger in opening valuable collections, whether of pictures, or statuary, or natural history, to public inspection—visit, as we have, the exhibitions of the Mechanics' Institutes; see them thronged by working mechanics and their families: observe the interests they take in the delicate machinery of models, the costly works of art, the specimens of natural history, and the rich manufactures collected there, and their pleased and grateful attention and scrutiny, and then say whether they had not done injustice, to their intelligence, their manners, and their conduct. There is just a little ground for the suspicion with which the pleasures of the poor have been viewed, and the sour pharisaic spirit in which they have been curtailed. It is not very long since there was a kind of crusade against music licences, and a pretty general belief that every assembly of the lower orders, for singing and dancing, must, of necessity, be a scene of vice. To a certain extent they were so: when innocent pleasures are forbidden by public morality, and repressed by the strong hand of power, these very pleasures become poisoned fountains; it is the prohibition, not the indulgence, which creates the vice.—*Athenaeum.*

A LONG JOB.—When the French landed at Bantry Bay, an Irish peasant, who was posted with a musket upon one of the cliffs, and had wandered a little out of his position, was accosted by an English officer with 'What are you here for?' 'Faith your honor,' said Pat with his accustomed grin of good humor, 'they tell me I'm here for a century.'

ANAGRAMS.—An anagram is the dissolution of any word or sentence into letters as its elements, and then making some other word or sentence from it, applicable to persons or things named in such original word or sentence. There are words of this description, both of ancient and modern appli-

cation, which exhibit coincidences that are truly astonishing, and almost incredible, until proved by examination, at the same time affording a very peculiar fund of amusement. The following is a selection of some of the best transpositions.

Astronomers	Moon-starers.
Democratical	Comical Trade.
Encyclopedia	A nice cold pye.
Gallantries	All great Sins.
Lawyers	Sly War.
Misanthrope	Spare him not.
Monarch	March on.
Old England	Golden Land.
Presbyterian	Best in prayer.
Punishment	Nine Thumps.
Penitentiary	Nay I repent it.
Redical Reform	Rare and Frolic.
Revolution	To love Ruin.
Telegraphs	Great Helps.

THE PARADOXICAL DOCTRINES OF THE LEARNED.

BY J. M. H.

Hark! hear the sages of the world—
The clergy, who, of great renown,
Have worshipped at their shrine a God,
Whose attributes they have made known.

They say that he's the God of good,
That he in mercy makes man bear
Those heavy chains, by which his food
Is got, and which he eats in fear.

The Bible then 's a blessed book,
Because it sanctions slavery,
And dooms one man to use the lash,
Another, foul chicanery.

Then glorify the name of God,
Because he dooms man to the lash;
And venerate his deep decrees
Who caused deep furrows in man's flesh.

Reach down your harps and sing of love;
Praise God's impartiality—
Tell to the nations loud and long,
That man enjoys equality.

Talk loud of equal right, and then
Turn round and tell the world that you
Are true and good and Christian men,
That you all evil thoughts eschew.

WANTED.—Six respectable men to canvass for the *Herald of the New Moral World*, to whom an unusual per centage will be given. Apply at the office.

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THE
HERALD OF THE NEW MORAL WORLD,
And Millennial Harbinger.

*"I am a man, and deem nothing which relates to a man foreign to my feelings."
"Plato is my friend, Socrates is my friend, but Truth is more my friend."*

REV. J. M. HORNER, EDITOR.]

NEW-YORK, JULY, 1842.

[Vol. II. No. 6.]

PROSPECTUS.

THE
HERALD OF THE NEW MORAL WORLD,
And Millennial Harbinger.

VOLUME II.

Is published in Monthly Numbers, containing sixteen extra large octavo pages, enclosed in a neatly printed cover, printed on good white paper, with new type, making a handsome volume convenient for binding at the end of the year, and is issued to subscribers once in every month, at \$1 50 per annum.

This publication will contain contributions from authors of the highest distinction at home and abroad. Consisting of memoirs, biography, tales, travels, voyages, poetry, criticism, history, art, sciences, narratives, incidents, adventures, scenery, correspondence, sketches of society and manners, passing events of the time, anecdotes, literature, all embraced in its plan, and be devoted to the science of human nature and society, and especially to the elevation and happiness of those who produce the wealth of the universe, showing that all the governments thereof are founded in avarice and vice, and in abject ignorance of the nature of man; that their laws, policy and customs have one invariable tendency to enrich the rich, and impoverish the industrious and producing classes, and generate that ignorance and vice in which we find the universal family of man involved.

It will frequently throw illustrations upon the fact, that man is a compound being, made up of his constitution, and the influence of his external circum-

stances; proving that man is only a vicious being, because he is surrounded by vicious circumstances; and that if we were surrounded by virtuous circumstances, and more noble internal and external influences, he would be more noble, virtuous and happy.

In order to achieve this God-like object, it will be shown that all the productions of wealth must be a community of common property, and that by the adoption of these principles, the industrious poor, and the ingenious mechanic, need not labor more than one half their time, in order to surround themselves and families with abundance of the blessings of this life, both mental and physical; and that they may immediately enter into such an organization and arrangements as would prevent the capitalists and non-producers from inveigling them out of the fruits of their labor, and reserve to themselves and all the members of the community, immeasurable and incalculable wealth, enlightening all their minds, ennobling all their feelings, moralizing all their influences, and showing them how to create a light that would dissipate the clouds of darkness that inundate the human mind, and reform all the surrounding governments which oppress and mislead the working man.

Present arrangements of which we complain:

The present competitive and individual arrangements of society operate in creating monotonous pursuits—opposing interest—constraint—fear of want—party strife—general distrust—deceptive actions—ignorance of men and things—odiousness, or want of respect which always attaches itself to helpless poverty—perpetual promise of delusive reforms in State and Federal Governments—mischievous, unhappy, isolated and repulsive labor, often resulting in the death of the father and the ruin of the children—madequate reward for labor and useful arts—an erroneous and unwise application of sex,

age, skill and ingenuity to mechanical operations and laborious productions of the essentials of mental and physical happiness.—Bitter conflicts of trades, occupations, and professions—deceptive and envious competition—disagreements in plans, and opposition in their execution—scanty reward for labor, and general want—individual, national, severe oppression—disastrous wars and the consequent numberless evils—extravagant salaries of government officers, and their oppressive influence on operators and producers, and all those evils incident to the lives of all who live amid conflicting interests, and opposing unnatural arrangements, which most conclusively indicate that the present organization of society is not in harmony with the laws of God or nature, nor the mental and physical wants of man, and therefore we need a change, such an one as we propose, which would benefit all classes and conditions of men.

Future arrangements we desire to effect.

The adoption of the principles, doctrines, and arrangements to be advocated by this periodical, would annihilate competitive institutions and arrangements, which bring upon society all the miseries, vices, and disasters under which it is laboring. They would generate universal confidence and unity of action—cultivate the science of circumstances and the nature of the man—lead him to harmonious pursuits, founded on inductive Philosophy which would redound to the elevation of the universal family—a thorough cultivation of their moral and intellectual faculties, by creating virtuous influences suited to their nature; leading to honorable and profitable occupation and pursuits, taking away that odiousness which, in the present arrangements of society, always attaches itself to the most useful labor and industrial pursuits and operations. These arrangements would bring about a variety of occupations subjected to the untrammelled choice of the various tastes, inclinations and mechanical functions of producers—unity and concert of action in all undertakings—appropriate application of sex, age, skill, mind and muscle to trades, labor and all kinds of productions. They would generate abundance for consumption—attractive industry—universal riches and contentment—untrammelled liberty—perpetual peace and co-operation in all important undertakings calculated to benefit the human family, and unite them together in unity and charity, and bind them in the bonds of one common brotherhood, where each would labor for all and all for each, tranquilize the present agitated state of the world and surround all men with happiness, harmony and abundance.

The Base, the Fundamental Facts & Laws on which the Millennial World may be Founded, in which are brought to light, the Constitution of Society, and the Science of Human Nature, being an Efficient Remedy to Heal the Maladies of the Human Race and surround all men with harmony, happiness and abundance.

1. God or (Good) is an elementary being desiring the present happiness and harmony of all mankind.
2. Man is a compound being of animal propensities, moral qualities and intellectual faculties, which are united in different proportions in different individuals, constituting that diversity every where seen in the human species, whose character is formed of his constitution or organization, and the influence of external circumstances which are perpetually acting each upon the other, and thus creating his feelings, convictions, and his will, and make the man precisely what he is made.
3. All the productions of wealth must be a community of common property, and all the States of the earth, the Commonwealth of all mankind.

1. The formation of Community Councils. Their doctrines and principles presenting the essential prerequisites for a Virtuous Community and the Happiness of the Human Family.

The local departments of each community shall be governed by a council to consist of members elected for that purpose by all the members of the community above the age of twenty-one, until the time when all the members shall have been educated, and trained according to the laws of nature, when all above thirty years of age shall be called upon to take their share of duties of the council, whose duty it shall be—

1. To govern all the circumstances within the boundaries of the community.
 2. To deliberate upon and create such circumstances as will ennoble the mind and diffuse happiness to all.
 3. To remove such circumstances as are the least favorable to the happiness and elevation of its members.
 4. To superintend and control the formation of character.
 5. To control and organize the various departments of industry and production.
 6. To see that the fruits of industry are distributed with equality, and in a manner the best calculated to administer happiness to the consumer.
1. The possession of a good animal moral perceptive and mental organization, and the power of procuring at pleasure whatever is essential to preserve such an organization in a state of vigorous activity and health.

2. A perfect knowledge of the laws of nature, the mental and political organization of man, and also the influence which controls them, and the education that matures them.

3. A benevolent disposition, and a proper control of the means by which they can constantly manifest and entertain untarnished charity and pure benevolence for the sentiments and demeanor of all mankind, and promote their happiness.

4. An entire emancipation from superstition and the fear of death.

5. A knowledge of the best mode of producing abundance of the necessities of life, and distributing them alike to all.

6. A liberty to express their thoughts on all subjects, and a freedom of action compatible with the present and future good of the community, and the fundamental laws of nature.

7. Such a knowledge of God and nature by which they may be enabled to form a new combination of circumstances for training the infant from the commencement of its *unborn* existence, to become at manhood the most intellectual, moral and noble being possible, and for governing man in a manner compatible with his mental and physical organization and the laws of nature, securing to him the greatest amount of mental and physical enjoyment.

8. And all partyism in religion and politics, all rewards and punishments, for forms of worship and modes of faith must be removed, inasmuch as they ever tend to set man at variance with his fellow man, and are predicated on an abject ignorance of the natural and organic laws.

9. To remove all those baneful and detrimental influences growing out of competitive arrangements of the present demoralizing state of society, whether religious, political or domestic, under which it is impossible to train man to become rational or happy.

10. To see that all the members have equal rights to express their sentiments, relative to that incomprehensible power which moves the atom and controls the universe, and to contemplate that power by any form, or in any manner most agreeable to their conscience and universal nature, and on all other subjects whatsoever.

11. To see that the members of the millennial or moral world, are not held responsible for their animal moral perceptive intellectual organization, nor for the impressions, feelings and convictions made on their organization, by external circumstances, after

they have been trained, from their earliest existence to manhood, according to the laws of nature and the rational system of society.

12. To provide for their members through life with the best of every thing that contributes to the endowment of mind, ennobling the morals, and the happiness of their members.

13. It shall be the care and concern of the community council to give the best direction to such public arrangements as shall give the most encouragement to the industry and talent of every individual member of the community.

14. To insist as soon as the members of the millennial world shall have been educated from the earliest period of their *unborn* existence to manhood, in a knowledge of the laws of nature, or the rational system of society, trained properly to act in union with them, surrounded by circumstances congenial with them, and removed from, and unbiassed by competitive and demoralizing arrangements, there must be no useless private property—no physical infictions—no rewards and punishments, to direct the faith, control the opinions, and guide the sentiments of the people.

15. To demand that the sexes shall have equal rights and privileges and personal liberties; their marriage shall be unbiassed by sectional, heathenish or artificial distinctions, and allowed to rise from the symmetry of their organization, the congeniality of their views, and the sympathies of their nature.

16. To allow when its community increases in numbers, so as to dispose of a portion of them to form a separate branch of the great millennial family, to do so seeking, at the same time, the consent of the local and general councils.

17. To manage their affairs so that the industrious produces can be surrounded by all that can administer to the gratification of his senses, and exalt morality and industry in his estimation.

18. To be careful that its community possesses sufficiency of land for the support of its members, even when it shall contain the maximum in numbers.

19. To direct that all the members of the community shall be educated rationally, except in case of organic or other mental disease, in which case they shall be removed to a hospital, to be erected and supported for that purpose, where the mildest treatment possible, shall be adopted for their recovery.

20. If any difference occur between the members of any of the communities that cannot otherwise be adjusted, the difference shall be submitted to the five

senior members of the community council, except when the differences exist between the said senior members, in which case the difference shall be decided by the general council.

The education and training of Children.

24. All children born within the boundaries of the communities, must be educated within the limits thereof, and under the control of the council of the sectional government in which they shall reside, and shall

1. Be educated together, or in one general school, as children of one common family.

2. Their parents shall have free access to them at all times.

3. They shall all pass through the same system and forms of domestic teaching, useful employment, and scholastic education. They shall be early taught the laws of God, the nature of man, and the laws of nature.

4. The sexes shall have equal education, privileges and rights, civil, religious and personal liberties.

5. All inducements to vice and fraud shall be carefully removed from every child, and they shall be encouraged to express their convictions on all subjects, and speak the truth in the love of it.

6. They shall be trained from infancy to regard with the utmost respect and esteem, all kinds of labor, which have for their object the production of the necessities of life—their rational and economical distribution, for the communication of knowledge, and a superior organization of the faculties for the practice of virtue.

7. There must be imparted to them an habitual love and desire for labor, by leading them to educational employment, suited to their physical and mental powers.

Laws for the Regulation of the Society of One-mentians and their Communities of Common Property.

Article 1.

The objects of this Society shall be the destruction of individual, and competitive institutions,—the annihilation of aristocracy, monarchy and all distinctions in rank. Of all sectarian and party strife, and whatever tends to set man at variance with his fellow man and to diffuse charity forbearance and good will to-

wards the organization, convictions and feelings of every member of the human family, of whatsoever nation, kindred, tongue or people. To organize infant schools where the children shall be surrounded with the most rational, and elevating circumstances and influence. To diffuse a knowledge of all arts and sciences, and especially to enforce the doctrine that mans organizations feelings, and convictions, are formed for him and not by him, and constantly seek by every means in its power to organize communities of common property, to be controlled by such regulations as the society shall adopt.

Article 2.

The society of One-mentians shall be organized into separate local societies with their branches and the communities of common property, each with their local councils and governments.

Article 3.

This society and its branches and communities shall consist of persons of good moral, sober, and steady demeanor, and such as are interested in the promotion of the principles and objects of the society, or such as the society shall deem eligible.

Article 4.

This society and its Auxiliaries shall hold stated, and public meetings on Sundays and other days as may be convenient, at such time and place as it may deem expedient, deliver discourses by means of their regularly chosen teachers, and in their absence shall hold debating meetings, read scientific scriptural and literary productions on such subjects as relate to the intelligence, welfare and interest of the working and producing classes, organize societies in various districts, towns, and cities and employ lecturers. The use of the press and hold public meetings.

Article 5.

The members of this society shall be expected to subscribe weekly at least 6 cents, which shall be expended in paying for seats, lights, lectures, rents and such other objects as the society shall deem proper.

Article 6.

The officers of this society shall consist of President, and Vice President and Treasurer. A corresponding and recording Secretary, a board of Senators or executive officers of not less than seven persons, and as many speakers or teachers, or lecturers, as the society may be able to elect from the body of its members qualified for such an important task.

Article 7.

The office of the President shall be to preside at business meetings of the society, to preserve order, in all cases in which the laws of the society are silent he shall enforce such customs and parliamentary usages as are common on such occasions, or such as the society may deem expedient. In the absence of the President the Vice President shall take his place, and in their absence a chairman shall be elected by the meeting.

The Treasurer shall hold the funds of the society, make payments according to the direction of the executive Senators, or the society, and present a quarterly written account of receipts and disbursements.

The Corresponding Secretary, shall conduct the correspondence of the society.

The Recording Secretary shall publicly notify all the meetings of the society, all the meetings of the Senators and shall keep a record of the funds of the society of public discourses, and the subject matter of the same, and all the business transactions of the society.

The Executive Senators, shall have power to enact their own by-laws fill vacancies in their body, direct the Treasurer in the application of all monies belonging to the society hold stated meetings, examine, refuse or receive all candidates for membership, or community, or as teachers, and adopt the most efficient means in their power to advance the objects of the society.

Any members of the society shall be allowed to attend any of the meetings of the executive Senators, speak on any subject that may come before them, but not to vote.

Article 8.

This Society, Auxiliaries branches and communities, shall hold separately, quarterly conventions, at which they shall receive the reports of the executive Senators and Treasurer, and adopt, amend or expunge the regulations of the Senators, and control the business of the Society.

Article 9.

Any organized association, enlightened in the science of circumstances and the nature of man, and believing in and desirous of promoting the same principles and objects of the Society, may become Auxiliaries to this Society.

Article 10.

Every proposed amendment to these laws shall be submitted in writing to the Board of the General Council, or to the Recording Secretary of the Society,

prior to its being brought before the annual Council, which amendment shall not be adopted without the vote of two-thirds of the Council.

The formation of local Society Councils.

Article 11.

The local affairs business and departments of each Society, and the communities of common property shall be separately governed by their respective local councils, to consist of members to be elected for that purpose by all the members of the respective local Societies, and the communities of common property.

It shall be the duty of the Societies Councils to see that the provisions and regulations of the general council relative to its own local Society are carried into effect and adopt the most efficient means in its power to advance a knowledge of the Millennial arrangements of the New Moral World and all the great objects of the general council.

The formation of the General Council.

Article 12.

This Society with its branches, Auxiliaries and all its communities of common property shall hold an annual general council, to consist of such representatives as shall be elected authorize and delegate by the majority of their votes for that purpose, whose duty it shall be.

1. To receive the representatives elected, authorized and delegated by Societies and Communities of the Onementians.

2. To superintend and consult on the best means for forming roads, contracts and conveying the surplus produce of different communities from one community to another.

3. To regulate and control the formation of new communities.

4. To purchase new lands and property, control and superintend the surplus land, to govern all the circumstances relating to the general welfare of all the local Societies, their branches and communities of common property.

6. To communicate with different and distant nations to receive, delegates, visitors or ambassadors from them whether they act on competitive or carnal arrangements, or on the principles of the primitive and Apostolical practices.

7. If the general council shall conceive that any of the local councils of the branches, Auxiliaries or communities have in any case acted contrary to the eternal law of good or nature, or the general welfare and equal rights of the Onementians, they shall endeavor by the mildest means possible to correct their judgment and remove the cause, and if a majority of the general council shall decide that any of the local councils of the Societies, branches or communities have acted contrary to the law of nature, a third time, they shall form another local council consisting of the minor members of the Societies or branches and the communities of common property, and also of those senior members who have served their time in the general council.

PHRENOLOGY.

[CONTINUED FROM PAGE 89.]

Inhabilitiveness, No. 5.

It is well known there is a predelection in the minds of many people to reside in a particular country, location or place of which this organ is the source.

This inclination is not found in one nation alone but in most of the nations of the earth. Indeed this propensity is so strong in the minds of many people, that if their professional pursuits, and the calls of their families, oblige them to live in the crowded city, their principle object will be to amass wealth in order that they may go in the country and indulge their propensity.

This faculty is not peculiar to man, but it is common to many animals; as the Cock, the Cat and the Rabbit.

But here it may be said, this arises from their organization, which is adapted to their manner of living. The fish resides in the water and the bird in the air; but this is not the exclusive idea which influences them to a choice of their location, because, many animals choose to reside where there is no food; such as the Chamois, which dwells on the Alpine Mountains, and the Wild Goats, which dwells on rocky mountains where there is a scarcity of food.

What can make it essential for the Lark to take its perpendicular flight, to sing its morning song, and play its melodious notes, more beautiful than those of the Eolian Harp.

All this is not produced by the power of flying, for Pheasants possesses that power, but it has no inclination to soar aloft like the Eagle.

The Duck seeks for the water as soon as the shell is fallen from its back; the Turtle, pants after the water from the first moment of its existence, while other animals choose their abode on dry land.

These animals have a natural instinct which leads them to choose their varied stations, and which undoubtedly arises from the organization of their cerebell.

It is plain from the foregoing facts, and observations that nature has imparted to these animals an instinct by which they are guided to their varied stations, regions, and countries, and of course arises from a portion of their brain.

Phrenologists rank it among the animal propensities, and maintain that its sphere of activity is to give an instinct for local habitation, and that it will be found large in the heads of those who have this propensity.

But since it is small we caution our friends to be careful, and not confound it with its neighboring organs.

Combativeness, No. 5.

This organ is situated at the mastoid angle of the parietal bone.

Its prominence, or its largeness, is accompanied with a disposition to contention, or quarrel among both men and animals.

The portraits of sword players, and ancient warriors, seem to indicate, that they possessed this faculty to a high degree: and as for animals it is notorious, that one dog has an unceasing disposition to give battle, and never flies from an antagonist, while another passes peaceably along; and shuns all provocation of quarrel.

The heads of courageous animals are always wide between, and behind the ears, as the Bull Dog, and the Lion, but the heads of quiet and peaceable dogs are small and narrow at the same place.

The same remark may be applied to man, for those with large combativeness, are fond of controversy; and if their intellectual faculties be proportionably large, they will cut a figure in the world, and never be backward to defend what appears to be right.

This organ must have been large in Disgill and Huntington, Alexander Campbell, yea I am persuaded that this organ is large in his head, for he is the greatest polemic writer in the religious world.

This organ is generally more developed in males than females, though we acknowledge they have sometimes been a little too quarrelsome.

It is large in all valiant soldiers, and brave heroes, polemic writers, and quarrelsome students.

Some have said that a propensity to fight arises from bodily strength, but this argument, (if one it may be called,) cannot be admitted, because there are several species of animals, which are small and weak, yet they are fond of fighting; for instance the dunghill fowl is generally larger than the game Cock, but by no means equal in the fight; the shepherd dog has frequently stronger bones and frame than the Bull Dog, but the former is not equal to conquer the latter. Small men are often bold and courageous, while there is often, about large men, much couching scrupulosity, and cowardly demeanor.

Where this organ is very small the individual is incapable of defending himself, even when he is imposed upon, and is characterized with a feminine timidity, and if he offers an assault he runs behind the curtain of secrecy, there is in him a destitution of heroic boldness which is so essential to the character of a man, and a moral principle.

If a large development of this organ should be accompanied with intellectual faculties, there will be about that person a groveling peevishness, and a constant disposition to quarrel and find fault without reason, cause or regulation.

But where it is large, and accompanied with a full development of intellectual faculties, being well educated and improved, there will be in that person when assailed a resistance which renders attack formidable to the aggressor, and though it may indulge itself in slumber for a season, yet its energies will be aroused at the first appearance of opposition.

It not only begets a disposition to attack, but it is as fearless of opposition as the unthinking horse that rushes into battle, or as the lion when he jumps upon his prey.

It therefore is essential to all great statesmen and magnanimous characters, for it gives courage to the warrior, a manly forwardness to the statesman, and disposition to oppose error in the divine.

Secretiveness, No. 7.

This organ is situated at the inferior edge of the parietal bone, and joining the organ of destructiveness; its power is essential to all cunning and crafty persons. Without it the highwayman will be caught in his pursuit, the thief will be found out in the act of his plundering, and the debtor will be detected while defrauding his creditors; in fact it is the faculty by which deception is carried on in the world.

It imparts a cunning to the appearance of prudence, furnishes duplicity with the means of secrecy, cloaks hypocrisy with an appearance of uprightness, the eyes with the semblance of truth, it tends to intrigue the curtain by which its plots are covered, supplies deceit with the resemblance of uprightness, and covers falsehood with the appearance of friendship; in all individuals remarkable for concealment, this organ is large.

This faculty is large in the tiger, which secretes itself in the bush, and at an unexpected instant leaps upon its prey; it is large in the cat which hides itself and which without stirring a limb will set for hours watching the mice. It is also by this organ that the rabbit hides itself when pursued, the fox approaches the poultry with precaution, and the dog hides his bone.

It is large in those animals which secrete themselves by day, and pursue their prey by night, such as rats and mice, and rabbits; in a word this faculty is large, wherever there is a qualification for concealment.

Persons in whom this organ is small, are often injurious to themselves, and those with whom they are surrounded, for they publish abroad the faults of their neighbors, and commonly make a public talk of those things which should be preserved in secrecy, and act like a Judas though in the society of the Apostles.

A full development of this faculty is essential to every good pleader at the bar, who wishes to conceal his knowledge of the law, and his own opinion of the statements of witnesses, till he has heard the whole. It is necessary to the good general in the field of action, who wishes to save his men by secretive plots, and defeat the enemy by intrigue.—In fact there are no great statesmen, no mighty heroes, no wise counsellors, but in whom this organ is fully developed.

Acquisitiveness, No. 8.

The situation of this organ is at the anterior inferior angle of the parietal bone.

According to Gall, Spurzheim, and Combe, this is the organ from whence arises a disposition to steal or hoard up.

The annals of individuals corroborates the fact, that a disposition to steal, has existed among all classes, grades and conditions of men; whether high or low, rich or poor, bond or free, learned or illiterate.—Hence a disposition to thieve does not arise from poverty as many have supposed, for we have known

many poor men to be honest, while they who have possessed abundance, have been addicted to this propensity.

This inclination has not been confined to the illiterate, for we have read and known of many from the well educated, and respectable walks in society in whom this disposition has been manifested.

I have read an account of a man who was cast into prison for stealing, and who had carried on his plunderous depredations for years, and it was well known that he gave the produce of his plunder to the poor.

Many are undoubtedly in possession of that well known history of Robin Hood, who for years robbed the passengers on the highways of Charley Forest and its vicinity, and how that he plundered the wealthy and gave to the needy, hence those well known words :

"He robbed the rich, he did bestow,
Gave it to those who were poor and low."

This propensity is common to animals, as well as to men : The magpie will steal rags, childrens toys, and various other articles, and hoard them up, not because they have any particular use for them but to gratify this propensity.

The bees often rob their neighbors through its influence.

Now these facts, together with a thousand others which might be enumerated, establishes the truth that this faculty is a natural one, and that the abuse of it must have been anterior to all the criminal laws known in the world. But this idea will be objected to by the opponents of Phrenology, and the unlightened ; for say they God can never be the author of an organ which induces man to steal.

To this statement we assent, but still we are desirous of replying that God did not create the hand which stretched forth to bribery or plunder, with a design that it should be thus appropriated ; but although it is thus applied, it is evident that God created it.

The same remark may be applied to the faculty now under consideration, God did not impart it to man, with a design that its energies should be improperly applied, but devoted to useful and laudable purpose.

Dr. Spurzheim seems to carry the idea, that this faculty is gratified in the accumulation, or hoarding up of property, and that the plans proposed and means employed, whether gambling, trade, industry or theft, must depend on the influences of the other

faculties. Nay it is so far controled by the other faculties, that whether it collects, money, houses, lands, portraits, minerals, books or other objects of curiosity or science, must be decided by them.

There are men in whom this organ is large, but who we believe are as far removed from theft as honesty is from deception, yet this faculty is so predominant in some people, that in order to gratify it hoarding up property, they will forget the blessings of civilization, for to them an old house in which the wind, on a cold winters evening whistles with a noise more frightful than that of the screaming owls, their children being uneducated, half starved and half naked, their houses in which there is more dirt than is necessary for a hogstye, are all trifles in their estimation, so long as they can gratify this, their leading propensity to hoard up.

This principle is too general among our fellow men as Lord Kames has observed, "man is by nature a hoarding animal, having an appetite for storing up things of use, the sense of property is bestowed upon all men. The appetite for property a great blessing, degenerates into a curse, when it transgresses bounds of moderation." And this we know to be generally the case, for the reflecting faculties of some men, tell them that they possess even superfluity, yet their burning thirst for more is so strong that it may be denominated unquenchable.

In as much as this faculty prompts men to make provision for the future, it is essential to the good father who would provide necessaries for his children.

A due and a proper use of this faculty is the foundation of wealth, the blessings of luxuries and the comforts of civilization.

May the influence of this faculty, be so applied by us that it may redound to our own, and the comfort of those around us.

Constructiveness, No. 9.

According to Gall, Spurzheim, and Combs, "this organ is situated at that part of the frontal bone immediately above the spheno-temporal suture. Its appearance and situation vary slightly according to the development of the neighboring parts. Its size is less distinguished if the zygomatic process is very projecting, or of the middle lobes of the brain, or the forehead in general, or the organ of order and language in particular, are greatly developed."

The leading object is to determine the actual size of each organ and not its mere prominence. This is a small organ joining tune and therefore needs minute observation and a fund of experience to determine its situation.

After intense investigation, and a thousand observations, the Phrenologists have been enabled to come to a decision that this is the organ by which men and animals construct their various buildings.

There are animals in which we can trace no evidence of this organ, while others possess it in a remarkable degree, such as the bee, which possesses a wonderful power of construction, in the formation of its hive, and comb, which would adorn the mind of a Solomon.

It is large in the Beaver, which is an intelligent amphibious animal which builds its substantial dwellings on rivers.

It is large in the white ant, which far exceeds the bee, or the beaver, for they build pyramidal structures, divided into chambers, magazines and various apartments, and conveniences, and their structures or buildings are so strong, that they will bare the weight of four men, and which in the plains of Senegal appear like villages.

This faculty is generally large in all natural sculpturers, architectures and machine builders.

The opponents of phrenology are wont to pour contempt on our useful science, because for the sake of illustration and proof, we attempt to draw a comparison between men and animals, but does not the sheep bleat, and the dog bark, with organs similar to those by which the sublime songster charms our ears. Would you laugh the science of anatomy to diadain if we were to tell you that the sweet singer of Israel played those melodious tunes on the harp which would charm the duldest ears, with the same sort of organs by which the clumsy Orang Outang carries its staff of defence.

There is another objection to which we must make a reply; Mr. Coombe, says, p. 49:

"It has been objected, that the elevation or depression of this part of the brain depends upon the force with which the temporal muscles, which lay over it, have acted in the individual, and it is said that carnivorous animals who master their bones, and in consequence possess those muscles in a very powerful degree, have narrow heads, and little brain in the region of this organ. The answer to this is four fold.

1. Carnivorous animals do not build, and the organ in question is wanting in them. The organ being absent, their heads are narrow of course; but all this is in exact accordance with phrenology.

2. In the beaver which cuts timber with its teeth, and in which the temporal muscles act with great energy, the organ is large, and the head is broad; which also harmonizes with our doctrine, and contradicts that of the objector.

3. In the human race, the breadth of the head, at the region in question, which indicates the size of the organ, does not bear a proportion to the face with which mastication is performed, for some individuals, who live chiefly on slops, and chew little, have narrow heads, and weak constructive talents, while others who eat hard viands, have broad heads, manifest great mechanical skill.

4. The actual breadth of the head in this quarter from what ever cause it arises, bears a regular proportion to the actual endowment of constructive genius.

These objections being thus explained away we proceed to remark, whenever this faculty is deficient in a man, he will often be incapable of constructing even a comfortable hogstye, much less his barn or dwelling house. On this ground we may account for so many awkward buildings, and inconvenient dwellings, with which our villages are crowded.

The abuse of this faculty consists in men being so fond of constructing buildings, and frames without being able to defray the expense, and thus involve themselves and their friends in debt.

I once knew a man whose friends left him in affluent circumstances, but who was so fond of gratifying his leading propensity to construct, that he reduced himself to a state of abject poverty.

This faculty is essential to the building of ships, the construction of dwellings, and the erection of palaces. It is necessary to the manufacturing of all kinds of instruments, furniture and clothes.

Its strength, and lively exercise is loudly called for in all that calls for a nicety of form, as in sculpture, carving and writing. As to which of these professions or studies it will turn its attention must depend on the other organs, for instance; If Philoprogenitiveness be large, it will devote its attention to construct for the comfort of offspring, if language be large it will turn its attention to constructing of eloquent pieces or speeches.

If benevolence be large it will be engaged in constructing new schemes of charity.

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THE WAY TO WEALTH.

"There is no foundation in nature or in natural law, why a set of words upon parchment should convey the dominion of land."—Blackstone.

The land shall not be sold forever.—Moses.

"The mass of mankind has not been born with saddles on their backs, nor a favored few bootied and spurred, ready to ride them legitimately by the grace of God."—Jefferson.

INTRODUCTION.

In proportion as the mind of man has become degenerated, or the selfish animal faculties have become predominant. The few have usurped authority over the many, and to facilitate their designs they have invented money as a medium of exchange, and made it the representation of wealth, given it an indiscribable influence and it being accumulated in a few hands those few have always had an overwhelming influence over the many who have been compelled to a servile scringing, and abject servitude to the few.

Moses, although afflicted like most other men with many infirmities, was nevertheless one of the best law givers of which the world can boast. He directed that *the land should not be sold forever.*

He undoubtedly foresaw the evils which would arise from the individual property system, and therefore exercised his legislative influence against what he might justly and clearly conceive to be the foundation of all those carroding cares, perplexing disasters, and conflicting institutions which have since fallen to the lot of mankind, and which have placed heavy burthens on the many for the aggrandizement of the few. From the beginning it has not been so, something like a community of common property has existed from the time the Jews passed through the wilderness and entered Canaan to the present epoch.

Christ was a Jew and better understood the Jewish economy, and was a better expositor of its institution than any other individu-

al, whose sentiments were in perfect harmony with the laws of God and nature, and who appears to have given up all considerations of individual aggrandizement for the purpose of giving to mankind the redeeming principles of community, which if carried out into practical operation would ransom mankind from the *shoal* of competitive institutions, and the *hades* of interests.

Those principles of salvation and redemption being communicated by Christ to his Apostles, they building on the foundation which their predecessor had laid, went in every direction to spread the eternal truth of God, nature and science.

As an evidence of their unabating zeal, the fervor of their motives, the astounding facts they presented to the mind, and the fervent appeals they made to the consciences of men. We have only to consult the annals through which their principles and proceedings, or practices have been handed down to posterity. In the history of the Acts of the Apostles, where it is stated that not less than "three thousand souls who continued steadfast in the Apostolical principles of fellowship in their daily bread and contemplations many, admirable evidences and signs were given by the apostles; and all who believed entered into community and had all things common; they also sold their individual property, or goods, after which, distribution was made to the community, who partook of their daily bread in common, from house to house, with gladness and singleness of mind, and resorted to the temple daily, contemplated good, had favor with the outward world, and the element of good added to their community, frequently, such as desired to be saved."

The principles and practices of these three thousand as here set forth, spread in every direction. In a short time their missionaries or heralds were seen floating on the breeze towards every quarter of the Globe; congregations or communities were established in every direction, the people experienced the salutary effects of the adoption of their arrangements, till at length such was the extent of their influence that the pagan priests and despotic monarchs of the countries they visited, were induced to the policy of a partial adoption of the rational principles of these undanted reformers, until the principles of Judaism and Paganism had mingled with the christian philosophy.

The preponderance of evil had overpowered the good to such an extent that we are unable to distinguish the counterfeit from the genuine principles, unless we call our attention from modern to primitive History, from the living to the dead languages in which those principles are delineated.

While we are endeavoring to trace the Apostolical philosophy of community of common property to the present time we would ask what are all those jesuitical establishments from time to time have been established in every quarter of the globe under the jurisdiction of, and within the precincts of the Roman Hierarchy, who have always in some measure, acted on the principles of a community of common property?

And what is the intimation of the *Dunkards*, in Europe, the *Moravians* in Germany, the *Quakers* in England, the *Shakers*, the *Zoeties* and the *Rapites* in America, all of whom have a reverential regard for the New Testament, and profess to deduce their principles from thence.

Do not all these establishments intimate, (imperfect as they may be, and undoubtedly are,) that they have deduced an idea that the New Testament has conveyed to them the doctrine of equality community, and harmony. The principles of community of common property, or the fundamental and invulnerable facts on which they are based, have repeatedly been assailed by learned as well as the unlearned opponents, all of whom have given untarnished evidence that they were not familiar with the principles they affected to oppose. To facilitate their inquiries, to aid the memory of the devoted disciples of our holy cause, and to make the world better acquainted with the principles of harmony, and those ennobling principles by which we propose to redeem the producing man from the despotism of the capitalist, is the ostensible object and apology for this intrusion on public attention.

In the discharge of our duty which is to labor to convince the public of the goodness of our cause, and the soundness of the redeeming principles of harmony, it has been deemed expedient and parliamentary to lay before the reader some of the most prominent objections commonly urged against that wholesale reform, and scientific revolution which above all others is the most intimately connected with the happiness and well being of man, and to promote which, demands mightier energies than those which were seen at the field of Waterloo.

THE WAY TO WEALTH,

Or Objections to Harmony stated and confuted.

To Mr. Horner.

Objection 1. You may talk about the superiority of your community Principles as long and long as you please, but you will never persuade the rich, and the money holders to give up their property to others, nor come into your measures.

This objection leads us to notice two prominent possessions, viz :

1. The *Rich* or the money holders would be materially benefited by the adoption of the principles of harmony.

At present they are afflicted like all other men, with a variety of corroding cares perplexing anxieties, or worrying diseases, they are like the troubled sea constantly casting up mire and dirt. The monarch is fearful he shall lose his crown, the noble is startled at every proposition of reform, the capitalist is perplexed with the changeableness and falling of the value of property, the affluent are tormented with diseases, the merchant is harrassed with the uncertainty of commerce, and all are surrounded with the troubles which grow out of the present competitive arrangement of society, which are a violation of the laws of nature, and bring consequent punishment.

But the community system would release the whole of them from all these afflicting circumstances and influences, and give them pleasure for their pain, health for their afflictions, joy for their sorrows, confidence for their doubts, respectability for their degradation, the power of production for their usefulness, a solicitous desire to improvement for their opposition to advancement, the certainty of enterprise for the instability of commerce, real joys and elevated happiness for their artificial superfluities hence we are confident their condition in life would be benefited and improved.

It is true the fundamental principles of harmony would call upon them to be producers as well as a consumers, but they would be more suitable objects of honor and respect when tilling the soil, than they are at present though dressed in a variety of colors like monkeys and placed on gilded thrones and dressed in fine robes.

for though the sceptre of mercy may be in their hands, their garments are stained with the oppressed; the blood of slain.

True they would be brought or rather raised to a level with the common brotherhood, but being endowed with a proper spirit, and relieved from a childish ambition, seeing none above them would not desire to be above others, and whoever had not this spirit, would not be a fit subject of the Millennial world, and continue to give strong evidences of the irrational influences under which they had been trained.

2. A community of common property would not be dependant on the *rich* and the money holder, for while they hold the artificial wealth the community held the real wealth. They would be the producers of all the cloth which clothes in the winter, the food which feeds in the summer, and the mansion which covers and screens from the inclemency of the seasons. They would, therefore, combine their powers of production with the rich man's necessities, and make their the means of abstracting the superabundance of wealth he possesses, and applying it not to individual but to general good. By this means we clearly perceive that a little leaven would even the whole lump, and the world, ere long, stand redeemed from the immorality, and the vice of the present competitive and conflicting arrangements of society. Consequently, whether we should succeed or not in converting the *rich* to the adoption of the principles of harmony, it is no proof of the impropriety of our cause nor of the impracticability of our measures. Give us the mechanics and all the actual producers, and let them adopt and act upon the arrangements of the Millennial World, and they shall, in a comparative short period, surround themselves with more substantial wealth than is possessed by all the potentates, princes and monarchs of Europe, whose artificial wealth shall 'eat as doth a cancer,' 'make to themselves wings to fly away,' and melt before the light of science, the truth of harmony, and the Christianity of our arrangements, like wax before the flame.

While the powers of production possessed by the working and producing classes would not only enable them to surround themselves with the common necessities of life, but they would have leisure, and libraries by which to cultivate their minds; and being intelligent, it would be

impossible for the utmost stretch of imagination to place bounds to their powers of production. If with their present limited means of improvement, and all the trammals thrown around their inventive genius and powers of improvement, they are enabled to produce all the wealth in the world, from the diamond that bespangles the crown of the monarch—the purple, and the blue of the nobles—the stately ornaments and gilded trappings of nations—down to the shoe that is worn by the inmate of the parish poor-house, what would they do when the literary productions of the world were at their feet, when the libraries of state were thrown open to their indiscriminate perusal. And when they possessed a knowledge of all art and all became wise in science—when state would be united to state, by communications founded on scientific principles, the fruits of the powers of machinery would fall under the control of the men who invented and worked it. No one would be raised above his fellows to tyrannize over the persons who promoted him, no one would be exalted to that position by which he could abuse a single member of the common brotherhood,—all would act on the principles of untarnished republicanism, and the equalizing principles of Christianity, all would be actual producers as well as consumers, consequently it would be vain and idle to pretend to place bounds to the wealth they would produce, and the blessings of life with which they would surround each other.

Objection 2. "Your Common Property System is most abominable, because it would make the industrious, and those who were willing to work, support the idle."

It is a law in Polemics that when an argument is equally against yourself as against your opponents, it becomes invalid. Nevertheless, we will for the sake of gratifying our antagonists, give their argument a respectful attention, and in the first place, show that it makes against the cause it designs to sustain.

The present antagonistical and opposing institutions of all the governments of the earth unavoidably divide the people into two distinct classes, namely: the *producers* and the *non-producers*. The former consist of laborers, farmers, mechanics, builders, sculptors, painters, and all those who are engaged in producing and superintending those things which contribute to the gratification of the physical, moral and mental

faculties. The latter consist of watchman, policeman, lawyers, judges, legislators, bankers, brokers, stockjobbers, soldiers, heroes, pirates, murderers, and those who live by thieving, chicanery or fraud. The latter are constantly generating and upholding such arrangements and institutions as compel the farmer to produce, and by their labor, sweat and blood, to contribute to the sustenance, the wealth, the superfluity, and, in many cases, to the prodigality of the latter. The mechanic makes the sword for the soldier, by the force of which the soldier is raised to a prince, who makes laws to tax the mechanic, and plunges that very sword into his breast if he refuses to pay.

The hod carrier and the mechanic raises the splendid and ornamental mansion, and beautifies it with domes and architectural grandeur, into which they are not permitted to reside; and if they should be content with a more humble cot, even that poor privilege is denied them except on condition they pay a yearly tribute to their conquerors and lords of the soil.

The present individual arrangements of society have divided the people into two bodies of unequal magnitude and dissimilar in appearance. The one exhibiting in their general appearance meagre visage and sunburnt faces, the marks of dejecting care and wearing toil, whose every movement is an evidence of the oppression their muscles have been compelled to endure, while their physiognomy shows they have been cheated out of leisure and taste for mental cultivation. The other part presenting in their general appearance a sleek and ruddy complexion, show that they have the command of hours of leisure and abundance, which with their embroidered diamonds, golden ornaments and silver trappings, serve as an incontestible evidence that they belong to a privileged few, the aristocracy of wealth and the favored of the earth. Thus presenting a demonstrable evidence that the *many* are compelled by the strong arm of the law, the despotism of capital, and the force of circumstances to toil for the *few*.

It must not be denied that the producing classes form the majority in every state and nation who have produced all the wealth in the world, from the diamond which bespangles the crown of the monarch, to the shoe that is worn by the humble peasant. Therefore, wealth being produced by the industrious producer, and enjoyed and consumed by the non-producer, it follows that the present is the system which compels the industrious to support the idle.

This argument of our opponents, therefore, is so far from being favorable to their ground, that it makes against the present system and arrangements of society. And so long as men have the slightest regard for the propriety of argument, it is to be hoped it will never be urged again.

Another objection which may be urged against the validity of this argument, is, those who urge it cannot be acquainted with the Roshional system of society we advocate, or they would see that in the system there would be an absence of the cause which produces the effect of *idleness*. Idleness or an indisposition to industry is an effect, which, like all others, is produced by a corresponding cause. But it is difficult to conceive how causes which produce idleness could exist in the Apostolical institutions and arrangements we propose.

In these arrangements the mind would be enlightened on the science of circumstances and the nature of man. It would give a thorough knowledge of the physical temperaments peculiar to the human constitution, and of the comparative and proper combination of these to produce an industrious generation. The equilibrium of the animal, moral and intellectual faculties would form a prominent and important study, which, with due care, attention and education would enable the community to guard against the production of idle persons.

Assiduous attention would be turned towards the training and education of the children; in which education the teachers would be careful to give the children the most exalted ideas of industrious habits, and the powers of production. They would receive the most degrading ideas of the idle habits and customs of the old immoral world. We are therefore certain—as certain as like causes produce like effects—that the children trained in the Millennial state of society would have a more exalted view of industrious habits and the capabilities for producing all that which contributes to the mental and physical wants of their brother man. Then the legislator can, in the present world, entertain of his enactments—the soldier the blood and carnage he inflicts, with such exalted ideas of industry—the powers of production. Trained and organized by the community for the important purpose of producing—and removed from all the baneful, idle and artificial habits of the present competitive world, it is easy to conceive what an industrious community would be produced, and how powerless this objection would fall with blushing and confusion on those who urged it.

Objection 3. "If your System of Community were to become general, men would have no ambition."

This objection is partially answered in the 3d No.

of our Harbinger—vol. 2—p. 36; and under the previous head of this article. But we must, for the sake of those who urge it, give it a formal attention in this place. A want of ambition grows out of the want of a proper admixture of the temperaments—a deficiency of the mental organization, or the absence of proper excitement; all of which would be enlarged, modified and improved, according to necessity, by the education administered and the influence by which the individual would be surrounded from childhood to manhood.

Community of common property exists in many departments of the present state and arrangements of society; and yet, notwithstanding the degrading influences by which all are surrounded, *ambition* is manifested by numerous members of those associations.

For instance, we have a City Hall, the common property of all the citizens; and which has been raised at an enormous expense by the people, in which they have a common property sustained by a common interest, and a common *ambition* is manifested by all the citizens in its preservation and support.

The Army, Navy, their uniform, equipments and appendages, with all their property, uses and functions, are the common property of all the people; and yet their is no lack of ambition in their sustenance and support, and a general desire of *ambition* towards their welfare is apparent.

The federal and state legislatures extract an immense amount of labor and toil from the people, and although it might be shown that these are no profit, but detrimental to the people, yet there is ambition manifested in raising these funds, which would do honor to a better cause, and would be still more apparent if those funds were consecrated to their own welfare.

All the Methodist meeting houses of all the states belong to all the Methodists of all the states; and, therefore, are a community of common property to them; yet, whoever pretended that because these are a community of common property for the use of each and the use of all, that they had lost all *ambition* in their preservation and support.

The same may be said of all the public property, schools colleges and church estates of all other denominations, which are not for the exclusive use of any, but held in trust for the use and good of all; yet the *ambition* which sustains them is on the increase rather than on the decline.

Therefore, if it is possible to uphold an interest and *ambition* to sustain these institutions of common property, it is difficult to discern why in a superior state of society we should not be able to maintain a corresponding share of interest and ambition. Nay, we have demonstration on this subject. For there are five thousand Shakers in the United States possessing extensive tracts of land and a vast amount of property, which is *bona fide* a community of common property; where all alike are producers, and all alike enjoyers, where each labor for all, and all for each; yet the general testimony on this subject is, they have no idle men, that there is no lack of ambition to support by labor and industry all the interests and welfare of all the members of their community; which goes far, very far to set aside this objection.

If, therefore, ambition and energetic enterprise is manifested in these associations of common interest, why is it not fair to conclude that if all the property of all the world were a community of common property the people should be deficient in the promotion of those institutions which administered to all alike "the blessings of life, liberty, and the pursuit of happiness." If the producing classes are ambitious in sustaining the present institutions of society which throws the fruits of their labor in the lap of others, why should it be thought they would not be ambitious in sustaining those institutions which relieved them from the oppression of the capitalists, the taxation of the legislature, the tithes of the ecclesiastics, and reserve the fruits of industry under their entire control, and guaranteed to them and their children all the blessings of a permanent home, a refined education, physical enjoyments, and all that is worth living for upon earth.

[TO BE CONTINUED.]

The superstitious notion of the word At-One-Ment Corrected.

The word *Atonement* is a compound of *one* and *ment*, and when its radical definition is understood, signifies an agreement, a unity, a oneness, and may be applied to principle and action.

The Hebrew word *Caphar* signifies a covering, or a screening, or redeeming from whatever is disastrous or detrimental. In proof let us instance the case of David, who said to the Gibeonites, (vast numbers of whom had been slain by Saul, and with whom David desired to be on terms of intimacy,) "wherewith shall I make a *caphar*."—i. e. reconciliation, agreement, or be *at-one-ment* with them.—2 Sam. 21:—3. And thus the word intimates that

we may be screened or saved from that punishment which is the consequence of our offences, or secured from that avenging principle contained in the eternal law of nature, which controls the atom and superintends the aggregate; and which if we disobey, the infliction of misery is the inevitable consequence; but which if we do obey, there will be an agreement between it and our actions, and therefore there will be an *at-one-ment* or *one-ment*, without confliction, contradiction, or jarring.

Paul in his epistle to the Romans said: "But we also joy in God, through our Master Jesus Christ, by whom we have received the *one-ment*."—Rom. 5:—11—meaning that Jesus Christ as a sound philosopher had made himself acquainted with the inductions of universal and fundamental truths, and from them presented to the world of mankind a system which was *at-one-ment*, or which harmonized with the system of social arrangements of universal nature, by which we are taught the important lesson, that if the human family would act in harmony with the Law of God, or that eternal principle which controls the atom and superintends the aggregate, they would be perfectly happy and heaven would exist on earth—the present agitated state of the world be tranquilized—swords be beat into plough-shares, and spears into pruning hooks—the nations would cease to war with each other, and all the families thereof would be united in the bonds of one common brotherhood, and each and every one would be placed in the enjoyment of inalienable and equal rights—change the kings of earth to husbandmen and nursing fathers in their respective communities—induce the legislator who is a law-breaker to become a law-obeyer—cause the judge and the jury to become the pioneers of industry—convert the useless soldier into a valuable producer—and turn all the mental and physical functions of man to the production of an *one-ment*, unity and happiness of the human race.

It is because these are our views on what is called the "*At-one-ment of Christ*," that we have sometimes been called the *One-ment-ians*, which term is certainly applicable to our principles, and presenting at once the fact that ours is the most noble object that ever engaged the minds of philosophers, or absorbed the attention of man.

THE FORMATION OF A SOCIETY OF ONE-MENT-ANS AT NEWARK, N. J.

The glorious cause of eternal truth is onward.—After something like a year's labor, off and on, we have succeeded in forming another society on the principle of the *Millennial World*.

On the 27th inst. a number of scientific mechanics, industrious and useful producers, were duly organized into a society, thereby pledging themselves to do all they can to sustain the most glorious cause of the working man's redemption from the despotism of capital. They adopted the same laws and constitution as passed the convention of *One-ment-ians* in New-York.

The following are the names of gentlemen who were unanimously chosen as the officers of the said society:

JOHN MASON, - - - - - President,
FRANCIS HOPPER, - - - - - Treasurer,
W. SMITH, - - - - - Secretary.

They are to be supplied with lecturers from New York every other Sunday, and the Secretary who has been accustomed to lecture on the subject of Temperance, but who, notwithstanding the goodness of that cause, will take another step in the progress of civilization, by calling the attention of the people of Newark to the sublime and ennobling science of circumstance, the nature of man, and the formation of character;

N. B. Dr. Humbert is to preach for the above society on the second Sunday in July.

May this little band of brotherhood become a thousand, and the thousand a strong nation.

THE WOMEN OF THE EAST

Being an illustration of that detestable orthodox doctrine that "God governs all the affairs of the world."

(FROM LADY MORGAN'S "WOMEN AND HER MASTERS.")

It is an awful and heart-rending act to raise the dark curtain which hangs before "the sanctuary of the women," throughout the great continent of Asia, and to penetrate the domestic holds of those vain-glorious nations which arrogate to themselves the precedence in creation, and date their power and their policy from yaeas anterior to the written records of more civilized communities. In these states, on whose condition the passage of some thousands of years has impressed no change, and in which the suffering of one-half the species have awoken no sympathy, may be discovered the most graphic illustration of the tyranny of man, and of the degradation of women. There, the sexes, in their mutual relations, are still where the earliest necessities of the species placed them; perpetuating by their false position, the barbarous rudiments of primeval society.

The sin of polygamy, still unredeemed in the East, dries up the fountain of human sensibility, and crushes every better impulse of feeling—annihilating even the hope of political liberty, and leaving even the wisest legislative reformer at best but a happy accident, if not an anomaly and a discord. In the Zenana of the modern Hindu, women is still reared the slave of the most frightful superstition, the victim of the most selfish institutes which man has ever yet devised. Frail, her infidelity to her lord is punished by a living burial; faithful, her constancy is rewarded by a place on his funeral pyre; her life and death, alike a violence to nature, an outrage to society, and a mortifying evidence of the incapacity of some races for improvement and reform.

In the Persian haram, and the Turkish serai, the story of the victims devoted on the altars of man's sensuality and cruelty, is briefly and bitterly told; ignorance, corruption, incarceration; infants murdered, mothers maddened; for the unfaithful, the sack, the bowstring, or the tower; for the true, satiety, neglect and untimely death. For this existence of pains and penalties, and privations, what are the compensations? A toy, a flower, a sweetmeat, and, above all, a smile from those lips that might pronounce death to the dearest, or extinction of sight to the brightest. But there is a pompous and pedantic land, which boasts supremacy in wisdom and in science from an epoch anterior to all human record save its own—China, the land of many letters, of many lanterns, and few ideas. Peopled by the long eared, elliptic-eyed, flat-nosed, olive-colored Mongolian race, it offers a population singularly deficient in intellectual physiognomy; though, to its absurd ugliness, the women of the higher classes offer striking exceptions. In China, polygamy prevails virtually, if not by name; and the sovereign, self-imprisoned in his golden-roofed palace, with his one empress, six queens, and 300, (or if he please, 3000) concubines, reflects, on the great scale, the domestic establishment of those among his subjects whose wealth may permit their irrational indulgence of their passion or their pride. The female slave, who at the head of a band of inferior slaves, is dignified with the name of a superior, (adequate to that of wife,) who has been purchased with gold, and may be returned, if on trial not approved, is deemed worthy to eat at her master's table. Crippled from her cradle, morally and physically, ignorant of any one of the many thousand letters of her husband's alphabet, referred to the futile amusements of infancy for all resources against utter tedium, to dress and to smoke are her highest pleasures; and to totter on the flat roof of her golden cage, her sole privilege. She, too, feeble and imbecile as she is, is outraged in the only feeling that nature may have reserved from

the wreck of man's oppression; for the Chinese wife, like the Odalisque of Turkey, yields up her offspring a sacrifice to the murderous policy of her master. If such is the destiny of the lady of the celestial empire, the woman of the middle and lower classes submits to a yet severer fate. She it is who feeds and rears the silk-work with an attention to details of which the female organization is so pre-eminently capable; she reels the produce and works and weaves the silk. It is the woman, too, who cultivates the most tender tea-plants, and whose delicate fingers are alone fitted to roll the finer tea-leaf. Having thus furnished her quota to the common means of national wealth, she also works that exquisite filigree, and prepares those gorgeous ornaments, in which imperial vanity delights to adorn the ponderous and puerile divine-delighted ruler of the celestial empire.

Descending yet lower in the social chain, the female peasant of China presents a still more extraordinary example of plodding industry. Exposed to the inclemency of the seasons with the infant tied to her back, which she may have rescued from the wild beasts, or the devouring wave, she ploughs, sows, reaps, and performs the thousand offices of toil and drudgery attached to the cultivation of the soil, from which she derives so little benefit and enjoyment. Denied, too, all moral rights, she incurs, nevertheless, a fatal responsibility for her husband's delinquencies, and suffers death with him, as his dependent, for crimes in which she could have no moral participation. The natural death of her husband gives her over to the family, who, to recover the money expended in her purchase, may re-sell her to the highest bidder; while her own is very frequently the work of her own hand.

We regret that an error has crept in the heading of this number which is marked No. 6 instead of No. 7.

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THE HERALD OF THE NEW MORAL WORLD,

AND



"I AM A MAN, AND DEEM NOTHING WHICH RELATES TO A MAN FOREIGN TO MY FEELINGS."

"PLATO IS MY FRIEND, SOCRATES IS MY FRIEND, BUT TRUTH IS MORE MY FRIEND."

REV. J. M. HORNER, EDITOR.

NEW-YORK, AUGUST, 1842.

VOL. II. No. 8.

From the New Moral World.

TO THE WORKING-MAN'S DIVISION OF THE "ASSOCIATION OF ALL CLASSES OF ALL NATIONS," NOW UNITED UNDER THE TITLE OF "THE UNIVERSAL COMMUNITY SOCIETY OF NATIONAL RELIGIONISTS."

"Silence will not retard its progress, and opposition will only give increased celerity to its movements."

FRIENDS AND BROTHERS,—We associated to improve the condition of man. We discovered the false position in which all were placed by the fundamental errors on which society, from the earliest known period, has been based.

We perceived that man being created by a Power of which he is as yet ignorant, and over which he has no control, could not rationally be blamed for what he has been made to be by that Power; or through the more immediate influence of the action of external circumstances upon a being so organized. We perceived that these circumstances were also formed by the same Power; and that, therefore, the character of man, physical, mental, moral, and practical, is entirely formed *for* him.

We then ascertained that this knowledge of what human nature is, generally, and of the mode by which the character of each individual, in particular, has been formed, becomes itself a new circumstance of the highest importance to the human race,—one that, from its necessary consequences, must, ultimately, alter the whole frame work of society. That it will be the immediate cause of the commencement of a new era in human existence; one, in which mystery will give place to matter of fact, ignorance to knowledge, falsehood to truth, poverty to wealth, all the evil passions to charity, benevo-

lence, and friendship, war to peace, contest and competition to union of action and sentiment, health to disease, and crime and misery to virtue and happiness.

We have learned that this great and glorious change can be effected only by the change of the external circumstances in which all may be placed; and that it is now the interest of all classes, in all countries, that this change of external circumstances should be universally made with the least delay.

We have also been confirmed in the anticipated truth, that this glorious change cannot be effected without, in the first instance, arousing the early-imbibed prejudices of all parties; and, consequently, subjecting ourselves to all manner of misrepresentation and unjust proceedings.

We know that you, the working classes, who have received these truths, are especially, in too many instances, the victims, of these prejudices and misrepresentations, and made to suffer in your purses and persons. We also know, from past history, that the working classes throughout the world, in consequence of their necessary limited experience, cannot, of themselves, with few exceptions, attain the position in which the producers of wealth and the defenders of their country, in case of war, ought to be placed.

I have long been aware of your false position, and of the position of all other classes, and have ardently desired to change both. You know my determination to improve the condition of all classes in all countries, and, especially, of your class, as you are now the greatest sufferers by the existing evils; and that all other classes are in jeopardy through the now unnecessary degradation and misery which you are made to experience.

To improve your condition and the condition of the other classes, I must tell you and them some truths which others withhold from you.

Society may be said to be essentially divided into three classes:—*First*—The producers of wealth; *second*—the distributors of wealth; and *third*—the receivers of wealth.

The distributors, or the middle class, including the professions, take the wealth from you the producers of it, giving you the smallest share practicable, keeping a large share to themselves; but, being compelled also to give the larger share to the receivers, who never produce wealth, and only distribute it to re-purchase the labor of the producer and distributor.

This arrangement of society is the most unfavorable for the production and distribution of wealth, both in quantity and quality; for it generates all manner of division and opposition of interest; it causes the greatest waste and destruction of prosperity; it also engenders all manner of injustice; it creates vice and crime in all, to an incalculable extent; and it is well devised to perpetuate the greatest amount of evil, and to produce the least satisfaction and happiness to all individuals composing these classes.

You are also well aware that it has long been my fixed resolve to terminate this deplorable condition of my fellow-men, or to die in the attempt. And that, I mean to terminate this wretched state of human error, by gradually and speedily introducing another mode of forming the human character; another mode of producing and distributing wealth, and another mode of enjoying it. That I mean to effect this change by the introduction of measures to train and place all men to be producers, distributors, and enjoyers of wealth, under such improved circumstances, that all shall be secured in far greater advantages, from birth, than any have yet possessed, or ever can possess as long as the present degrading, incongruous system of society shall be maintained.

You pant for this change, and you desire its attainment; you exert all your power to obtain it; but you are baffled in every attempt you make, and are ever unsuccessful. This failure arises from want of experience on your part; and while you are separated from the middle class, many of whom possess the experience you require, you never will succeed in a measure of this nature. It is too complicated for your experience; it requires more extended combinations than your limited transactions in society will enable you to comprehend, much less to execute.

And the first secure step you can make in a right course is, to learn the impossibility of your class having

sufficient knowledge, or experience, to effect alone, without other aid, your emancipation from the iron fetters in which you have been hitherto bound to be the hewers of wood and drawers of water, or, in other words, slaves, as you now are, to the distributing and receiving classes. This knowledge will give you new feelings and ideas, and will induce you to seek for the aid of those whose experience can successfully direct your efforts.

It is also true that the middle classes cannot effect their own emancipation, without your aid; in fact, that the union of both is absolutely necessary to emancipate all classes from the innumerable evils which have arisen from the fundamental error on which society has been based.

I therefore have recommended other measures for your adoption, that you may no longer be subjected to continual disappointment.

We have now an excellent working-man's division of the "Association of all Classes of all Nations;" we next require an equally good middle class division, which certain individuals of the middle class are about to commence to aid you, and enable themselves to relieve society from its gross errors in principle and spirit, and consequent evils in practice.

With your limited experience, you desired the commencement of what you call a working-men's community, and your impatience was such, owing to the sufferings of many of you, that it became necessary you should be permitted to try the experiment. Land was procured with the least outlay of capital, and you had an opportunity of gaining valuable experience; such as, I trust, has been already sufficient to enable you to perceive how inefficient your own unassisted efforts are to overcome the accumulated evils of ages; evils which you have to encounter and surmount in your progress, to change the system of individualism, or ignorant selfishness, for the united or rational system.

Your experiment at Tytherly having performed this important service, you may now be greatly benefitted by applying it to the purpose for which it was purchased, and for which it is well adapted, namely, to make it a *Normal Community School*, in which to train, not only the general members of a Community, but, also those who can be made competent to form communities, by taking the direction of some of the producing, distributing, educating or general governing departments; for without such experienced direction, it is vain to expect to see a successful community established.

A great error, which prevailed among those individuals who were first congregated at Tytherly, was; the notion that they were all to be governors or to govern themselves, each individually, according to the crude notions that each had imbibed in his or her own class and locality. This inexperienced notion made the office of Governor useless, or even worse than useless, and effectually retarded all progress in practical measures. It should be now at least distinctly understood, that those selected to go to the first communities do not go there to teach their governor his duty, to make laws, and to legislate, but to *act* in accordance with the rules, laws, and regulations, made previously by the Congress, and the execution of which the Congress entrusts to the good sense, the good feeling, and the wisdom of the individual whom it appoints as governor.

Unless there shall be the same regular system,—order and application in producing and distributing wealth, in forming character, or educating and in governing, in a community as in the best regulated large establishments, now in practice, it will be vain to expect success; nay, as the objects to be obtained are more numerous and complicated than in those establishments upon the old system, so ought the order and regularity of the community operations to be more exact and faithfully performed, and the discipline to be more correct.

But this discipline or order, should not be attempted to be obtained by harshness, anger, or any violence of language or manner; but it must be effected, to be efficacious, by reason and firmness, directed always in the spirit of charity and kindness; indeed, this spirit of charity and kindness should never be absent from the minds of those appointed to direct, or of those who are to be directed. Without this state of mind can be created to be in constant exercise, communities of interest and happiness can never be formed and maintained. Above and before all things, this spirit must be the directing and governing spirit of every member of every community. With this spirit, directed by judgment, every community will succeed and prosper; without it, no one experiment can ever succeed.

It is also necessary that at the commencement of every community, there should be a proper choice of members, for a nucleus, to give a tone and spirit to all the succeeding members who may join them; because it is intended to form a character for each community, superior in industry, language, and manners, and conduct, to any class or party now in society.

It is of great importance that these practical subjects should be now well understood by the members of all the Branches. There has been latitude sufficient now given for all parties to bring forward their various inexperienced theories to the social world; we must now attend to the substantial business before us, that the old world may ascertain that what we have to do to effect our great object is known among us; and that, when the proper period arrives, this practical knowledge will always be forthcoming.

I have much more to say to you on the new position, to which we are advancing; and I will take the opportunity of making these statements, as soon as the progress of our society will require it.

ON THE ELECTRICITY OF THE RAIA TORPEDO.

In our last paper on the Electricity of the Raia Torpedo, we announced our intention of detailing some of the experiments made by celebrated philosophers on this animal.

We shall begin with the experiments of Dr. Ingenhaus, the detail of which we quote from the *Philosophical Transactions* for 1775:—

“As I could get no Torpedoes alive to my lodgings at Leghorn, I hired a fishing vessel, called a *tartana*, with eighteen men in her, and went out twenty miles to sea, when the bottom is muddy, and where those fish are chiefly to be found. We caught five; of which four were about a foot in length, and the other of a smaller size. Before the nets were taken up, I charged a coated jar by a glass tube, and gave a shock to some of the sailors; who all told me, they felt the same sensation as when they touched the Torpedo. Those people acquainted me, that this animal has but very little force in winter, and cannot live a long time out of the water. As soon as the whole quantity of fish caught was hauled up upon deck, I put the Torpedos immediately into a tub filled with sea water, together with two or three other fishes, which I found not at all hurt by their company. I took one of the Torpedos in my hand, so that my thumbs pressed gently the upper side of those two soft bodies at the side of the head, called (perhaps very improperly) *Masculi falcati*, by Redi and Lorenzini, whilst my forefingers pressed the opposite side. About one or two minutes after, I felt a sudden trembling in my thumbs, which extended no further than my hands; this lasted about two or three seconds. After some seconds more, the same trembling was felt again. Sometimes it did not return in several minutes, and then came again at very different intervals. Sometimes I felt the trembling both in my fingers and thumbs. These tremors gave me the same sensation, as

if a great number of very small electrical bottles were discharged through my hand very quickly one after the other. The first occasioned the shock or trembling as well out of the water as in it. The shock lasted scarce a second, sometimes two or three seconds. Sometimes it was very weak; at other times it was so strong that I was very near being obliged to quit my hold of the animal. The Torpedo having given one shock, did not seem to lose the power of giving another of the same force soon again; for, I observed, several times, that the shocks, when they followed one another very fast, were stronger at last than in the beginning; and this was the same when the fish was under water, as when kept out of it. The pressure of my fingers, more or less strong, did not seem to make any alteration in the powers of the Torpedo. Applying a brass chain to the back of the fish, where I had put my thumb before, I found no sensation at all in my hand, though I repeated the experiment after, and applied the chain for a space of time in which I always perceived a stroke. This was, probably, owing to the weakness of the fish in winter; or, perhaps, because I neglected to put my finger to its opposite side. Having insulated myself on an electrical stand, and keeping the Torpedo in my hand, in the manner above mentioned, I gave not the least sign of being electrified, whether I received a stroke from the fish or not. The Torpedo being suspended by a clean and dry silk ribbon, it attracted no light bodies, such as pith balls, or others, put near it. A coated bottle applied to the first, thus suspended, did not at all become charged. When the fish gave the shock in the dark, I heard no crackling noise, nor perceived any spark. When I pinched with my nails, it did not give more or fewer shakes than when not pinched. But by folding his body, or by bending his right side to his left side, I felt more frequent shocks. Dr. Drummond made these experiments with me."—*Philosophical Transactions for 1775, vol. 65, p. 1st.*

Dr. Ingenhaus seems not to have been aware of what has since been ascertained, namely, that the least interruption of the continuity of a conductor will prevent the transmission of the electrical influence of the Torpedo. A metallic rod will conduct the shock, but a chain will not; because the circuit in a chain is interrupted at each of the links, whereas, in the rod it is continuous.

Spallanzani, after making various experiments on the irritability of the Torpedo, declared, that when it is laid upon a glass it can give a more powerful shock than in any other situation. He states also, that in irritating the Torpedo, he always obtained the shock whether it was in the water or out of it. If he irritated the breast, he received a shock, but obtained shocks more frequently by irritating the back. Spallanzani found that the shocks were given at intervals, when the animal was healthy, but that this was not the case when the animal was about to expire. It then gave a succession of small shocks. Du-

ring a space of seven minutes previous to the death of the animal, the fingers of Spallanzani experienced three hundred and sixteen shocks, an interruption then occurred, and the animal, immediately before it died, gave a few very feeble shocks. Spallanzani also discovered that the *fetus* of a Torpedo is able to communicate, to a certain extent, the electrical influence.

A series of experiments were made in the year 1805, by M. M. Humboldt and Guy Lussac, on the electric irritability of the Torpedo. The detail of these experiments, or rather the results obtained, by these admirable experimentalists, we quote from the *Philosophical Magazine, by Alexander Tilloch, vol. 23, page 347.*

First—"Although the power of the Torpedo cannot be compared to that of the gymnotus, it is not less capable of occasioning disagreeable sensations. A person much in the habit of receiving electric shocks, supports with some difficulty the shock of a Torpedo, fourteen inches long, and in a state of perfect vigour. The gymnotus communicates its influence under water unless when much weakened.

"M. Guy Lussac has observed, that 'the action of the Torpedo, in this condition, is not perceptible, until it is raised above the surface of the water.' It is with this fish as with frogs, on which galvanic experiments are made: the circumstances under which the contraction takes place, vary according to the degree of excitability in the organs.

Second—"I have remarked, while in South America, that the gymnotus gives the most frightful shock without making any external motion of the eyes, head, or fins: it moves no more than one person communicating an idea or sensation to another. But, the Torpedo, on the contrary, moves its pectoral fins in a convulsive manner, before each shock; and the violence of the stroke is always proportioned to the extent of the surface of contact.

Third—"The organs of the Torpedo, or gymnotus, cannot be discharged by us at will, like a leyden phial, or a galvanic pile; nor does the electric fish uniformly communicate a shock when touched. It must be irritated, that it may give its stroke; for this action depends upon the will of the animal, which, in all probability, does not always keep its electric organs charged. It charges them, however, with astonishing celerity, and is thus able to give a long series of shocks.

Fourth—"The shock is felt, provided the animal is disposed to give it, when a single finger is applied to a single surface of the electric organs; or when the two hands are placed, one on the upper, and the other on the under surface, at the same time. And in either of these cases, the shock is equally communicated, whether the person be insulated or not.

Fifth—"If a person while insulated touches the Torpedo with his finger, it is indispensably necessary that the finger be in immediate contact; for no shock is communicated when a conducting body, such as a piece of

metal, is interposed, between the finger and the organs of the fish. Thus we may touch the animal with a key, or other metallic instrument, and experience no shock in consequence.

Sixth—“M. Guy Lussac having observed this important fact, we placed the *Torpedo* on a plate of metal, so that the inferior surface of its electric organs was in contact with the metal. The hand which supported the plate felt no shock, although another person in a state of insulation irritated the animal, and when the convulsive motions of its pectoral fins plainly indicated very powerful discharges of its electric fluid.

Seventh—“If, on the contrary, a person supports the *Torpedo* placed on a metallic plate, with his left hand, as in the preceding experiment, and with his right touches the upper surface of the electric organ, then a violent shock is felt in both arms at the same moment.

Ninth—“But if, in the preceding experiment, there exists an immediate communication between the edges of the two plates, no shock is felt in the arms; for, in this case the chain of connection between the two surfaces of the organ is formed by the plates, and the new communication established by applying the two hands to the plates, becomes altogether inefficient.

Tenth—“The most delicate electrometer does not indicate the state of electricity of the organs of the *Torpedo*: it is no way affected by any method which we can have recourse to, either by bringing it near to the organs, or by insulating the fish, covering it with a plate of metal, and then forming a communication by means of a wire between the plate and the condenser of Volta. Nothing shews here, as in the *gymnotus*, that the animal can modify the state of electricity of surrounding bodies.

Eleventh—“As electric fish act while in a state of health with the same power under water as in the air, we examined the conducting properties of this fluid. A number of persons having formed a circle of connection between the upper and under surfaces of the organs of the *Torpedo*, no shock was experienced until they had moistened their hands with water. The shock is equally felt when two persons who have their right hands applied to the *Torpedo*, instead of taking hold of each others left hand, plunge a pointed piece of metal into a drop of water placed upon an insulating body.

Twelfth—“By substituting flame instead of a drop of water, the communication is interrupted, and no sensation is experienced until the two pieces of metal touch each other in the flame.

Thirteenth—“We must also observe that no shock will take place either in air or under water, unless we immediately touch the body of the electric fish. They are unable to give their stroke through a layer of water, however thin; a fact, which is the more remarkable, as we know that in galvanic experiments, where the frog is placed under water, it is sufficient to bring the silver forceps near to the muscles, and that the contraction takes place when the layer of water is one or two millimetres in thickness.

“Such, my respected friend,” continues M. Humboldt, “are the principal observations we have made upon the *Torpedo*. The fourth and tenth experiments prove that the electric organs of these animals manifest no tension or excess of charge. We should rather feel inclined to compare their action to a chain of small leyden phials, than to the pile of Volta. As some communication is always necessary, for the occurrence of a shock, and having received strokes from the *gymnotus* through very dry cords, I conclude, that in the case where this powerful animal appeared to give these violent shocks, without the existence of any communication, it must have arisen from my imperfect insulation. If the *Torpedo* acts by poles, by an electric equilibrium which tends to re-establish itself, experiments fifth and sixth seem to prove that these poles exist near one another, upon the same surface of the organ: for we feel the shock by touching a single surface with the finger. A plate, interposed between the hand and the organ, re-establishes, of itself, the equilibrium; and the hand which supports this plate feels nothing, because it is out of the current of the electric influence. But if we suppose a number of poles of different descriptions upon each surface of the organ, why is it that by covering these with two metallic plates, the edges of which do not touch, and placing the hands upon these plates, the equilibrium is established through the medium of the arms? Wherefore, it may be asked, does not the positive electricity of the inferior surface seek, at the moment of explosion, the negative electricity of the neighboring pole? and, wherefore, does it find it only in the superior surface of the electric organ? These difficulties are, perhaps, not insurmountable, but the theory of these vital actions requires still further research. Geoffroy has proved that Rays which do not exhibit any marks of electricity, possess organs very analagous to those of the *Torpedo*. The least injury of the brain of this animal prevents its electrical action. The nerves, therefore, without doubt, act the chief part in the production of these phenomena; and the physiologist, who takes a general and enlarged view of the vital action, would, with reason, oppose the ideas of the philosopher who conceives he can explain the whole by the contact of the albumino (gelatinous pulp) with the tendinous septa which nature has combined in the formation of the organs of the *Torpedo*.”

We have made these extracts from the writings of high authorities in the scientific world, in order that the readers of the *New Moral World* may be made acquainted with facts and experiments, the details of which they may not every day have an opportunity of examining. We have given the detail of experiments made upon the electric irritability of the *Torpedo*; in the language of the original experimentalists, considering, that if scientific information be diffused, it is of no importance who may be the diffuser. It is true, we have not said all that might be said upon